

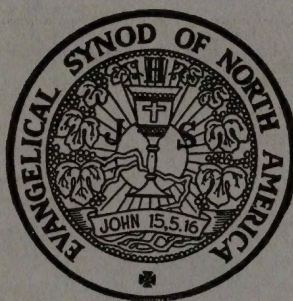
# Theological Magazine

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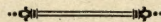
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# Theological Magazine

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### RELIGION IN AN ERA OF READJUSTMENT

BY PROFESSOR ELMER E. ARNDT

The tapestry of history is woven of two kinds of threads: continuity and variation. The ultimate problems that confront men, and the values they esteem do not change radically in essence. The types of institutions that characterize the sociological structure of society remain very much the same. In primitive as well as in modern society we find the basic organizations of state, religious institutions, and family. But these considerations should not obscure the fact that civilizations do change, and, indeed, that one civilization can be replaced by another, as happened after the fall of the Roman Empire. New situations and increasing complexity of social relationships impose on existing institutions the obligation to discover new technique which will be more adequate to cope with novel situations. The fallacy of assuming that since the fundamental aspirations and hopes of men do not change, therefore the form in which esteemed values have been presented should not change, leads to stagnation and ultimately to the practical replacement of those values by another scheme of values and the declining influence of the institution which was entrusted with their propagation and enrichment. It is, indeed, the teaching of history that the ultimate justification of institutions and the condition of their survival is the vigor with which they incarnate in concrete situations the values which they represent and the relevance of their teaching to contemporary life. The institution which, believing its value to be ultimate, does not concern itself with adjusting its teaching or modifying its manner of presenta-



tion or gaining new insights, cannot long survive. Religious institutions should be in the best sense conservative; actually, the conservatism is often more like inertia; yet religious institutions like other institutions can afford to neglect the currents of life and thought around them only at their peril.

On the other hand, to assume that history has no lessons to teach us because a situation is novel is to expose ourselves to all the pitfalls which lie in the path of human striving and which a profounder reading of history would help us to avoid. The type of thought which would hold that all things are new and therefore all that is represented in the accumulated experience of the race is useless is just as much in error as that type which would impose rigid categories hallowed by the centuries on the novel. To refuse the wisdom of the ages is to condemn all our efforts, no matter how enthusiastic, to impotency.

If these considerations are valid, then it is the obligation of that institution which claims to represent the highest values continually to examine the relevance of its ideals to and the effectiveness of its program in contemporary situations. For it is only as the church strives to incarnate the values of religion in concrete events that it can maintain their vigor, and by the vigorous application of its ideals to historical events point the way to the super-historical and the transcendent.

Without a clear understanding of the character of the civilization in which they live, the advocates of religion are apt to misdirect their energies and proclaim ideals without realizing their implications. It is important, therefore, to discover what are the characteristics of the world in which we live. We have to ask ourselves. Is the present era an era of readjustment? and, To what factors is it necessary to make readjustment?

It would be beyond the scope of this essay to enter into an exhaustive analysis of the modern world. It is only possible here to attempt to suggest certain basic elements which may suggest the extent of the changes which are occurring, and their character. I shall, therefore, limit myself to three distinct, though related, fields, and attempt to point out the changes that are taking place.

The most striking characteristic of modern life when we compare it with the Middle Ages is its atomic character. The invention of the machine and the ensuing Machine Age have brought in their train a number of consequences. The factory system stimulated and accentuated the trend toward the cities so that our civilization becomes increasingly urban in character; the structure of modern life becomes increasingly megalopolitan. The perfection of machine production and the development of investment banking has made for an increasing impersonalization of human relation-



ships. The control of the means of production is vested in individuals who have no knowledge of the actual operation of the factory and no relations to those who are employed. The management is vested in experts who are responsible for the operation of the factory and the accumulation of profits. The tendency of modern economic organization is to increase the gap between those who own the means of production and those who are employed to operate the machinery.

The significance of these well known facts is that individuals find themselves in a society to which they have no organic relations. First, the trend towards the cities divorced man from the soil and thus from a life which was rooted in stable customs and ordered according to the succession of nature. Then mass production threw numbers of men together but at the same time destroyed their relations to the owners of the means of production and to the product which they produced. Further, the difficulty which labor unions experience in organizing workers gives evidence of the disintegration of relationships between those engaged in a common task. The second effect, then, of machine production has been to destroy the relations between man and his fellows. The individual becomes a mere unit with no organic relation to either the soil or his fellowmen.

But besides this fact of the disintegration of human relationships is the collectivistic character of modern life. The question before us is not whether or not we shall have a collectivistic society but rather what kind of collectivism shall we have. Collectivism is a fact. The trend toward combination and centralization involves the throwing together of men in large numbers. Factories no longer employ hundreds but thousands and tens of thousands. This collectivism is, however, not characterized by organic bonds which fuse it into a unity but rather by merely accidental and external relations which create not a society but rather a mass. Any significant attempt to deal with the problems of modern society must keep these two factors in view. Paradoxical though it may seem, modern life becomes increasingly collectivistic and atomic. These characteristics reveal themselves not only in the realm of economic activity but in the fields of politics and education as well.

The present depression has accentuated and brought clearly into view the atomic-collectivistic character of modern society. But the depression is of greater significance than that it merely threw into bold relief latent factors. It has occasioned a questioning of our whole capitalistic civilization as the interest in the Russian experiment indicates. And well it might, if the depression does, as the evidence suggests, mark the end of an era. We have passed the era of expansion and the era of contraction has set in. This is a



fact of profound significance and its effects are already beginning to be felt. Even the time-honored economic virtues have been reversed so that thrift has lost its halo of respectability and spending has taken its place.

What is the significance of this transition from an expanding to a contracting economic order? What difference will it make in the relations between men and social groups?

Before we attempt an answer it is well to consider the fact that if there is any element which binds our society together into a unity it is the spirit of money-making. The orgy of gambling, that has been dignified by the name of speculation, just before the crash of the stock market witnesses to the homage that America pays to what William James called the "bitch goddess of prosperity." It is from the lust for prosperity that individualism, as it finds expression in contemporary political utterances, draws its vitality. And it is this spirit of money-making which prompts and sanctions the appropriation of federal money for feed for cows and pigs but denies that same food to men. It is just this very element which superficially seems to give cohesion to our society which is its most divisive factor. For great fortunes can be built only by appropriating the wealth which others or nature has produced. That is to say, the very element which gives modern life its unity is itself divisive.

What, then, will be the significance of the transition from an era in which the probabilities of achieving wealth were great to an era in which the probabilities are greatly decreased?

First, there will be increased effort on the part of those who are the possessors of wealth and the privilege which accompanies it to protect their possessions. It is utopian to suppose that those who are in possession of privilege will in any significant degree surrender their privilege. Nor are signs lacking that this process is already well developed. The rich have found a ready ally in the state ever since Chief Justice Marshall erected the doctrine of the rights of property into a cardinal principle of American jurisprudence. Privilege is too valuable to be surrendered easily, for it means social prestige, the advantages of culture and education, and power.

As contraction involves the increasing effort to protect inherited privilege so conversely it means for the underprivileged a growing consciousness of class. As the opportunities for rising from the working to the capitalist or bourgeois class decrease the workers will become more and more conscious of their position. Already in our civilization the skilled worker is being increasingly demoted to the unskilled class with the advance of technological improvements and the white-collar worker is beginning to find



himself subject to the same economic insecurity that haunts the manual laborer.

These two factors, the attempt of the privileged to protect their possessions and the growing class consciousness of the workers as they realize their position means an accentuation of the class-struggle. That is to say, the significant ethical problems which confront our modern age are problems of the relationship of groups to each other.

The present struggle between worker and capitalist has revealed and continues to reveal the unethical character of modern civilization. For in order to protect their privileges and wealth—very often privilege and wealth acquired and enjoyed without any corresponding exercise of function—against the claims of those who are producers, namely the workers, the capitalists have resorted to force and not unsuccessfully appealed to the state for support. Strikers find themselves opposed by police as well as by private detectives; meetings of strikers are forbidden or broken up; picketing is declared unlawful; leaders are arrested. Injunctions are awarded by the courts to the management and are enforced with all the might of the state. How deeply the element of force—which is the weapon of a social order that has no integral character—has entered into the relations between the privileged and the under-privileged may be gathered from some recent occurrences. Mooney and Billings are kept in jail, despite their proved innocence, because they championed the right of the worker against injustice. Sacco and Vanzetti are executed more for their political and economic opinions than for the dubious commission of a crime. In short, the capitalist state has thrown the full weight of its juridicial power on the side of those who possess privilege.

The union of privilege and force is again apparent in the modern religion of nationalism which is capable of generating tremendous emotion but has no capacity for self-criticism. In its glorification of the state it apotheosizes national ambition and endows the lust for power and wealth with divine sanction. While it rattles the sword at all those who would challenge the state and its position, it suppresses all those at home who would question the established order or seek to establish an egalitarian society. In seeking to create an integrated society it employs the method of might which history shows is ultimately destructive.

Another symptom of change in our contemporary society is found in the race situation. The title of Allain Locke's book, *The New Negro*, is significant. The docility and content which characterized the negro before the World War has gone. The negro has discovered himself as a member of a race with a rich cultural heritage, with a unique cultural task, and with the necessary gen-



ius to accomplish this task. He has found a new self-respect for himself and his race. He has seen representatives of his race win recognition through intrinsic merit in fields of cultural and professional attainment.

Having found his worth, the new negro resents the gratuitous insults which a predominant white civilization imposes on him. The persistent attempt of the white man to enforce discriminations against the negro can only generate open race conflict. Political and social discriminations ultimately defeat their own purpose. They reveal and help to generate lower motives and actions than those attributed to the ones against whom discriminations are practiced. Discriminations are the soil in which those volcanic eruptions of barbarism called lynching are nurtured.

The type of civilization, furthermore, which encourages and permits the use of racial antagonisms in the service of money-making stands self-condemned. For the life of civilization depends on the cooperation, not the hostility, of its component groups.

Against this whole procedure the new negro revolts and claims justice for himself and his race. He has won his education with suffering and hardships and he will not be denied. Those who imagine that the solution of the race problem lies solely in educating the negro are blind to the fact that the educated man feels more keenly the unjust discriminations to which he is subject and resents more deeply the attempt to relegate him to a lower position in society. With the education of the negro there must also be a process of eradication of prejudice from the heart of the white man and the progressive removal of social and political discriminations if we are to attain some measure of racial harmony.

It is largely because the church has refused to deal rigorously with this situation and, while preaching that in Christ there is neither Jew nor Greek, sanctioned within its own walls discriminations against him, that the negro is leaving the church in increasing numbers. The work of the communists in uniting black laborers and white on a basis of absolute equality constitutes a challenge both to the sincerity and moral earnestness of the representatives of religion.

The disintegration of social life has made for chaos in individual lives. The modern man not only finds himself unrelated to his fellowmen and his world but likewise finds his own personality confused and containing conflicting elements.

This disintegration of the inner life has been due in part to the breakdown of authority, that is, the destruction of a dominating and organizing life purpose. The real significance of the breakdown of authority does not consist in the displacement of previously accepted forms of authority such as church or Bible, but in the



fact that the purpose they represented and the integration and order they gave to life have disappeared. The external form broke down only after the content which the form symbolized had ceased to be a potent factor in human life.

The history of the breakdown of religious authority is known well enough. The Reformation destroyed the authority of the church and later historical criticism destroyed the authoritative biblicism which orthodox protestantism sought to substitute for the church. At first men thought that science could take the seat from which religion had been driven, but it soon became evident that the very nature of scientific method precluded it from maintaining such a position. For it is of the very essence of scientific method to be tentative and piece-meal. Its test of the value of an hypothesis is pragmatic, that is, its fruitfulness for further investigation and the number of facts which it explains. Indeed, science does not find it necessary to achieve a too rigid consistency, and can even use different hypotheses to explain different aspects of the same phenomenon, as is the case at present in the two theories used in the explanation of light.

The first result of the breakdown of authority was the growth of the cult of self-expression which is still widely prevalent. With the loss of a dominating purpose the ideal became self-realization interpreted as meaning the unrestrained expression and fulfilment of uncriticized impulses. With all its emphasis on expression, this attitude is really the attitude of despair, despair of any meaning in life and of any rational purpose. For the glory of God as the end of life was substituted the glory of immediate impulse which is a sickness unto death. For it is of the very essence of conscious life to order and organize its elements and therefore subordinate momentary impulses to an inclusive purpose which is operative, although never fully realized, in history.

The despair of the modern man finds its intellectual expression in humanism, which has a double root. On the one hand, it has seen how the acids of science have corroded the structure on which life was previously based. And on the other hand, it sees in the discoveries of physical science, especially the discovery of the immensity of the universe and its apparent indifference to human values and the consequent insignificance of man, the denial of any ultimate significance to human values and purposes. Humanism has been too earnest to fall into the easy fallacies of the cult of self-expression; but it shares with it its egocentricity. For while it is characterized on the one hand by interest in cosmology, it is characterized on the other by its emphasis on the good life interpreted in individualistic terms. Its contention that the values esteemed by man have no support in the universe rests on the as-



sumption that the good life conceived in mundane terms must have cosmic support and the refusal to recognize as justifiable an ideal couched in supra-mundane terms. In its emphasis on the individual conceived as what he is in the spatio-temporal world, it is but the logical conclusion of the liberal protestant over-emphasis on the value of the individual and reveals the weakness of this one-sided presentation of the matter.

The natural and inevitable conclusion of this excessive individualism is a lack of moral energy. The wise man—if Walter Lippmann may be taken as the type—has no desire to enter into the conflicts of life nor take a part in the reconstruction of society on a more rational and ethical basis. Rather, he prefers to stand on the side and watch the turmoil. It is a terrible vengeance which Bertrand Russell's God has accomplished. He now becomes the prototype of wisdom. The indifference of the universe finds its counterpart in the indifference of the sophisticated.

Thus the Protestant churches find themselves confronted by a world which is entering into a new period of economic history and which yet tries to hold the passing era in its grasp by refusing to recognize the change and by employing such subversive measures as high tariffs and subsidies rather than make intelligent adjustment. A world which, while it proclaims democracy and signs Kellogg pacts, still places its main reliance on force in order to maintain the power of the dominant class at home and the prestige of the nation abroad. A world which is torn by racial conflict and animosity because the dominant white race refuses elementary justice, not to mention the failure to apply the principles of Christianity, to the colored races. A world which seeks for certainty but finds only despair. A world which, facing problems that demand courage, steadfastness and heroic measures, is characterized by a lack of moral energy and stupidity.



## THE GLORY OF THE CROSS

### Sermon Sketches for the Lenten Season

FREDERICK STOERKER

#### First Lenten Service

Subject: The Cross: The Altar of Intercession.

Text: "Father forgive them; for they know not what they do."

Luke 23: 34.

The cross in the days of Jesus and the apostles a symbol of shame. No more shameful death to be imagined than the death on the cross. Much of Jewish and Gentile opposition to the early Christian message due to the central place of the cross in Christian teaching.

What a change the centuries have wrought. On altars and church spires no more appropriate symbol. In Christian thought it stands not only for sacrifice, but also for triumph. "In the cross of Christ I glory" one of the great songs of the church.

The cross glorified by the Christ who died upon it. Its glory radiated through the words he spoke while suffering upon it. The first word reveals the cross as

#### THE ALTAR OF INTERCESSION

I. It is the fulfilment of a sacred institution of the old covenant.

1. Offerings central in old testament cult. The significance of the altar of incense. While smoke rose before the holy of holies, symbolizing the presence of God, the officiating priest interceded for the people. From this altar he went before the congregation of Israel to bless them in the name of Jehovah.

2. This altar of intercession passed away because it found its glorious fulfilment in the cross of Calvary, where Christ interceded. The altar of incense a symbol remembered, the cross of Christ the power unto salvation which "through all time abides."

II. It is the consummate expression of the Savior's life-long desire for the salvation of mankind.

1. The life of our Lord replete with intercession. For individual followers (Luke 22: 31, 32). For disciples collectively (John 17: 11); for all believers of all times (John 17: 21). From these instances we may draw conclusions as to the intercessory contents of the many unrecorded prayers of Jesus.

2. Noblest height of intercession reached in this prayer for his enemies. Pilate, Herod, Sanhedrin, soldiers, Judas, etc., all immediate objects of this prayer. "For they know not what they do"—Jesus would claim the full extent of divine mercy for them. Was it not also a prayer for us, whose sin is enmity against God?



III. It inspires us to follow in the footsteps of Jesus by availing ourselves of the privilege of intercession.

1. In the scope of our intercession. "Love your enemies . . . pray for them . . ." Do we rise to that height?

2. In the spirit of our intercession—his spirit.

3. In the argument he uses, also used by Peter (Acts 3: 17) and Paul (Acts 17: 30) in behalf of Jew and Gentile, and wholly or relatively true of all enemies of the cross.

By a life corresponding to the profession of this spirit we too can show forth the glory of the cross.

### Second Lenten Service

Subject: The Cross: The Fount of Pardon.

Text: "Verily I say unto thee, Today shalt thou be with me in Paradise." Luke 23: 43.

"There is a fountain filled with blood"—this once beloved song of the church now seldom sung. Yet the truth therein expressed, the reconciliation of man with God and the forgiveness of sin through the death of Christ upon the cross, remains. A glorious truth! The glory of the cross thus consists also therein that it is

#### THE FOUNT OF PARDON

I. As such it is again the fulfilment of an old testament institution: the sin-offering (Lev. 4 and 5).

1. The principal sin-offering in Israelitish cult brought on Day of Atonement, by high priest, for people. But a sin-offering could also be brought by an individual. Always, except in case of very poor people (Lev. 5: 11), an animal offering with shedding of blood. See also Heb. 9: 22.

2. Christ, by his death on the cross obtained an eternal redemption (Heb. 9: 12). Whether we hold to one of the traditional theories of the atonement or not, it remains true: "He died that we might be forgiven."

II. This glorious truth is proclaimed by the suffering Savior in the second word from the cross.

1. Whosoever comes to him in repentance, confessing his sin, and believing, receives forgiveness. Note the presence of these three elements in the words of the dying thief.

2. One's past life not a hindrance to divine mercy. The dying thief often represented as an example of death-bed conversion. Not necessarily true. May have been reviving influence of godly parent long dead or forsaken. May have been due to some previous contact with Jesus. But though he came in last hour, he was received.

3. The assurance given by this word reaches into eternity.



III. The experience of the cleansing power of the cross as the fount of pardon teaches us the lesson of forbearance towards our fellowmen and devoted service to God.

1. Introduce the argument of the parable of the unmerciful servant (Matt. 18: 23-35). How, having experienced God's mercy, can one be uncharitable towards those offending against him?

2. The pardoned sinner a redeemed person. Redeemed from sin. Redeemed unto what? A life of service among the brethren. Service prompted by love. Love alive in proportion to sense of forgiveness (Luke 7: 40-50).

Live the life that reflects the glory of the cross as the fount of pardon!

### Third Lenten Service

Subject: The Cross: The Tie That Binds.

Text: "Woman, behold, thy son! . . . Behold, thy mother!" John 19: 26, 27.

Not all beneath the cross are enemies of the Lord. Some friends, one disciple, and the Lord's mother. Already of one heart and soul, their later life found them bound together more firmly than ever by their mutual sojourn at the foot of the cross. The third word glorifies it as

#### THE TIE THAT BINDS

I. It binds the hearts of parent and child together in the bonds of undying love.

1. Mary's love to Jesus so great that she follows him all the way to Calvary. The disciples, with one exception, had forsaken him, but Mary stood beneath the cross.

2. The love of Jesus for his mother equally enduring. Though suffering severely, though his life mission weighed heavily upon him, though surrounded by enemies, though mocked and despised, his thoughts went out to his mother. Her welfare his concern even on the cross.

3. Frequently bonds uniting child and parent become loose with passing of time. Parents early let child shift for itself with great detriment to its character. Children let parents suffer in old age while they themselves enjoy life. The one remedy is more of that love which bound mother and son together on Calvary. A Christian home life most essential.

II. It unites Christ's followers in the alleviation of suffering among the poor.

1. Mary had been the wife of a humble carpenter. She was the mother of a family of at least seven children (Mark 6: 3). She had become a widow before the death of Jesus and now faced



the days of old age without having laid up means of sustenance. John, son of a fisherman, not wealthy, but in the strength of youth. Cared for Mary as for his own mother.

2. The charitable spirit of John towards Mary to be emulated by the followers of Jesus individually and unitedly. Evidence of this spirit: Large part of support of community chests (some say 90%) contributed by Christian people. Greater but most necessary objective: Regard for humanity by placing person above profit and product in industry. Social righteousness.

III. The cross also unites Christians in this effort to make Christ King of kings and Lord of lords.

1. The unique and valuable characteristics of John's gospel record, probably due not only to his intimate personal relation to Jesus, but to his associations with the Lord's mother. Their interests thus united in his cause.

2. The divisions of Christendom the greatest drawback to the progress of the Kingdom. Unity of Christians an essential prerequisite to its coming (John 17: 21). Beneath the cross all can be one. Symbol common to Christian faith of both Protestant and Catholic. Cross has unifying power transcending natural and racial differences.

Lift high the cross of Christ!  
Tread where his feet have trod:  
As brothers of the Son of Man  
Rise up, O men of God!

#### Fourth Lenten Service

Subject: The Cross: The Shrine of Faith.

Text: "My God, my God, why hast thou forsaken me?" Matt. 27: 46.

Let us proceed reverently as we approach the cross today. Calvary, that rugged hill, is holy ground, and today we approach its holiest shrine. No deeper mystery anywhere than in the fourth word from the cross. Nowhere a more resplendent glory, if we approach this mystery in faith. For in the light of our text the cross is

#### THE SHRINE OF FAITH

I. Let us first visit another shrine, one which comes more nearly within the reach of human thought and word: the sanctuary of the old dispensation.

1. Enter its court: The altar of burnt offerings, the brazen laver. Understandable symbols to Israel.

2. So also those of the holy place: Candlestick, table of the showbread, altar of incense.



3. But beyond the curtain, in the holy of holies, on the ark, between the cherubim the cloud of the divine presence. This a mystery, but enshrouding the heart of Israel's faith.

II. The cross of Calvary in the light of our text a holier shrine. Fairly satisfying interpretation of first three words possible. Not so of this one. It flowed from the innermost soul of the crucified one, from a deeper depth than we can penetrate.

1. Burden of sin of the world.

2. Sense of God's wrath against sin.

3. Both weigh so heavily upon his soul that they outweigh the sense of fellowship with God as Father, which was so great a source of joy and strength to him during his ministry.

These are some of the mysterious depths of the cross made known, but not laid open, by fourth word. "We have ventured into the mystery as far as we are able; but we know that we are yet only in the shallows of the shore; the unplumbed ocean lies beyond." (Stalker)

"We may not know, we cannot tell  
What pains he had to bear;  
But we believe it was for us  
He hung and suffered there."

That the glory of this shrine. Cannot fathom its mystery, but by faith find salvation.

II. As we worship at this shrine we experience the love of the Eternal One.

1. The love of the Father, who gave his Son (John 3: 16).

2. The love of the Son, who humbled himself (Phil. 2: 5-11).

3. The love of the Spirit, who at the foot of the cross bears witness with our spirit, that we are children of God (Rom. 8: 16).

Worship often in faith before this shrine.

### Fifth Lenten Service

Subject: The Cross: The Depth of Love.

Text: "I thirst." John 19: 28.

Soldiers who were wounded on the battlefield and lay in the pain of their wounds for a time tell us that in the course of an hour or two all their suffering combines in a most agonizing thirst. Thus the fifth word from the cross not our common expression, "I am thirsty," but a cry from the depth of greatest physical pain. Observed in its setting it reveals the Savior's invincible love.

#### THE DEPTH OF LOVE

I. The only word from the cross pertaining to the Lord's physical suffering uttered only after Jesus knew that all things were now accomplished.



1. Even on the cross the object of his Father's love in sending his Son was first and uppermost in his mind. This seen from the first three words. Then follows the cry of soul agony. Thereafter, and not before, do his thoughts turn to his physical suffering.

2. Throughout life he had loved others first and himself last. Though rich, he became poor for our sakes (2 Cor. 8: 9). He could promise mansions, but had not where to lay his head. He was the bread of life, but himself hungered. Could give water of life, but now thirsts.

3. We, too, can enrich the lives of our fellowmen only as we love ourselves last. See Elmhurst Hymnal, appendix, p. 50.

II. The love of our Lord is also revealed therein that this word is addressed to his enemies.

1. His friends not likely to have been prepared to quench his thirst. If he is to receive a cooling draught it must be administered by his enemies. The dying Savior thus manifests a kindly confidence toward those who were even then executing him. What faith in humanity!

2. He is not disappointed. Those who administered the last kindness to the Lord may hardly have realized the privilege that was theirs and the opportunity of which they availed themselves. We cannot but think kindly of them and love them for it.

3. The Lord in his deep love for men, yet thirsts for deeds of love from them. His cry comes to us through all who are in manifest need of body or soul. Whatsoever is done for them is done for him (Matt. 25: 40). He is confident that his followers will thus serve him. This confidence honors them and offers them life's greatest opportunity. "We love (and serve) because he first loved us."

### Sixth Lenten Service

Subject: The Cross: The Crown of Perfection.

Text: "It is finished." John 19: 30.

"Durch Kreuz zur Krone!"—This word illustrated by the passage in Phil. 2: 5-11, relating the humiliation and exaltation of Christ. The cross the consummation of his humiliation, but also in a very real sense the beginning of his exaltation and triumph. He had himself foretold this (John 12: 32). By the sixth word the cross appears to us as

#### THE CROWN OF PERFECTION

I. The sixth word the word of the guildsman or artist who is elated over the perfection of the product of his labors. "It is finished in every respect! It could not be better!" Thus Jesus,



looking back over his life work, found that he had fulfilled his mission in every respect. Nothing remained to be done.

1. As a teacher he had given the world instructions which, if followed, would give life eternal values.

2. As a man of power he had opened up resources, which, if used by his followers, could reshape the world.

3. As the Son of God he had made the Father known as fully as man was able to behold him.

4. As the Lamb of God he had given his life into death, having drunk the cup of suffering without murmuring to the very dregs of it. All told: He had wrought a perfect salvation.

II. We have thus only to come unto him to learn of him; to take his yoke upon us and to find rest (Matt. 11: 28).

Tell of Ebenezer Wooton, an earnest but essentric evangelist, who once, when asked by a seeking soul, "What must I do to be saved?", said: "Too late, my friend, too late . . . you're hundreds of years too late. The work of salvation is done . . ." (See F. W. Boreham, "A Handful of Stars," chapter 9).

Tell of the life of Hudson Taylor, whose life was lived in the conviction that "since the whole work was finished and the whole debt paid on the cross, there was nothing for him to do but to fall upon his knees and accept the Savior and praise him for ever." (Boreham).

III. These words not a pillow for the indifferent. No one really appreciates their glorious meaning who does not find in them a challenge and a summons.

1. He has left us an example, etc.

2. Be ye therefore perfect, etc.

Finished lives (relatively speaking) possible in the strength of Jesus. "My grace is sufficient for thee . . . my power is made perfect in weakness."

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### Seventh Lenten Service

Subject: The Cross: The Way to the Father.

Text: "Father, into thy hands I commend my spirit." Luke 23: 46.

All things being accomplished and his work finished, Jesus can resignedly face death. He knows that beyond its gates there awaits him the "Well done" of him who had sent him into the world. He now turns to him and commends the spirit which is about to leave his suffering frame into his hands. The cross thus becomes for him



## THE WAY TO THE FATHER

I. The way to the Father is gained by a growing acquaintance with God in his fatherly relation.

1. God always very real to Jesus. Even in his childhood days there dawned on him a growing sense of his special relation to God. As a boy in the temple he gives the world the first recorded utterance of this conviction. His public ministry constantly reveals it. Its supreme revelation this word from the cross.

2. We gain the conviction of God's fatherhood towards us in the same way in which it grew upon Jesus. His seventh word directs us. The way is that of prayer, which is communion with the Father. Jesus had always thus come unto him, and thus he approached him in death. If we would be able to behold the Father's kindly face when we face death, we must now practice the fellowship of prayer. The way is furthermore that of Bible-study. It is from the Scriptures that Jesus takes the words of his last prayer. Lay up in your memory treasures from the sacred writings and their comfort will be yours in your last hour.

II. The way to the Father is gained by a growing acquaintance with suffering.

1. The cross not the first experience of suffering in the life of Jesus. Simply the consummation of it. His sadness over sin and death, his not being received by his own people, the growing opposition against him, his rejection by the rulers, his being brought into the court of the Romans—then the cross. All this before he could return to the Father.

2. Greatest suffering caused by opposition to and rejection of efforts unselfishly made for the good of others, in behalf of the righting of social wrongs and in behalf of the coming of the kingdom. Christ's followers not exempt from these experiences as they go the way to the Father.

"I must needs go home by the way of the cross." Note successively Matt. 16: 24; Acts 14: 22; Rom. 8: 17; Rev. 7: 14.



## DOES OUR CONFIRMATION TRADITION NEED REVITALIZING?

O. W. WAGNER

Unless traditions are evaluated in the light of present needs and current experiences they are apt to lose their significance and become a meaningless "going through the motions". Dr. S. Kinchelow tells the story of the man whose auto was wrecked. Thereafter when he walked to his office he habitually stuck out his arm at every corner. Approached by a friend, he was asked, "Why do you put your arm out like that?" His answer was, "That's all I have left of my car".

Is that all we have left of confirmation? Is it merely going through the motions? Is it merely a period of time that climaxes in girls wearing white dresses and boys donning long pants? Is it only a time to memorize the catechism? Is it graduating from the church school into the privilege of staying away from church? Why is there such a loss of young people in so many churches? Has confirmation lost its challenge for youth? One might ask: Did it ever have a challenge? Can it have a challenge?

A description of a typical confirmation class will help us to re-study the objectives of catechetical instruction. It will carry this discussion from the theoretical to the actual. How many confirmation classes are not a duplicate of this type?

The Minister announces the time for the beginning session and the parents *send* their children of confirmation age, that age, as a rule, being from twelve to fourteen. The meeting place is the local Church and the time is late afternoon twice a week or on Saturday morning. The Minister begins by asking, how many have a Catechism? and the answers vary, depending upon the number of children who have older brothers and sisters. In that case they do not need to buy a catechism for it seldom changes. The class will be required to memorize the verses explained in one session by the next class meeting. Four or five questions and answers is approximately a week's work.

The first question is, "What should be the chief concern of man?" Answer: "Man's chief concern should be the eternal salvation of his soul." For proof of this important first concern of man the following two bible passages are quoted: "Seek ye first His kingdom and His righteousness: And all these things shall be added unto you." "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"

The necessity of saving your soul is emphasized by picturing the awfulness of a lost soul—a soul condemned to hell. A desire



to have your soul saved is evoked and the second question brings that note. "How can you secure the eternal salvation of your soul?" Answer: "We secure the eternal salvation of our soul through faith in our Lord Jesus Christ." Proof texts for this answer are given and memorized.

The third verse is explained by quoting 2 Peter 1, 21. "For no prophecy ever came by the will of man; but man spoke from God, being moved by the Holy Ghost." The minister impresses the sacredness of the Word upon the Confirmands and tells them that it is the infallible guide to eternal life. The fourth and fifth questions and answers are hurriedly given because the time is almost up and the Bible story has not yet been told. "What are the contents of the Holy Scriptures?" "The contents of the Holy Scriptures are the law and the gospel." Question 5. "Where do you find the law of God in a concise form?" Answer: "We find the law of God concisely expressed in the Ten Commandments." The children are instructed to memorize these answers by the next class meeting and to be able to quote the Bible verses that prove the answers. A sigh expressing the severity of the task moves the minister to say that not every day will they have five verses to memorize, "but they are so short you can easily learn them by heart after a few minutes of study."

Thus from September to Easter the class meets for catechetical instruction. By the end of this period the class has been given a thoroughly sincere orthodox opinion regarding the Ten Commandments, the three articles of faith dealing with God and His work of Creation, with Jesus Christ and his work of redemption, and with the Holy Ghost and the work of sanctification; they have memorized verses regarding prayer, the Lord's Supper and Baptism; and have studied corresponding Bible stories. The Sunday before Palm Sunday is "Prüfung" or examination day. The public must see that the memorization has been complete. Palm Sunday is the acme—a great Church festival—new dresses, new suits, a church full of people, flowers and decorations. The Minister presents each child with a confirmation diploma and gives each confirmand the right hand of fellowship, thus ending the confirmation period.

If we agree that religious education is an initiation of the young into a creative social and personal experience in which we begin with the learner's own experience, interpreting it in the light of the race's experience, so that the learner can respond intelligently to any given situation; we are prone to ask: "Does this tradition of memorizing a given body of authoritative knowledge lead growing boys and girls to face their own problems and to interpret their own experience in such a way as to enable them



to respond intelligently to all experiences in life, and to live radiantly and God-consciously in their day and age?

A careful study of our tradition would lead us to the following conclusions which are in general the same as those worked out by a Seminar at the University of Chicago in which the writer cooperated.

1. The Typical catechism consists of a logically arranged series of questions and answers, stereotyped in form, and encouraging little if any free critical personal judgment.

2. The catechism is not graded in the psychological sense. Few adaptations are made on the basis of the extent and complexity of the material.

3. The chief use of the catechism is in the preparation of candidates for church membership, or entrance into the full life of the church through confirmation. The satisfactory mastery of the catechism is prerequisite to confirmation.

4. In content the catechism consists of statements as to doctrines, liturgy, organization, discipline, practices of the church, together with exhortations and moral precepts.

5. The statements in the catechism are largely based on proof texts from the Bible, from traditional sources, and from authoritative persons.

6. The chief method used in the teaching and study of the catechism is drill and memorization. Skillful catechists vary this method by using the statement in the catechism as a point of departure for further explanation and discussion, or the inductive method may be employed to arrive at *a priori* generalizations.

Perhaps we have been content to go on catechizing our confirmands (instead of helping them to discover religious significances in their own life situations by interpreting their experiences in such a way as to develop a permanent and wholehearted devotion to religion) because we have been laboring under faulty assumptions. How many of us have not had the following assumptions regarding our confirmation tradition?

1. It is assumed that the immature individual needs religious instruction, but that the end is not knowledge merely but appropriate conduct and character.

2. It is assumed that the instruction given in the catechism will influence the child's heart and will.

3. A church needs intelligent and efficient members, and it is assumed that mastery of the catechism will produce good churchmanship, based on knowledge of essential beliefs, of the genius of the institution itself, of its liturgies and practices. Instruction in the catechism, it is held, will prepare for participation in the full life of the mature congregation.



4. The catechism assumes that there is an authoritative body of revealed and final truth which should be handed down from one generation to another, the exact statement of which is important.

5. The underlying theory of this type of education is that it is a process of inculcating adult ideas, beliefs, and practices so that they will come to be the unchanged possession of each oncoming generation.

6. The desired results in conduct and character will be brought about through engendering habit-patterns of thought which will express themselves appropriately in life situations.

7. It is generally assumed that the formal beliefs thus acquired will carry over into conduct, although many who use the method recognize that other means must be used to supplement instruction in the conditioning of moral behavior.

The writer offers the following criteria as a basis for evaluating the confirmation tradition. These criteria were worked out by him in conjunction with a professor and a Director of Religious Education. The criteria are not only a good basis for evaluating confirmation, but if stated positively, they are worthy objectives for any minister in his teaching task.

*I. Confirmation in regard to the learner:*

1. To what extent does it utilize the learner's past experience?
2. To what extent does it provide for the enrichment of the learner's present experience as it moves toward future experience?
3. To what extent does it provide for individual differences?
4. To what extent does it help growing persons to adjust themselves to a developing situation?
5. To what extent does it develop desirable social conceptions and attitudes?
6. To what extent does it develop a permanent and wholehearted devotion to religion?
7. To what extent does it contribute to the development of a church membership that is
  - a. Intelligent
  - b. Effective
  - c. Self-evaluating?
8. To what extent does it help the learner to discover religious significance in every experience and to reconstruct that experience in the light of such significance?

*II. Confirmation in regard to the Teacher:*

1. To what extent is the function of the teacher that of guidance?
2. To what extent is the function of the teacher in accord with the above basic assumptions?

3. To what extent does it provide the teacher with opportunity to get a complete view of the learner's experience and to lead on to new areas?

III. *Confirmation in relation to Content:*

1. To what extent does the procedure use a sufficient amount of racial experience?

2. To what extent does the learner help determine the content, procedure and outcome?

3. To what extent does adult society help determine the content procedure, and outcome?

4. To what extent do the learner and adult society *cooperate* in determining the content, procedure, and outcome?

5. To what extent is motivation intrinsic?

IV. *Confirmation in relation to Practical Situations:*

1. To what extent does it adapt itself to existing conditions as determined by

a. Age of group

b. Time element

c. Equipment

d. Preparation of group?

2. To what extent does it provide for self-criticism of the process?

3. To what extent does it help build up generalizations that will apply in situations similar to the present concrete experience of the group?

A group of ministers, professors, and Graduate students used this set of criteria to grade the catechetical method of teaching. It may surprise some of our readers to learn that the combined judgments of these people, well-experienced in teaching methods, graded the Catechetical method 28%. According to their opinion it failed by 72% to fulfill the above criteria. Are we failing as badly as that in making confirmation a vital, creative experience in a shared search for abundant living?

Some of you will deny, and quite justifiably, that confirmation is that ineffective, but those of you who do, are the ones who have gotten away from a water-tight catechetical method in your classes. The writer made a survey of methods used by Evangelical ministers in teaching confirmation, and from this study he found at least six different types of teaching.

The survey of teaching methods used was made among three groups of ministers. Group A consisted of ministers who had been teaching confirmation classes for forty years or more. Group B consisted of those who had taught twenty years and Group C consisted of ministers who have taught less than ten years. A few summary statements are given here that grew out of this survey.



"The Catechetical method of teaching is used to a much greater degree among the groups A and B than among the ministers in Group C. This coincides with the findings in section one, namely, that a greater number of ministers in group A and B require greater portions of memorized work than do the ministers of group C.

"Groups B and C use a combination of more modern methods of teaching to a much greater degree than group A does. The life-situation and problem-centered approach is used exclusively as the method of teaching by several of the clergymen of group C, while none of group B or A use it as their *main* method of teaching.

"There is a growing resentment among the younger clergy for the purely catechetical method as can be sensed from these statements from clergymen in this group:

"I use about three-fourths of the time for discussion, and only one-fourth of the time for memorization, out of request from traditionalists."

"We need more activity—more learning by doing, by projects, etc. At present the child who can memorize more easily is considered a better confirmand. We need a new standard."

"I think the course should be changed to meet the needs of the children. The present catechism, even revised, is still over their heads, and memory work is soon forgotten. More freedom in teaching method, not adhering slavishly to books, for no two classes or two scholars are just alike."

"Raise the age to 14-15 instead of 12-13. Eliminate memorizing to bare essentials. Eliminate oral examination at end of course. Include materials that would give a basis for a modern interpretation of the Bible."

"One or more of the "pupil-centered" courses recommended by the International Council of Religious Education would be better than present material. I use the course, "Jesus and Problems of Life" by Weston."

"I use the catechism only as a concession to the denomination and only as a source for a minimum of memory-work. I supplement it with text-books like Logingier's "My Church," "The Kingdom of Love" by Blanche Carrier, etc., etc. My method is chiefly that of discussion, investigation, with particular reference to the problems of the ages I have to deal with. . . I have had some very gratifying results, but find that a change of method is almost imperative with every class."

"The Evangelical Tradition of confirmation will remain a cherished and valuable institution to the Church with the cooperation of a thoughtful clergy. If the clergy does not awaken to its

responsibility the Church will lose a progressive, educational movement." The least we can do is to rethink our method in the light of the criteria offered here. An article describing in some detail the more vital methods used by a growing number of our clergymen might prove very helpful.



## Die Betätigung des christlichen Charakters gegenüber der eignen Persönlichkeit.

Von Prof. Dr. A. S. Grünmacher.

### I.

Die christliche Ethik, deren Problemen die mit diesem Artikel beginnende Aufsatzreihe gewidmet sein soll, zerfällt in einen prinzipiell-allgemeinen und in einen konkret-angewandten Teil. Der erstere hat das Wesen der Sittlichkeit besonders in seinem Verhältnis zu Religion und Christentum zu untersuchen. Eine wichtige Frage aus diesem Gedankenkreis über das Gewissen des natürlichen Menschen und seine Bedeutung für die theologische Ethik wurde im letzten Novemberheft behandelt. Die spezifisch christliche Sittlichkeit hat zu ihrem Träger den christlichen Charakter. In diesem Begriff ist ebenso enthalten, daß die schöpfungsmäßigen Grundlagen des menschlichen Charakters von Bestand bleiben, wie daß seine Reinigung von seinen sündlichen Elementen durch einen besonderen religiös sittlichen Vorgang — die Wiedergeburt und Bekehrung — erfolgt ist. Dieser christliche Charakter besitzt eine Reihe allgemeiner Wesensmerkmale, die in den Kategorien der christlichen Tugenden und Pflichten zusammengefaßt werden.

Im Wesen eines Charakters liegt es sich zu betätigen, zu wirken. Dieser Drang zur Aktivität wird bei einem christlichen Charakter auf das Höchste gesteigert, denn nach einem Wort Luthers: „Christus est actiosissimus in nobis.“ Die Objekte, gegenüber denen sich ein christlicher Charakter betätigt, sind drei: die eigene Persönlichkeit, die göttliche Welt, die irdische Welt. Infolgedessen hat die theologische Ethik in ihrem konkret angewandtem Teil zu schildern A die Betätigung des christlichen Charakters gegenüber der eigenen Persönlichkeit, B die Betätigung gegenüber Gott, C die Betätigung gegenüber der Welt. Wir beschreiben in diesem und im nächsten Aufsatz die Betätigung des christlichen Charakters gegenüber der eigenen Persönlichkeit und zwar I. gegenüber seinem natürlichen, durch die Schöpfung gesetzten Wesen, II. gegenüber seinem geistlichen, durch die Erlösung geschaffenem Wesen.

Der Mensch ist ein Doppelwesen, zusammengesetzt aus Leib und Seele; beides ging aus des Schöpfers Hand hervor, auf beides wirkte die Sünde und richtet sich die Erlösung in Zeit und Ewigkeit. Der Bibel ist die Unterscheidung von Soma und Nous eine Selbstverständlichkeit. Daher bleibt auch der christliche Charakter im Besiz von Leib und Seele und seine Aufgabe ist die Erhaltung, Reinigung und Förderung beider Bestandteile. Auch der Christ hat sein leibliches Leben zu bewahren. Aus dieser Pflicht ergibt sich

die negative Konsequenz der entschiedenen Ablehnung des **Selbstmordes**. Seine Verwerfung unter allen Umständen ergibt sich nur aus den Prinzipien einer religiösen Ethik, während alle andern sittlichen Grundsätze versagen können. Stellt etwa eine Ethik als höchstes Ideal die Selbstverbesserung auf, so sind Fälle denkbar, in denen der Mensch mit aller Ehrlichkeit feststellt, daß er sich nicht mehr höher verbessern kann, sondern im Gegenteil an Leib und Seele sinken muß und darum ein sittliches Recht hat, seinem Leben ein Ende zu machen. Proklamieren andre Ethiken als höchste sittliche Aufgabe die Förderung der Gesellschaft, so kann ein Mensch feststellen, daß er durch eine unheilbare Krankheit nicht mehr in der Lage ist der Gesellschaft zu nützen, sondern sie nur durch seine Existenz belastet. Es würde dann geradezu seine Pflicht sein, die Gesellschaft von seinem Dasein zu befreien. Allein die Ueberzeugung, daß wir das Leben als eine Gabe von Gott empfangen haben und nur diesem das Recht zusteht, wie seinen Anfang so auch sein Ende zu bestimmen, bewahrt vor der Versuchung der eigenen Tötung. Sind die meisten Motive des Selbstmordes furchtbares Leid oder schwere Schuld, so finden diese in der unbedingten christlichen Schuldvergebung und in der Stärkung gegen jedes Leid ihr volles Gegengewicht. — Kann darum die christliche Ethik im Prinzip dem Selbstmord keinerlei Berechtigung zugestehen, so wird sie doch dem einzelnen konkreten Fall Verständnis und vergebende Liebe entgegenzubringen haben. In die seelischen Konflikte, die einer Beendigung des Lebens durch eigene Hand vorausgehen, dringt kein anderer Mensch in dem Maß ein, daß er mit gerechtem Urteil abzuwägen vermöchte, was hier natürlicher Zwang — etwa durch besondere Anlagen —, der Druck der Verhältnisse, die Gehässigkeit anderer Menschen und was die betreffende Persönlichkeit selbst verschuldet hat. Die so oft angenommene „geistige Umnachtung“ trifft — auch wenn sie sich nicht im engeren psychiatrischen Sinn nachweisen läßt — durchaus den Tatbestand. Der Selbstmörder ist in Nacht gehüllt, die weder sein und noch viel weniger eines Fremden Blick durchdringen kann. Darum ist es auch nicht eine Sache der empirischen Kirche, durch eine äußere Maßnahme, wie durch Verweigerung eines kirchlichen Begräbnisses, ein Urteil abzugeben. Sagt man etwa, daß bei jeder andern Sünde eine Besserung noch im letzten Augenblick möglich sei, so kann dieser „Schäheraugenblick“ auch bei dem noch eintreten, der schon Hand an sich gelegt hat. Auf der andern Seite wird ein kirchliches Begräbnis fraglos einer ganzen Anzahl von Menschen zuteil, bei denen ihr gesamtes Leben und ihre Todesstunde nicht die geringsten christlichen Regungen oder Betätigungen erkennen ließen. Die Veragung eines kirchlichen Begräbnisses trifft zudem nicht den Selbstmörder, sondern seine Sin-



terbliebenen, die gerade in diesem Fall besonders der religiösen Aufrichtung bedürfen. Mit Recht haben darum in den letzten Jahrzehnten viele protestantischen Kirchen auch das Begräbnis von Selbstmördern ganz in den sonst üblichen Formen vollzogen oder es ihnen stark angenähert. **Die christliche Ethik vollzieht im Prinzip eine ebenso entschiedene Verwerfung des Selbstmordes, wie sie im konkreten Fall das letzte Urtheil allein Gott überläßt.**

Ist der Christ verpflichtet — gegebenenfalls gegen die eigene Neigung — sein Leben zu erhalten, so ist er auch berechtigt, es gegen die Eingriffe von anderer Seite zu sichern. **Auch die christliche Ethik billigt das Recht der Nothwehr zur Erhaltung des eigenen Lebens.** Denn kein anderer Mensch hat das Recht, mein Leben zu nehmen oder es auch nur in seiner leiblichen Kraft und Gesundheit zu schädigen. Im Prinzip ist jedoch nur das Mindestmaß der Nothwehr sittlich erlaubt d. h. im konkreten Fall ist der Angreifer nur in dem Maß zurückzuschlagen, daß er kampfunfähig, ihm aber nicht seinerseits Leben und Gesundheit geraubt wird. In Wirklichkeit wird sich allerdings dieses ethische Verhältnis niemals rein herstellen lassen. Denn in Fällen eines plötzlichen Angriffs siegt der Affekt über den Verstand und der elementare Trieb der eigenen Lebenserhaltung greift leicht über das unumgängliche Maß der Verteidigung hinaus. So wird es auch hier der vergebenden Haltung Gottes bedürfen, die um so bestimmter eintreten wird, je weniger es sich um bewußte und willentliche Schädigung eines andern Menschen handelt.

**Eine freiwillige Hingabe des physischen Lebens ist dem christlichen Charakter unter der Bedingung erlaubt, daß er nur durch dieses Mittel sein höherwertiges religiös-sittliches Leben erhalten kann.** Mark. 10, 39 rechnet Jesus mit der Möglichkeit, ja Nothwendigkeit, sein niederes Leben zu verlieren, um sein höheres Leben zu bewahren. Ein solcher Fall war für die Märtyrer gegeben, wenn sie ihr christliches Bekenntnis nur unter der Bedingung ihrer Lebenshingabe aufrecht erhalten konnten, weil sie sonst genötigt waren, dem römischen Kaiser so zu huldigen, wie sie es allein gegenüber ihrem himmlischen Herrn vermochten. Aber auch bestimmte irdische Ziele, wie die Erhaltung von Volk und Vaterland Familie und Freund können dem Christen ein Anlaß zur Aufopferung werden, wenn sie nur so diese höheren sittlichen Werte behaupten lassen.

Ist damit der Lebenshingabe ihre Grenze wie ihre Berechtigung zugemessen, so ergibt sich auf der andern Seite für den christlichen Charakter die **Pflicht der Lebenssteigerung.** Wir haben nicht nur das erhaltene Pfund zu bewahren, sondern auch für seine Mehrung und eine reichliche Zinstragung zu sorgen. Auch der Christ hat seinen Körper immer kräftiger und schöner zu gestalten und darum

positive Stellung zu solchen modernen Erscheinungen, wie es **Hygiene und Sport** sind, zu nehmen. Er wird alle Maßnahmen und Mittel vernünftiger Körperpflege bei sich und in der Gemeinschaft fördern. An Reinlichkeit, Sauberkeit Gepflegtheit soll sich ein Christ von niemand übertreffen lassen, wie ein christliches Volk gesundheitsfördernde Maßnahmen im höchsten Maß anerkennen muß.

Auch dem Sport kann das Christentum eine durchaus positive Wertung geben, zunächst unter dem Gesichtspunkt, daß er den von Gott gegebenen Leib gesund erhalten hilft und ihn kräftiger und schöner gestaltet, sodann aber auch auf Grund der Ueberlegung, daß der Sport die Lebensfreude steigert. Bei den gegenwärtigen Verhältnissen bringt der eigentliche Beruf besonders den handarbeitenden Schichten meist sehr geringe Befriedigung und Entspannung, die sie darum in anderen Formen finden müssen. Hierzu aber hilft der Sport, der mit körperlicher Erleichterung auch seelische Erfrischung bringt. Gerade der Jugend gibt er Ziele, die sie begeistern. Wenn so die Kirche den Sport freudig und nicht nur gezwungen anerkennt und ihm praktisch in den von ihr geleiteten Vereinigungen eine bedeutsame Stelle einräumt, hat sie auch das Recht, seine Auswüchse zu verurteilen und zu bekämpfen. Zu ihnen gehört jene durchaus nicht so seltene Form übertriebenen Sportes, der — mindestens auf die Länge — die Körperkräfte nicht stärkt, sondern schädigt. Nicht minder wird der Sport wertlos, wenn er die eigentliche Berufstätigkeit hemmt oder gar an ihre Stelle tritt — von den Menschen abgesehen, die sportliche Leistungen zu einem ernststen Lebensberuf machen.

Endlich muß vom christlichen Ethos wie von jeder geistig gerichteten Weltanschauung entschiedener Einspruch erhoben werden gegen die einseitige Verherrlichung sportlicher Leistungen. Bestand noch vor wenigen Jahrzehnten die Gefahr eines hochmütigen Herabsehens sogenannter geistiger Menschen auf die oft sehr viel Mut und Entagung beanspruchenden körperlichen Leistungen, so wird jetzt umgekehrt von großen Massen verächtlich oder wenigstens nicht achtend auf die Denker und Dichter, Erfinder und Techniker und erst recht die Propheten und Evangelisten geschaut. Fußballspieler und Boxer sind statt dessen die eigentlichen Helden der Menschheit geworden.

Bedarf der gesunde Körper der Steigerung, so der kranke der Wiederherstellung. Bei aller Anerkennung des gottgesandten und auch erziehlischen Charakters der Krankheit, ist es **Pflicht des Christen auf Heilung des Leibes** und der meist damit zusammenhängenden seelischen Spannungen auszugehen. Jesus hat zahlreiche Kranke geheilt und darum seinen Jüngern die gleiche Aufgabe gegeben. Diese Heilung kann gewiß durch besondere religiöse Mittel, die den



Charakter von Wundern tragen, erfolgen, aber natürliche Verfahrensweisen auszuschließen, ist kein Anlaß. Es ist durchaus nicht frömmere mit der „Christian Science“ die Krankheit durch Denken zu heilen, als sie durch Medikamente und Bäder zu beseitigen. Ein wissenschaftlich gebildeter Arzt ist genau so gut ein Beauftragter Gottes wie ein sogenannter Heiler. Gott wirkt auch durch die Mittel hindurch, die er seiner Schöpfung anvertraut hat und die von der Wissenschaft in ihr entdeckt werden. Mit Recht verweigerte darum ein Amtsbruder einem andern, der die Benutzung jedes Mittels bei einer Krankheit als unförmig abgelehnt hatte, bei einem gemeinsamen Spaziergang die Mitbenutzung seines Regenschirmes, da man auch gegen die von Gott gesandte Nässe kein hinderndes Mittel anwenden dürfe.

Der Mensch besitzt aber nicht nur ganz allgemein Leib und Seele, sondern diese Urelemente tragen eine Reihe näherer Bestimmtheiten, die auch für die christliche Ethik von Bedeutung sind. Jeder Mensch hat einen individuellen Körper und eine besondere Seele. Zu den erstaunlichsten Tatsachen der göttlichen Schöpfung gehört es, daß kein Mensch dem andern völlig gleicht. Gott hat nicht Fabrikware geschaffen, sondern wie ein Künstler immer neue Originale ins Dasein gerufen. Diese **Individualität** wird dementsprechend vom Menschen im unmittelbaren Gefühl als ein besonders wertvoller Bestandteil seines Wesens empfunden, zu dessen Bewahrung und Ausbildung er sittlich verpflichtet ist. Individualität kommt von *individer* und bedeutet das Unteilbare, das sich nicht weiter in Bestandteile zerlegen läßt. Andererseits ist darunter auch das Besondere zu verstehen, das sich keinem Allgemeinen ein- oder unterordnet. Individualität läßt sich darum im Grund nur umschreiben, aber als ein letzter Grenzbegriff nicht mehr definieren. **Jeder Mensch besitzt als Individualität ein Plus und ein Minus gegenüber allen andern Menschen.** Der eine hat Linien in seinem Antlitz, die in dieser Form bei andern nicht zu beobachten sind; jener reagiert auf Gefühlseindrücke in einer Stärke, die sich sonst nicht beobachten läßt. Bestimmte ethische Ideale in Griechenland, aber auch im 18. und 19. Jahrhundert bei Goethe und der Romantiker haben darum in der unbedingten, allseitigen und rücksichtslosen Ausbildung der Individualität die höchste Lebensaufgabe gesehen. Eine derartig entscheidende Bedeutung kann die christliche Ethik der Individualität nicht beimessen, da für sie die Einordnung jedes einzelnen Menschen in die Gemeinschaft mit Gott und dem Nächsten höher steht. Wohl aber ist auch für den christlichen Charakter die Individualität eine besondere Gabe Gottes, um deren Erkenntnis und Pflege sich der Einzelne bemühen muß. Hat Gott Originale geschaffen, so will er nicht, daß die Menschen sie in Kopien ver-

wandeln, er hat keine Freude an Tugendgesichtern, wie sie vielfach orientalische Mönche trugen, sondern er hat sein Wohlgefallen an individuellen Charakterköpfen, wie sie den Reformatoren eigneten. Gerade der Protestantismus geht auf die Pflege der Individualität aus, mag diese auch oft für den Zusammenschluß in kirchlicher oder weltlicher Gemeinschaft schwierig oder unbequem sein. Der echt protestantische Charakter gibt auch seinem Gottesdienst eine individuelle Note, indem er sich nicht bei festen liturgischen Formeln beruhigt, sondern freie Gebete hinzufügt. Infolgedessen kann eine protestantische Ethik niemals in dem Maß, wie es die katholische Kasuistik getan hat, das sittliche Handeln in jedem einzelnen Fall vorschreiben. Selbst der seelsorgerliche Rat, der in schwierigen ethischen Fragen erbeten wird, soll sich immer dessen bewußt bleiben, daß er nur allgemeine Richtlinien ziehen kann, deren individuelle Anwendung die Sache des eigenen Gewissens ist. **Der christliche Charakter muß ein individueller sein und diese Individualität auch bei andern anerkennen.**

Bei aller Individualität eignen den Menschen von Natur eine Reihe gemeinsamer Wesensbestimmtheiten, die ethisch nicht ohne Bedeutung sind. Zu ihnen gehören die **Lebensalter**. In einer Reihe neutestamentlicher Schriften, wie in den Pastoralbriefen und in den johanneischen Briefen wendet sich der Apostel an die verschiedenen Lebensstufen mit besondern sittlichen Anforderungen. Die allgemeine christliche Sittlichkeit modifiziert sich, je nachdem ihre Forderungen an ein Kind, einen Erwachsenen oder einen Greis gerichtet werden. In der Kindheit überwiegt das sinnliche Leben das geistliche, das Wachstum ist zunächst ein vorwiegend körperliches und die geistigen Fortschritte stehen in Abhängigkeit von ihm; die Beziehung zur Welt vollzieht sich wesentlich in der Form der Rezeptivität, des Lernens. Die Aktivität tritt demgegenüber zurück und, wo sie auftritt, wird sie entweder von andern durch Befehl erzwungen oder sie vollzieht sich ohne bestimmte Zwecke in der Form des Spiels. In dieser Zeit kann naturgemäß die christliche Ethik nur in der Form des Gebotes an den Menschen herantreten und von ihm noch nicht die freie Wahl und Verwirklichung ihrer höchsten Ziele verlangen. Das wird erst möglich, wenn in der Zeit der Reife die natürlichen Voraussetzungen und Kräfte auch für das sittliche Leben erwachsen sind. Diese Lebensstufe charakterisiert sich durch die Harmonie von Leib und Seele, durch Ausgleich von Aktivität und Rezeptivität. Die Leiblichkeit wird Material für den Geist. Die Rezeptivität tritt in den Dienst der Aktivität. Jetzt besteht die Möglichkeit im Sinn des christlichen Ethos, die Natur in den Dienst des göttlichen Geistes zu stellen, in Welt und Ueberwelt die höchsten Ziele zu erkennen und zu verwirklichen. **Der christliche**



**Charakter kann darum erst auf der Höhe des menschlichen Lebens entstehen.** Er kann dann auch in die Zeiten des Alters hinübergenommen werden. Das Alter tritt ein, wenn die Leiblichkeit aufhört, vollkommenes Mittel des Geistes zu sein. Die Rezeptivität schwindet mehr und mehr und auch die Aktivität wird immer begrenzter. Trotzdem kann in dieser letzten Lebensperiode der sittliche Erwerb innerlich erhalten bleiben, auch wenn er seine volle Ausdrucksfähigkeit durch die Hemmungen des Leibes und die Beschränkung des Handelns verliert. Das alte wie das neue Testament zeichnen darum gerade auch hochbetagte Menschen als Besitzer und Vorbilder reifer Sittlichkeit.

Eine Unterscheidung und doch wieder eine gewisse Zusammenfassung der menschlichen Charaktere entsteht durch den Besitz von **Temperamenten**, die auch die sittliche Betätigung beeinflussen. Die Temperamente haben in der philosophischen Ethik — z. B. bei Kant — eine große Rolle gespielt. Sie wurden in früheren Zeiten wesentlich auf die verschiedene Mischung der Säfte des Menschen zurückgeführt. Aus dieser Auffassung sind auch die Bezeichnungen für die Haupttemperamente entstanden. Bei dem **Sanguiniker** sollte das Blut, bei dem **Pflegmatiker** der Schleim, bei dem **Choleriker** die gelbe Galle, bei dem **Melancholiker** die schwarze Galle die Grundlage bilden. Mag auch dieser physiologischen Betrachtungsweise eine gewisse Wahrheit zukommen, so sind doch die Temperamentunterschiede vor allem seelisch bedingt und dementsprechend zu definieren. Die Menschen nehmen in verschiedener Art die Eindrücke der Außenwelt auf und reagieren auf diese mannigfaltig. Der eine Mensch nimmt rasch und freudig alle Reize auf, die ihm das Leben bringt. Aber dafür gehen sie nicht in die Tiefe, die Stimmung wechselt rasch und es kommt zu keiner dauernden und festen Aktivität. Das ist die Eigenart des **Sanguinikers**. Umgekehrt läßt der **Melancholiker** die Außenwelt möglichst wenig in sein Inneres eindringen und, wenn es geschieht, empfindet er mehr Schmerz als Lust. Sein Stimmungsleben ist ein viel konstanteres, aber fast immer ein schwermütiges. Zum Handeln entschließt er sich nicht leicht. Beim **Choleriker** dagegen ist das ganze Wesen auf ein zielbewusstes, erfolgreiches Handeln eingestellt. Er nimmt aus der Welt nur die Eindrücke auf, die er braucht, um in ihr wirken zu können. Fortwährende Betätigung schafft ihm ein inneres Wohlgefühl. Der **Pflegmatiker** sucht nicht nach Anläßen zum Handeln, sondern geht ihnen eher aus dem Weg. Kommt es aber einmal zum Wirken, dann verliert er weder die Besonnenheit noch die Stetigkeit. In der Wirklichkeit des Lebens kommen diese — hier nur ganz kurz skizzierten — Temperamentsunterschiede selten völlig rein vor. Aber bei den meisten Menschen läßt sich doch das Vorwiegen eines Temperamentes beobachten.

Alle Temperamente sind zunächst reine Naturbestimmtheiten und als solche Vorethisch. Keins ist besser als das andre, in jedem liegen Vorzüge und Gefahren. Alle Temperamente lassen eine ethisch negative Ausbildung zu, indem aus ihnen besondere Fehler, Leidenschaften oder Laster erwachsen können; in jedem liegt aber auch die Möglichkeit, in den Dienst ethischer Betätigung zu treten. Das Ziel für den christlichen Charakter kann darum auch den Temperamenten gegenüber niemals Ausrottung und Unterdrückung sein, sondern vielmehr ihre Versittlichung, die sowohl eine Reinigung wie eine Ausbildung in sich schließt. Das Ideal des Buddhisten, z. T. auch des alten griechischen Weisen ist die Temperamentslosigkeit; auch Mönch und Nonne sollen — besonders bei jesuitischer Seelenführung — möglichst temperamentlos sein. Die lutherische Reformation will dagegen das natürliche Temperament des Menschen im Christen erhalten. Dementsprechend hat auch der größte Maler der Reformation, Dürer, die vier Apostel, Paulus und Johannes, Markus und Petrus zugleich als die Vertreter der vier Temperamente dargestellt. Er knüpfte dabei an die Tatsache an, daß schon Jesus keineswegs temperamentlose Jünger suchte, sondern im Gegenteil — wie das bei Petrus besonders deutlich zum Ausdruck kam — ihr natürliches Temperament in den Dienst des Evangeliums und der Gemeindegründung stellte. Die Erzählungen von dem greisen Johannes über sein Zusammentreffen mit dem Kezer Cerinth lassen noch deutlich den heiligen Zorn des Cholerikers und sein rasches Handeln erkennen. So hat auch der einzelne christliche Charakter in seinem besonderen Temperament, einen Hinweis darauf, wie gerade er sich im natürlichen und religiösen Leben zu betätigen hat, sei es mehr als aktive oder als rezeptive Persönlichkeit, sei es mehr durch ernste Zurückhaltung oder freudige Beweglichkeit.

Geben die Temperamente eine allgemeine Anweisung für die Betätigungsart, so hat der Mensch in dem ihm gegebenen Talent einen Wegweiser für die individuelle Form und Richtung seines Lebensberufes. Unter einem Talent verstehen wir eine angeborene, über das Durchschnittsmaß hinausgehende Befähigung in einer bestimmten Richtung oder auf einem besonderen Gebiet. So hat z. B. der einzelne Mensch eine besondere Begabung zur raschen Erlernung von Sprachen, der andre für technische Erfindungen. Wer sich auf den verschiedensten Gebieten in gleicher Weise leicht zu betätigen wüßte, wäre ohne bestimmtes Talent. Der Wert eines Talent es besteht darin, daß es für den Einzelnen eine natürliche Hilfe ist auf die besondere Funktion, die er im Rahmen der menschlichen Gemeinschaft ausfüllen soll. Das Talent bildet die schöpfungsmäßige Grundlage für die Wahl des sittlichen Lebensberufes. Dieser wird um so leichter und erfolgreicher durchgeführt werden, je mehr er



sich auf die Antriebe und Weisungen einer natürlichen Begabung stützen kann. Auch der christliche Charakter wird ein vorhandenes Talent als Wegweiser benutzen, um die besondre Form zu finden, in der er sein Dienst gegenüber Gott und den Menschen zu vollziehen hat. Auf der andern Seite kann die christliche Ethik in der Ausübung eines Talentcs nicht die höchste Lebensaufgabe finden. Denn es ist möglich, daß äußere Verhältnisse, die letztlich auf Gottes Vorsehung und Regierung zurückgehen, die Ausnutzung einer bestimmten Begabung in einem ihr entsprechenden Beruf verhindern. Gerade in der Gegenwart sind viele Menschen genötigt, ihre äußere Existenz durch berufliche Leistungen zu fristen, die weder ihren Anlagen noch ihren Neigungen entsprechen. Nicht jedes künstlerische und wissenschaftliche Talent kann sich in einem künstlerischen und wissenschaftlichem Beruf ausleben. In einem solchen Fall kann das Opfer des Talentcs und seine Verwertung sittliche Pflicht werden. Wie in manchen andern Fällen an sich wertvolle natürliche Gaben hingegeben werden müssen, so ist es möglich, daß der Einzelne in dieser Welt mit ihren Unvollkommenheiten und Irrationalitäten auf sein Talent verzichten muß.

Der christliche Charakter wird ein möglichst großes Maß der ihm vom Schöpfer geschenkten natürlichen Werte in sein neues Dasein hinübernehmen, sich aber bewußt bleiben, daß Pflege und Erhaltung seines neuen geistlichen Wesens noch höher stehen. Von ihr hat der folgende Artikel zu handeln.

## Saben wir ein Bekenntnis unsers Glaubens nötig?

Dr. C. Schieler.

Man muß öfters während der schriftlichen und mündlichen Auseinandersetzungen über den Inhalt des Bekenntnisses die Frage hören, aufgeworfen meistens von jüngeren Theologen: Saben wir, hat die Kirche denn überhaupt ein Glaubensbekenntnis notwendig. Laß doch jeden glauben oder nicht glauben, was er glauben zu können meint. Wozu der Zwang, der doch nur ein Gewissenszwang ist? Dürfen wir uns nicht des hohen Gutes der evangelischen Freiheit erfreuen? So und noch anders lauten die Fragen und Einwürfe — in unsern Tagen! Glaubt man ja, daß die Kirche in unserm Jahrhundert des Lichtes, des Fortschrittes auf allen Gebieten des Lebens, der allgemein verbreiteten Bildung nicht mehr nötig habe, was man in früheren Zeiten nicht entbehren konnte, oder entbehren zu können meinte. Laßt uns darum dieser Frage einmal unsre ernste Aufmerksamkeit widmen und alles für und gegen objektiv erwägen.

P. Lange schreibt in seiner christlichen Dogmatik (II S. 638), diejenigen welche die gesekliche Seite der Symbole (Glaubensbekenntnisse) leugneten, verwürfen damit die gesekliche Seite der Kirche; „damit heben sie aber die Wirklichkeit der Kirche selbst auf, namentlich die Volkskirche, die Kindertaufe, die Konfirmation, die Ordnung des Kultus, die Bestimmtheit des Lehramtes und ähnliche Charakterzüge der Kirche, ja überhaupt das Verbindliche der kirchlichen Gemeinschaft.“ Was nun das Wort **Symbol** betrifft, so sei bemerkt, daß es allgemein ein Erkennungszeichen, dann im besondern das Zeichen, an welchem die Zugehörigkeit zum Christentum oder auch zu einer besondern christlichen Kirchengemeinschaft erkannt wird. Als Symbole im engeren Sinn gelten „Lehrformeln“, in welchem die Christen sich zum Inhalt des Evangeliums bekennen. Ist es aber zu billigen, daß der Ausdruck Symbol auf Lehrformeln angewendet wird, welche den Inhalt des Evangeliums zusammenfassen sollen? Ganz gewiß! „Denn das Evangelium, welches sich allerdings mit keiner Formel deckt, aber auch nicht ohne jede Form überliefert, werden kann, bildet das ausschlaggebende Erkennungszeichen der Kirche Christi“ (Müller Symb. §3). Die Annahme des Evangeliums oder das Bekenntnis zu Christo ist unerläßliches Kennzeichen einer christlichen Kirche. Man hat von einem „**undogmatischen Christentum**“ geredet (vgl. D. Dreyer) und redet noch davon in gewissen Kreisen. Ein Christentum ohne Dogmen! Ohne Dogmen, die bindende Kraft haben sollen! Ein Christentum, wel-



ches dem Individuum freiläßt, zu glauben was es will. Oder man wollte ausgedehnte Formeln reduzieren. Aber werden diese Reduktionen nicht noch immer Dogmen enthalten, zu deren Inhalt man sich bekennen muß, wer als ein Christ gelten will? Ohne hier auf den Umfang des Bekenntnisses einzugehen, sei festgestellt, daß jede wirkliche Kirche ein Bekenntnis besitzt und wäre es auch nur die urapostolische Grundformel „Kyrios Jesus.“ Vgl. 1. Kor. 12, 3: „niemand kann Jesus einen Herrn heißen ohne durch den Heiligen Geist“; Apg. 12, 21: „wer den Namen des Herrn anrufen wird, soll selig werden“ und Apg. 12, 36: „So wisse nun das ganze Haus Israel gewiß, daß Gott diesen Jesus, den ihr gekreuzigt habt, zu einem Herrn und Christ gemacht hat.“ Sehr tiefsinnig ist dem großen Apostel Jesus, der Gekreuzigte und Auferstandene der Herr. Sagt er doch klar und eindeutig Röm. 10, 9: „Denn so du mit deinem Mund bekennest Jesus, daß er der Herr sei und glaubest in deinem Herzen, daß ihn Gott von den Toten auferwecket hat, so wirst du selig.“ Jesus der Herr, die urapostolische Grundformel! „Die Ablegung dieses Bekenntnisses ist Symbol der Zugehörigkeit zu Christo und seiner Kirche.“ Doch ist zu beachten, was Jesus feierlichst erklärt hat (Matth. 7, 21): „Es werden nicht alle, die zu mir sagen: Herr, Herr! in das Himmelreich kommen, sondern die den Willen tun meines Vaters im Himmel.“

Bestand aber eine **absolute** Notwendigkeit, dies urapostolische Bekenntnis zu erweitern? Eine solche Notwendigkeit läßt sich nicht behaupten. Dagegen ergibt sich eine **geschichtliche** Notwendigkeit. Es entstanden bald, noch zu Lebzeiten der Apostel, irrige Lehren. Ihnen gegenüber mußte die Kirche nicht bloß genauer beschreiben, was für einen Jesus sie verstehe und von ihren Gliedern verstanden haben wolle, sondern auch, in welcher Weise derselbe für einen Herrn und Christ zu halten sei, wenn man den Sinn der ersten Formel treffen will. Das ist der Weg, auf dem im Grund alle Symbole, alle Bekenntnisse, entstanden sind.

Jesus gab seiner Gemeinde, seiner Kirche bestimmte Merkmale und verlangte von den Gliedern derselben, den Seinen, Anerkennung dieser Merkmale als Bedingung der Zugehörigkeit. Ebenso verfahren die Apostel. Somit ist die Notwendigkeit eines Bekenntnisses für die Kirche Christi aus der Geschichte erwiesen. Und doch muß man den Ruf: „Fort mit den Bekenntnissen!“ hören nicht bloß von außerhalb der Kirche, sondern auch aus ihrem Innern, aus dem Mund ihrer Diener. Diese **Antipathie** hat zuweilen die Form von Gleichgültigkeit. Man kümmert sich nicht um Bekenntnis; man kümmert sich viel um gute Sitte, um Politik und soziale Reformen. Zuweilen nimmt die Antipathie gegen Bekenntnisse die Form von **Feindseligkeit** an. Gibt es doch solche, welche in den

Bekenntnissen nur Steine des Anstoßes erblicken, Hindernisse des Fortschrittes, Quellen des Nachteils für die Kirche. Gegner der Bekenntnisse argumentieren oftmals so: Warum sollte man nicht eine Kirche auf der Basis des „guten Willens“ organisieren. Leute, die guten Willen zeigen, brüderliche Gesinnung haben und üben, die versöhnlich, verträglich und strebsam zum Guten sind, sollten sich zu einer kirchlichen Gemeinschaft zusammenschließen ohne Rücksicht auf ihren Glauben und ohne Zwang, Bestimmtes zu glauben. Das wäre so etwas Ähnliches wie „Ethische Kultur“ — aber keine Kirche. Wohin dies führt zeigt die „Ethische Kultur“, welche jetzt rein atheistisch gerichtet ist und an „die Gesellschaft der Gottlosen,“ jene Ausgeburt der Hölle, sich angeschlossen hat. Und ist nicht das Gleiche der Fall mit all den größeren oder kleineren Gesellschaften, welche gegen ein bestimmtes Bekenntnis sich sträubten: diese freien, besser gesagt, sogenannten freien Gemeinden, weil sie doch keine wahre Freiheit kannten und übten? Die meisten sind Vereinigungen von Atheisten, Christusleugnern, die aber ethische Bestrebungen pflegen wollen. Das ist eine geschichtliche Erfahrung hinabreichend bis in unsre Tage: Eine Kirche muß ganz notwendig ein Bekenntnis haben und ich sage vorläufig auch das, daß eine jede christliche Kirche sich zu Christus dem Sohn Gottes, dem Herrn, bekennen und dies Bekenntnis von ihren Gliedern verlangen muß; daß eine evangelische Kirche sich zum Evangelium bekennen und dieses Bekenntnis zum Evangelium von ihren Gliedern, ganz besonders aber, in eminenten Sinn von ihren Dienern fordern muß. Sonst gibt sie sich selbst auf, duldet in ihrem Schoß Heuchler. Eine Kirche, welche Dauer haben soll, kann nicht auf Gefühl, auf guten Willen, aufgebaut sein. Die Geschichte beweist dies, und die Geschichte ist und bleibt die beste Lehrmeisterin. Alle die Gegner der Bekenntnisse sollten einmal sich ernstlich Zeit nehmen und Geschichte studieren, ehe sie gegen die Bekenntnisse auftreten. Und wenn sie dies nicht wollen, sollten sie ihre Augen öffnen und sehen, was in der Gegenwart rings um sie herum sich ereignet. — Die großen, starken Kirchen unsrer Tage haben ihre Bekenntnisse und diese Bekenntnisse, an denen sie festhalten, sind neben anderm gerade besonders die Quellen ihrer Kraft.

Da ist die **römisch-katholische Kirche**. Sie entfaltet Leben, Macht, Einfluß. Sie hat harte Zeiten der Verfolgung und Kämpfe von außen und von innen zu ertragen gehabt und gibt keine Zeichen von Schwäche, Niedergang, Absterben. Aber sie hat ihre Bekenntnisse, die drei sogenannten ökumenischen Bekenntnisse: das apostolische, nizäische und das athanasische und dann noch jenes, das bekannt ist unter dem Namen: „Canones und Dekrete des Konzils von Trient,“ in welchen direkt gegen die Lehren der Reformation



Stellung genommen, sie mit dem Anathem belegt und festgelegt ist, was der katholische Christ zu glauben hat. Mit „unfehlbarer“ Gewißheit schließt ein jedes Dekret: wer das nicht glaubt, oder wer das leugnet, „anathema sit,“ der sei verflucht (andre übersetzen milder: der sei im Bann, oder sei ausgeschlossen — von der „allein-seligmachenden“ Kirche). Eine der Quellen, der vornehmsten Quellen, der Kraft der katholischen Kirche ist die Klarheit, Bestimmtheit, mit welcher sie die Gegenstände des „Glaubens“ ausspricht und in aller Welt proklamiert. Wir erinnern uns doch gewiß noch alle, wie ein früherer Papst seinen Feldzug gegen den Modernismus eröffnete, gegen jedes zeitgemäße Abweichen von der alten in den Bekenntnissen festgelegten Lehre. Die Welt staunte, spottete, aber die Kirche siegte.

Wenden wir unsern Blick von der katholischen Kirche zum **Protestantismus**, so machen wir die gleiche Entdeckung in unserm Land. Die Kirche des Protestantismus in den Vereinigten Staaten ist zer-teilt in einige zwanzig Gruppen und diese Gruppen zerfallen wieder in 164 getrennte protestantische Denominationen. An der Spitze dieser langen Reihe von Kirchenkörpern stehen solche, welche lebenskräftig eine sehr große Zahl von Gliedern in sich vereinigen und große Tätigkeit entfalten, und sie alle haben Bekenntnisse, haben eine gewisse Summe von Glaubenswahrheiten, die sie verkünden, an denen sie festhalten mit Autorität und Bestimmtheit. Am Schluß dieser Reihe befinden sich eine Anzahl kleiner Denominationen, die geringe Lebenskraft beweisen und dies sind solche, welche Bekenntnissen keine Bedeutung beimessen, oder gar sich rühmen, daß sie überhaupt von Bekenntnissen nichts wissen wollen. Dies sind Tatsachen, Tatsachen die ein denkender Mensch, am wenigstens ein wissenschaftlich gebildeter Mensch übersehen darf. Eine Kirche, welche kein Bekenntnis hat, besitzt keine Lebenskraft, Geisteskämpfe, Zweifel, Anfechtung, wie sie die Zeit mit sich bringt, siegreich zu überstehen.

Es ist leicht, sagt Chas. Jefferson, Pastor von Broadway Tabernacle, New York, eine Kirche ohne irgendwelche Formen des Gottesdienstes zu organisieren, da es genug Leute gibt, welche der Meinung sind, daß diese nur ein Hindernis für eine Kirche bilden. Und so ist es auch leicht, eine Kirche ohne irgend ein Bekenntnis zu organisieren; viele Leute gehören keiner Kirche an und wollen nicht einer Kirche angehören, weil sie von Bekenntnissen überhaupt nichts wissen wollen, ihrer eignen Einsicht folgen und sich nicht binden lassen wollen. Tatsächlich hat es solche Kirchen schon gegeben und gibt es noch: Kirchen ohne Bekenntnis und ohne oder nur mit sehr bescheidenen Formen des Gottesdienstes. Hatten sie Bestand? Konnten sie die Stürme der Zeit überdauern? Hatten sie irgendeinen Einfluß auf das öffentliche Leben? Nicht einmal auf

das Privatleben ihrer Anhänger hatten sie bestimmenden Einfluß — sie hatten eben kein Bekenntnis.

Eine lebenskräftige Kirche zeigt „erobernden“ Einfluß, bekämpft den Zeitgeist mit all seinen üblen Erscheinungen, überwindet die Hindernisse, die sich ihrer Tätigkeit entgegenstellen, gewinnt die Zweifelnden und Gleichgültigen, schweigt nicht still, wenn die Feinde Christi schmähen und höhnen. Aber sie kann dies alles nur, wenn sie ein bestimmtes bindendes Bekenntnis hat. Es ist nicht allzuschwer, eine scheinbar blühende Gemeinde zu haben, eine Anzahl Männer und Frauen, welche sich für Fragen der Religionsphilosophie interessieren und an Sonntagen einen „geistreichen, schön stilisierten“ Vortrag anzuhören wünschen. Aber hat die Kirche nicht eine andre, höhere Aufgabe: die Menschen zu Jesus zu bringen, sie zu bessern, sie zur Erkenntnis und Erfüllung ihrer Pflichten zu bewegen —? Das Evangelium soll einem Sauerteig gleichen, das die ganze Masse durchdringt, verändert. Das kann eine Kirche nur dann sein, wenn sie ein festes Bekenntnis hat und daran festhält. Die Geschichte von 1900 Jahren beweist, daß, wo immer und wann immer eine Großtat getan werden mußte, dies geschah durch Männer, welche durch ein Bekenntnis stark geworden sind.

Jefferson sucht dies zu beweisen. Im fünften Jahrhundert entstand große Gefahr, daß die letzten Spuren römischer Zivilisation, auch die christliche Kirche, vernichtet würden durch die barbarischen Stämme, welche ihre nordischen Heimstätten verlassen hatten und sich gegen den Süden wandten. Und die einzige Macht, welche das Unheil abwendete, war jene Macht, welche die Männer besaßen und ausübten, welche an Gott, den allmächtigen Vater und an Jesus Christus, den Sohn Gottes glaubten. Aus diesem Glauben erwuchs ihnen die Kraft, jene Barbaren zu gesitteten Menschen heranzubilden, durch die Predigt des Evangeliums. Im siebenten und achten Jahrhundert drohte Europa eine furchtbare Gefahr durch die Heere Mohammeds, die aus dem Inneren Asiens hervorgebrochen und schon bis in das Herz der Christenheit vorgeedrungen waren, überall den Halbmond, ihr Siegeszeichen, an die Stelle des Kreuzes aufpflanzend. Es entstand die Gefahr, daß Europa aufhören müsse, ein christlicher Kontinent zu sein und mohammedanisch zu werden. Und was wandte diese Gefahr ab? Wohl wurde durch die Schlacht von Tours (732) der Siegeslauf des Mohammedanismus abgebrochen, aber dieser Sieger des Christentums wurde erungen von Männern, die an Gott, den allmächtigen Vater und an Jesus Christus, seinen eingebornen Sohn glaubten. Die Diener Mohammeds verkündigten täglich: Es ist nur ein Gott, Allah, und Mohammed ist sein Prophet! — Die Diener Christi bekannnten aber: Ich glaube an Gott den allmächtigen Vater und an Je-



zum Christum, seinen eingebornen Sohn. Dieses Bekenntnis ermutigte, begeisterte sie, errang schließlich den Sieg.

Die Lebenskraft einer Kirche äußert sich in dem Bestreben, **das Reich Gottes auf Erden auszubreiten**, also in der Pflege der Mission. Aber was kann jene tapferen Männer, jene beherzten Frauen, welche in die weitentfernten Länder Afrikas, Asiens und Australiens, nach China, Japan und Indien ziehen, um wilden, unzivilisierten Völkern das Evangelium zu bringen, was, frage ich, kann sie zu einem solchen Opferleben bestimmen, etwa Humanitätsgründe? Nein, diese hätten nicht die Kraft, zu dem Heroismus eines Missionarlebens zu bestimmen. Die richtige Antwort liegt darin, daß diese Männer und Frauen, alle, sich einem Bekenntnis unterworfen haben, ein Bekenntnis sich zum Lebensprinzip gemacht haben. Es ist das Bekenntnis der Kirche, die sie aussendet. Dies ist eine weitere Tatsache, die nicht übersehen werden darf. In einem Bekenntnis sagen wir nicht: „Ich meine,“ „ich nehme an,“ „ich vermute“ oder „ich denke,“ sondern: „**ich glaube.**“ Und dies ist der Sieg, der die Welt überwindet, unser **Glaube an Jesus Christus, den Sohn des lebendigen Gottes.**

In unzähligen Menschen erwachen zuweilen, in dem Verlauf der Schicksale des Lebens und der Zeitereignisse, **Fragen, die sie sich selbst nicht beantworten können**, d. h. durch eignes Nachdenken oder Studium, Fragen, wie z. B. Gibt's einen Gott? Wie ist Gott beschaffen? Menschen geraten in einen Wirbel von Verwicklungen, aus welchem sie selber sich nicht befreien können und das Herz fragt: Gibt's einen Erlöser, einen Retter? Gibt's einen Tröster? Menschen suchen nach einem sicheren Weg durchs Leben und fragen: Gibt's eine Organisation, welcher eine Botschaft Gottes für die Menschen anvertraut ist? Gibt's einen Lehrer, welcher die Menschen den Weg durchs Leben zu Gott führen kann? Gibt's eine Vergebung der Sünden? Es kommt eine Zeit im Leben des Menschen, wo dies die wichtigste Frage ist, weil wir doch alle Sünder sind und weil, wenn wir meinen sollten, wir seien ohne Sünde, wir uns selber betrügen. Und dann noch die Frage, die doch zuweilen im Menschen ununterdrückbar erwacht: Gibt's noch ein Leben nach diesem Leben? Wir mögen diese Frage auch zurückzudrängen versuchen, sie erwacht wieder. Das Bekenntnis der Kirche gibt Antwort auf diese Fragen des menschlichen Herzens, eine klare, bestimmte Antwort. Darum hat die Kirche ein solches Bekenntnis notwendig.

Es ist eine auffallende, sehr erfreuliche Erscheinung, daß religiöse Fragen jetzt nach dem Weltkrieg immer weitere Kreise beschäftigt, Kreise, die vorher indifferent gegen solche Fragen sich verhielten. Bücher, religiösen Inhalts werden in größerer Anzahl gelesen; in

den Buchhandlungen findet man solche Bücher in großer Auswahl, wo man es nicht erwarten sollte. Die ewigen Fragen nach Gott, Erlösung, Sündenvergebung, Leben nach dem Tod beschäftigen die Herzen der Menschen in diesen ernstesten Zeitlagen; und wenn die Not den einzelnen trifft oder in das stille, glückliche Familienleben einbricht. Die Kirche hat die Pflicht, auf die Frage des menschlichen Herzens Antwort zu geben. Sie darf sich nicht begnügen mit Ermahnungen, Ermunterungen, schönen Worten, moralischen Reflexionen. Und in ihrem Bekenntnis gibt sie die Antworten. Sie hat in ihrem Besitz das Evangelium Jesu Christi und dies enthält die Antwort auf all die Fragen des unruhigen Menschenherzens; es zeigt den gütigen, barmherzigen Vater im Himmel, der seine Kinder liebt und nicht will den Tod des Sünders, zeigt den Erlöser, der aus Liebe zu den Menschenkindern vom Himmel herniedergestiegen, den Menschen Versöhnung, Entsündigung, Gnade und Heil zu bringen; zeigt den Tröster, den Heiligen Geist, der uns in alle Wahrheit einführen kann und will, zeigt die große, weltumfassende Heilsanstalt, die Kirche Jesu; lehrt uns das Leben nach dem Tod, überhaupt alles, wonach das fragende Menschenherz verlangt. Ein Theologe, Philipp Schaff, der gewiß in unsern Kreisen noch wohl bekannt sein dürfte, hat in einem Werk die „Bekenntnisse der Christenheit“ zusammengestellt, in fleißiger sorgfältiger Arbeit. Der Einblick in dieses Werk belehrt uns, welche Anstrengungen die Kirche im Lauf der Jahrhunderte gemacht hat, um all die Fragen zu beantworten, welche das Herz aus den Nöten der Zeit und des menschlichen Lebens heraus bewegt haben. Eine Kirche, die ihre Aufgabe erfüllen will, muß ein Bekenntnis haben.



## EDITORIALS

### PRECIOUS MOMENTS

The other day we read in the "Living Church" (Organ of the Anglo-Catholics in the Episcopal Church) an article on "Why one should go to Mass every Sunday." Regularity, the writer said, was a good thing in all activities of life. By it good habits are built up and the habit of regular church attendance is a good one for various reasons. What is Sunday without an hour in God's house? Where can a worshipful mood be better induced and cultivated than in the sanctuary? What is more natural than for people of the same faith to join in mutual fellowship? With all this we found ourselves in hearty agreement. But then all at once we came to the parting of the ways. We were told that so far the writer had not mentioned the chief reason for going to church every Sunday. Had he not said going to *mass*; not simply, to church? Yes, he continued, it is a good thing to hear a sermon every Sunday. Still, while the sermon is the main thing in the service to the Protestant, for us the climax of the service is the *Mass* for it is the offering up of the sacrifice of Christ on the cross. We were shocked when we read this. According to this author the Mass is then, just as it is to the Roman Catholic, an "unbloody repetition of the bloody sacrifice on Calvary." Those acquainted with the Heidelberg Catechism will recall the strong words it hurls at such "a rejection of the only sacrifice" brought once for all. We may not become so vehement in our epithets as the catechism, but it certainly seems as though the Romanizing of the Anglo-Catholics couldn't very well become more complete. However, what interests us in the Anglo-Catholic's remarks just now, is the statement that to the Protestant the sermon is the main part of the Sunday service.

There is noticeable now a tendency to enrich the worship element in our Protestant services. A good deal has already been accomplished along these lines and it would be very natural if some advocates of liturgical reform went to extremes. The high evaluation of the sermon would, nevertheless, be accepted by nearly all. We may have a very modest conception of our own sermonizing abilities, who, though, would deny that a good, strong, well worked out and well delivered sermon forms the most substantial attraction of the service?

To preach such a sermon is no light or easy matter, and any help or suggestion that might facilitate our task ought to be welcome. It is admittedly a laborious undertaking to find a text, or two, every Sunday, or a subject first and then a text to fit it; or after finding a subject, how to develop it. Here now comes the suggestion we want to offer—knowing well that we have made it more than once this year—here comes the idea we had in mind when we wrote that title, "Precious Moments." A minister's mind is by no means always equally active and productive. In the whirl of a busy life, in attending to the many tasks of the daily routine, moods and moments of inspiration are by no means frequent. All the more, therefore, should they be grasped by the forelocks when they come, suddenly, unexpectedly. To the writer they come most readily when bent over a good book, in the morning hour. At times they arrive, without such an outward vehicle, emerging from somewhere below the field of consciousness.

But they are always greeted with joy, for they bring a heightening of the mental life. They uncover territory we had not known to be there. They lend wings to the soul so that sometimes we think we are not such poor actors after all.

Such moments ought to be utilized to the fullest extent. A minister ought always to carry paper and pencil with him and note down at once text and subject or idea or whatever of mental stimulus has come into consciousness; for it is by no means certain that all of the inspiration of the moment can be safeguarded hours or days after they have come. Then one ought to have at home a larger sheet ready at hand, containing a number of subjects that one has under treatment, and to which one adds from time to time the accumulations of new insights and pertinent ideas and illustrations one's thought and reading furnish him.

In this way one will soon find the sermonizing work considerably simplified. One will even, as Dr. Calkins promised (see B. R. Nov. '31) often have the experience of an almost embarrassing fulness, and one's people will find that their minister is leading them at times through a pasture land as fresh and green as only the Great Shepherd could have shown him.

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### LIKE PRIEST, LIKE PEOPLE

We don't know who first coined the above phrase. It seems to date back to Catholic, perhaps pre-Reformation times for it is seldom that a Protestant would choose the term "priest" as the distinctive title of a minister. But the idea expressed in the saying is a challenging one and although it needs very decided qualifications there is enough truth in it to cause us to consider it very



seriously. One might even say that the saying applies more to the Protestant minister and his congregation than to the Catholic priest. With the Protestant minister the matter of personality is of greater consequence than with his Catholic step-brother. If his personality is not such as to influence his people, his office, his ministerial standing will help him little. On the other hand, it is not the personal element that is decisive in the priest's case. Naturally the Catholic layman would rather have a good priest of forceful character and pleasant disposition; but his character as a priest, behind whom there is the authority of the church, its hierarchy and the pope, in the last analysis, it is this that assures him of the unquestioning loyalty and obedience of his people. We see very ordinary Catholic priests ministering to large audiences for many years or carrying out enormous building plans successfully, simply because centuries of religious training of their people and the organized leadership of their superiors are back of them.

In our Protestant denominations, those ministers will have the best chance of making a permanent impression on their people whose churches make the least concession to the modern spirit. Although we ourselves and our Synod do not belong in that class, we cannot help seeing that most people are still "fundamentalist". The church bodies which indoctrinate their members in the faith "once delivered to the saints" show the most vigorous growth. We have repeatedly referred to the case of the Lutherans in this country. Their annual increase is greater than any other church's, and the Missourians, the most exclusive and uncompromising of all Lutherans, stand at the top. We do not think that the members of these bodies are all as narrow as most of their ministers, but their churches are all cast in the same mental mould. Every one feels that the "Lutherans" are in a class of their own: an indication that the ministers have been successful dogmatists.

In our Church the minister can't follow this method, and very few do. He has two ways of influencing his people, his preaching and his personality. We have had many great preachers. Hartmann, of Chicago, was one. Adolf Baltzer was another; he combined in himself the advantages of a strong personality with those of an earnest and impressive speaker. His son, in his best days, showed the gifts of his father to a marked degree. We have a few very strong speakers today, whom their modesty forbids us to mention. Some of our older men have exerted considerable influence in their spheres, e. g., father K. Haass, of Detroit, who in 1871 brought his own church body, the Synod of the Northwest, into affiliation with the Synod of the West (our own former name). His particular strength must have been the ready appeal of a large-hearted personality. Our older pastors were of a distinctly pietistic

bent. They stressed conversion, they preached a living faith that results in a Christian character. There is still one left of the old school, who by preaching and example has endeared himself to many, but our younger ministers have shed the pietistic heritage. Some are strong on the social gospel, here and there too strong. However, in order to impress himself and his message in such a way on his congregation as to leave lasting traces, a man needs a ministry of many years and our preachers don't last long enough in one field, as a rule.

We see that the rule expressed in our theme is, in real life, subject to great qualifications. It has its truth, but only in unusually strong personalities does it come to full realization, and then only in cases of long pastorates. Even in the latter case and when finally a change comes, the adjustment required in pastor and congregation may seriously threaten valuable traditions, traditions it took long years to build up.

One comes to the conclusion that the phrase may also be reversed and be equally true: "Like people, like priest."

Every man is dependent on his environment. In a once very famous book of a scientist the statement was even made that life is the power of adjustment to changes in the environment. That was doubtless going too far, but the influence of the environment is a factor of tremendous weight. Put a minister in a church that is spiritually dead or, in a worldly sense, very much alive, and how long will it last until he sinks down under the juniper tree, yielding to the continual pressure from without and finding that his power is gone from him. How seductive is the desire for popularity, and when popularity comes how soon will the favor of the people mean more to us than loyalty to principles and courageous manhood.

In Dr. Braun's book "The Conversion of the Minister and Its Influence on his Ministry," we read the story of a live congregation in Westphalia, that had a rationalist pastor for forty years and kept its spirituality alive, nevertheless, by reading Brastberger's sermons on Sunday afternoons. When the old man died and a new voice preached the old gospel with power, the congregation revived and soon bloomed again like the valley of Sharon. That was a remarkable case of a congregation keeping its spiritual health under a rationalist pulpit. A very unusual case, too.

But what minister, working for long in a stony field and in an empty church, could keep his head up, his soul young and his faith in humanity unbroken? Even in cases not so desperate, after a limited number of years, he generally finds that his usefulness is on the wane. If he is young he will soon find another place. If old, the matter is more serious, but if he is not too choicy, some-



thing may turn up sooner or later. At any rate, one must not carry one's faith that the minister can mold the congregation, too far. We are not all spiritual giants nor Old Testament prophets. When the signs multiply that a change is desirable bid the people good-bye with as good a grace as possible and make for the *open spaces*.

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### **"THE CHURCH HAS GOT TO PROVE ITSELF BY ITS FRUITS, NOT BY ITS ROOTS"**

This striking statement we found the other day in a religious weekly (The Christian Leader). The writer was referring to the revolutionary movements against religion witnessed in several countries. Millions of men today have not only lost their religion but are engaged in a systematic campaign of anti-religious education whose purpose is to make the youth of the land immune to any religious appeal. In our own country, he says, this tendency has not reached the stage of violent onslaught as yet, but there is unquestionably a quiet determination on the part of great numbers of people to utterly ignore both religion and the church. We cannot meet this situation simply by invoking the authority of the bible, by repeating the formulas of ancient creeds or by dwelling on the glories of the past. At the basis of this social unrest we shall find one fundamental factor, namely, the demand that human life be made richer, that human personality be more firmly secured and that some of the glaring evils of the social order be eliminated. Unless religion and the church become creative instruments, helping men to achieve this new life, they will die. If, on the other hand, they seek to bring meaning and significance into chaos and help to establish upon the earth a new civilization which we can call the Kingdom of God, they will have an access of strength and will become more firmly entrenched than ever before.

With these sentiments a growing number of church members and leaders will be in hearty agreement although we would certainly hesitate to treat this new civilization and the Kingdom of God as one and the same thing. The new discovery of the Social Gospel, which has come to our generation, has put a heavy, sometimes a onesided, emphasis on the ethical out-working of the Christian faith. But the merest beginner in Christianity is aware of the fact that Christ is not to be blamed if his church has sometimes stressed the roots of the faith more than the fruits. Stanley Jones has recently brought this out again in his book on the Christ of the Mount (which we discuss in this number, page 69). He says if Christianity is powerless in ethical reconstruction, its redemptive activity is futile. Christ had much to say about the

power of faith, but in his majestic picture of the day of judgment he tells us that a life of love is the standard which decides the fate of men, not what they believe. And Paul, the man who formulated the gospel of the justification by faith, is nevertheless equally emphatic in saying that God will render to everyone according to what he has done. The apostle James seems to disagree with Paul and his justification theory, and has seriously perturbed many, otherwise enlightened Christians. Still he is absolutely in accord with his Master when he claims that the doer only is in the Kingdom, the mere hearer is practising self-deception.

It is true that in the history of the church there have been periods when the mental acceptance of creeds has seemed sufficient to call a man a Christian. This fact does not prove that creeds are useless, for it is an ancient and true maxim which the Latins expressed when they said, "Abusus non tollit usum". Still we have to guard very carefully against an easy way of appropriating to ourselves the "merits" of Christ. In the imperfection of life one is apt to fall back on the comforting fact that Christ died for our sins and that therefore everything is well as long as we cling to that faith. One should not forget that it also says that no one can see God without holiness. It would be fatal to forget that the roots of our Christian life are in the redemption by Christ Jesus which faith opens to us. But if there are leaves only, no fruits, are we not an encumbrance of the land?

The church at large is out in the world, critical eyes are upon her, great problems are to be solved. She cannot refuse her cooperation. If she is to be a leaven to permeate the life of humanity, she cannot withhold herself from any of the burdens that are lying on all, but mostly on the weak. The prophets and Christ himself have shown her how to render service in the cause of the Kingdom. The task is more complicated than in the time of our fathers. How sorely do we need men of light and leading. In the meantime, everyone is to lend a hand. Trade with the one pound you have received. Faithfulness of the many is just as much needed as leadership of the few.

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### Eine Krücke für die Lahmen?

Vor Jahren, als ich an unserer Gemeinde zu Springfield (Mo.) stand, hatte ich eines Sonntagsnachmittags eine Unterredung mit einem unfirchlichen Mann. Ich suchte ihn religiös zu beeinflussen, indem ich auf den Trost hinwies, welchen der christliche Glaube in den Anfechtungen des Lebens gewährt. Ist es nicht, so fragte ich, ein Zeugnis für die Wahrheit der Religion, daß in schweren Schicksalsschlägen und besonders angesichts des Todes so viele Menschen



sich zu Gott wenden, die früher nichts von ihm wissen wollten? Zu meiner großen Ueberraschung schlug mein Argument fehl. Gerade daß der Mensch erst in Not oder im Alter sich auf die Religion besinnt, war ihm ein Zeichen, daß für den gesunden, normalen Menschen sie überflüssig sei. Sie sei ein Angstprodukt, das sich der durch herbe Erfahrungen oder den Zusammenbruch seiner physischen Kräfte zermürbte Geist des Menschen gemacht habe.

Es erinnerte mich an ein Gespräch, das zwischen S. W. Beecher und Zengerfoll (man sprach damals noch viel von Zengerfoll) stattgefunden haben sollte. Zengerfoll hatte behauptet, die Religion sei für den gesunden und gebildeten Menschen unnötig, sie sei nur eine Krücke für den Lahmen. Der erleuchtete Mensch des 19. Jahrhunderts könne auf seinen eigenen Füßen stehen. Ja, soll darauf Beecher geantwortet haben, aber was würden Sie von dem Mann denken, der einen Lahmen an Krücken gehen sähe und ihm dieselben unter die Armen wegstieße mit dem Bemerken: Warum gehst du nicht auf deinen eigenen Beinen?

Beecher — wenn seine Erwiderung zutreffend gewesen sein sollte — muß haben andeuten wollen, daß in wichtiger Beziehung alle Menschen nicht so sehr fest auf den Füßen seien und daher wohl einer Stütze bedürften. Jedoch der Einwand der Unkirchlichen und Ungläubigen gegen die Religion basiert zum großen Teil auf dem Gedanken, daß die Religion wesentlich eine Vorbereitung für das Jenseits sei und ihren Gläubigen eine Garantie für ein seliges Leben nach dem Tod biete. Darum nannte sie auch der Obengenannte (von Springfield) ein Angstprodukt. Die Furcht vor Tod und Verdammnis schaffe einen fruchtbaren Boden für das Evangelium von dem Sünderfreund und Todesüberwinder.

Es ist eine alte Beobachtung, daß schlechte Zeiten — mit einem Wort — Not, beten lehrt, und daß, die hier wenig haben, nach dem Geistlichen mehr verlangen als die viel haben. Kardinal O'Connell von Boston hat kürzlich gesagt, er pflegte zu denken, es sei eine schöne Sache, die äußere Lage der armen Katholiken zu bessern. Aber es wäre ein Irrtum gewesen: Je wohlhabender und gemächlicher sie würden, desto mehr kämen sie von der Kirche ab. Daraus — und aus Ähnlichem — schließt der Psychologe Walter B. Pitkin, daß, wenn eine natürliche, gesunde Lebensweise möglich werde, Religion eine überflüssige Sache sei. (See his „Psychology of Happiness.“)

Das ist aber ein Fehlschluß. Der Mensch ist von Natur träge. Wenn ihn die Notwendigkeit nicht zu täglicher Arbeit zwänge, so lebte er im süßen Nichtstun dahin. Ist das ein Beweis dafür, daß das „Dolce far niente“ seine natürliche Bestimmung ist? Oder, wenn er nicht den Sporn der Ideale empfände, so würde er sich

nie über das Niveau der Triebe erheben. Ist darum das Trieb-leben die eigentliche Heimat des Menschen?

Heutzutage, wo das überweltliche Gebiet des Glaubens so vielen zweifelhaft oder gleichgültig geworden ist, gilt es, noch mehr als früher, das Gewicht auf die Wirkung des Glaubens in **diesem** Leben zu legen, auf seine Bedeutung für den Aufbau eines christlichen Charakters und auf das, was die Religion bieten kann für die Neuordnung des gesellschaftlichen Lebens. Schon der Apostel Paulus hat uns hier den Weg gezeigt. Er schreibt in dem Brief an den Timotheus: Die Gottseligkeit ist zu allen Dingen nütze. Sie hat die Verheißung dieses und des zukünftigen Lebens. Wer die Religion verschmäht, stößt nicht nur den Freund in der Not von sich, sondern auch den Führer durch alle Wirrnisse des Lebens.

#### Der Konfirmandenunterricht.

Unsre Pastoren befinden sich augenblicklich mitten in der Arbeit an ihren Konfirmandenklassen. Was können, was sollten wir erreichen mit den Knaben und Mädchen, die wir um uns gesammelt haben? Was sind die Ziele, denen wir mit ihnen zustreben? Solche Fragen legt sich der gewissenhafte Geistliche augenblicklich mit mehr Ernst als gewöhnlich vor. Da war es uns höchst willkommen, als von Herrn Professor Katterjohn das Anerbieten kam, uns einen Artikel (englisch) über „Die Ziele des Konfirmandenunterrichts“ zu liefern. Wir ahnten damals nicht, daß der Tod uns diesen geschätzten Mann entreißen würde, ehe er seinen Plan ausführen konnte. Pastor D. W. Wagner übernahm es, an seine Stelle zu treten. Seine Arbeit liegt uns vor in dieser Nummer; aber während wir dies schreiben, wissen wir noch nicht, was sie enthält, und es mag uns erlaubt sein, selbst einige Worte zu dem Thema zu sagen.

Es ist natürlich, in die Vergangenheit zu schauen und sich zu fragen: Was waren Unterricht und Konfirmation mir? Schreiber dieses war 15 Jahre alt, als er in den Unterricht eintrat. Sein Pastor war ein hervorragender Mann. Mit Weisheit und Ernst suchte er seine Schüler zum persönlichen Glauben zu führen. Mit vielen gelang ihm dies. Schreiber dieses hat sich nie den himmlischen Realitäten so nahe gefühlt als zu jener Zeit. Er empfand damals den „Stoß zu einer ewigen Bewegung,“ von dem Tholuck so beweglich zu reden verstand. Es ging durch viele Schwankungen, aber jene sechs Monate sind ihm ein unverlierbarer Schatz gewesen.

Naturgemäß versuchte er, als er selber Lehrer geworden war, seine Schüler auch zum Verständnis eines persönlichen Christentums zu führen. Bald jedoch wurde es ihm klar, daß in den meisten



Fällen sein Bemühen ein frommer Wunsch bleiben würde. Die Knaben und Mädchen schienen nicht sehr geistlich gesinnt; auch waren die meisten erst 13 (einige noch weniger) Jahre alt, so daß man von ihnen kaum die innere Reife für religiöse Entschlüsse erwarten konnte.

Dennoch scheint uns die Hauptaufgabe die zu sein, in den Kindern das Verständnis zu wecken, daß das Christentum eine Sache des Herzens und Lebens ist. Wenn man ihnen dies nahe bringt, daß sie im Gebet Gott suchen und auf seinen Wegen zu wandeln trachten, so ist viel erreicht. Es ist nicht ohne Grund, daß im Katechismus dem Gebet ein ganzes Hauptstück gewidmet wird; noch auch, daß das erste Hauptstück zeigt, wie man wandeln solle und dann im zweiten und in Christo die Kraftquelle aufgedeckt wird.

Im übrigen halten wir von dem Auswendiglernen der Katechismusfragen wenig oder gar nichts, dagegen vom Bekanntsein mit den biblischen Geschichten und den großen Männern der Kirche sehr viel. Es gibt viele Pastoren, die auf das Memorieren des Gedächtnisstoffes viel Wert legen und viel Zeit damit verlieren. Es ist auch schön und wertvoll, eine Anzahl von wohlausgewählten Bibelsprüchen zu wissen. Aber für den inneren Menschen kommt beim Memorieren wenig heraus. Ja, im Gegenteil, der Schüler bekommt leicht den Eindruck, daß der Gedächtnisram die Hauptsache sei. Nein, die Hauptsache ist das innere Anfassen. Was sie auswendig gelernt haben, vergessen sie sechs Wochen nach der Konfirmation. Wenn aber die Persönlichkeit des Pastors oder der lebendige Stoff selbst ihr inneres Leben beeinflusst hat, so mag ihnen ein Dienst geleistet sein, der lebenslängliche Bedeutung hat.

Wenn der Pastor mit seinen Konfirmanden auf diesem Gebiet und in diesem Sinn Erfolg hat, so kann er sich glücklich preisen, und andre werden ihn noch in späteren Jahren im guten Andenken behalten. Die Sache hat ihre große Schwierigkeiten, doch ist sie nicht unmöglich. Was man auch vom Konfirmandenunterricht und seinen Mängeln denke, in ihm haben wir ein großes Gut, und wir sollten seine Möglichkeiten aufs treueste und entschiedenste entwickeln.

# The Christian World

## One By One

The news comes to us that the Reverend Thomas B. Campbell, one time Cowley Father, and Assistant Rector of Mount Calvary Church, of Baltimore, has taken the inevitable step of those who seriously play with Roman ideas and has entered the fold of the Church of Rome. Following so closely upon the submission of Dr. Delany and coupled with the fact that several of the Anglo-Catholic group have recently gone over to the Roman Catholic Church, this latest passing on of a member of the Romish group in our church should give the Anglo-Catholics food for thought. Unless this is precisely what the Anglo-Catholics have in mind, certainly this division of our communion is receiving the most obvious, lefthanded advertising it could get.

In a way one ought to respect these men who make their submission to Rome. They at least have the courage of their convictions. In that respect they differ distinctly from those who linger in our church and covertly, by indirect means, attempt to subvert our worship. At the same time it is a pathetic illustration that if one plays with fire one is bound to be burned, and the burn one receives from flirting with Roman Catholic beliefs is of the sort to leave an indelible mark upon one's mind.

Unless the Anglo-Catholics really propose to use their organization with the purpose of training men for the Roman priesthood the altogether frequent defections of their number to the Roman Church should lead them to some serious thinking.—*The Chronicle*.

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## The Historic Episcopate

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### INTRODUCTION

"We are 'born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Our Lord Jesus Christ gave His Spirit to His Apostles; they again laid their hands on those who were to succeed them; and thus the sacred gift has been transmitted to our present bishops, who have ordained us as their co-workers and, in a certain sense, as their deputies." With these words Newman prefaced



the first of the celebrated *Tracts for the Times*, which gave the starting impulse to the Oxford Movement. (Compare also Tract 4: *Adherence to the Apostolic Succession the Safest Course*; No. 7: *The Episcopal Church Apostolic*, etc.)

The appeal to Apostolic Succession constitutes the starting point of the Catholic Movement in the Anglican Church; consequently we need not be surprised that Apostolic Succession became the Alpha and Omega of all Anglo-Catholicism, that, as a matter of fact, it today constitutes the point upon which all Anglican attempts at reunion with the Protestant Free Churches turn. No wonder that in the German High Church Movement also, which has taken over from Anglicanism not only its name,<sup>1</sup> but has also received from the latter powerful spiritual impulses, the call for Apostolic Succession made itself heard, and that many of its advocates strenuously endeavored to regain, in some form or other, the episcopal succession lacking in our National Church. For a number of our friends the absence of this succession, and the repudiation of our Church's orders by the Orthodox, Roman, and Anglican Churches became a matter of constant spiritual unrest.

The opposite to this vociferous call for "valid orders," for admission into the great line of "succession," is an absolute lack of appreciation, nay more, a deep aversion against Apostolic Succession on the part of ordinary every-day Protestantism. The "succession" of the ministry, transmitted by episcopal laying on of hands, appears to most Protestants as the culminating point of a mechanical-magical view of Christianity, and the Church, as the negation of the Spirit in favor of an empty "fiction" and a magical ceremony.<sup>2</sup>

Here, as in many other ecclesiastical questions, we find two extremes confronting and opposed to each other: Over-estimation of an external institution, elevated to the position of a criterion of true ecclesiasticism and Christianity, and under-estimation of such an institution, the deep symbolic value of which is entirely misunderstood. The best pabulum for both extreme views is to see what history has to say, a glance at the great and intricate history of the Christian ministry, and, of views and interpretation of same,<sup>3</sup> helps us to correct certain distorted views, which have crept in by stealth, both in Anglicanism and in Protestantism, and enables us to arrive at a general and impartial, as distinguished from one-sided, consideration of the question.

<sup>1</sup> That was not a particularly happy move. The etymological interpretation: "High Church—thinking highly of the Church" is an afterthought and artificial. Originally "High Church" is a self-conscious party name, which laid down the essential difference between the movement stressing the Ordained Ministry, and the evangelical Low Church and the liberal-rationalistic Broad Church respectively. It is a pity that the High Church Movement did not adopt the term "Evangelical-Catholic," which at the inception of the movement in Germany had not previously been claimed by others. Today, after twelve years' development, such a change of name is not such an easy matter.

<sup>2</sup> Compare: van der Goltz: *The Episcopal Question, Religion in History and Today*, 12, 1134: "The introduction of a special form of ordination, to say nothing of the fiction of Apostolic Succession, would in principle be opposed to the evangelical conception of the Ministry. Such conception is, however, also repudiated by all friends of episcopacy."

<sup>3</sup> The most thorough research into the historical aspect of the question is that conducted by Anglican theologians—Edwin Hatch: *The Organization*

## I.

According to conventional general ideas "Apostolic Succession," being interpreted, means that the Apostles by the laying on of hands appointed bishops, and so transmitted their full apostolic powers to them; that the latter in their turn appointed other bishops, and passed on the sacramental and judicial powers, so that there exists to this day an unbroken chain of episcopal laying on of hands from the Apostles down to the bishops of today. That there is a chain of imposition of hands starting from the very earliest times is a matter about which there cannot be any doubt whatever; because appointment to the sacred ministry was from the very beginning effected by the laying on of hands, as we learn from the New Testament (Acts 13: 3; 1 Timothy 4: 14; 5: 22; II Timothy 1: 6). What is, however, highly improbable, historically, as regards the early days of the Church, is the perpetuation of the priestly and pastoral office by the laying on of hands by *bishops* in the later, more modern, sense of the word. Both in the New Testament and in the writings of several apostolic Fathers and early Church writers (Clement of Rome, Polycarpus, Irenæus) the office of Bishop and Elder are not yet clearly distinguished from each other. The term "Overseer" (*episkopoi*), "Principle" (*proistatēmenoi*), "Elder" (*presbyteroi*) are repeatedly used as synonyma for a common office, which from the beginning is clearly distinguished from the subordinate office of "deacon." It is not improbable that originally the term "Elder" signified more the preëminence and the dignity, the term "Bishop" more the official direction or management of the community and the divine services. At the head of the various Christian communities there were, in the first place, a majority of such "presbyterial bishops," upon whom—especially in the absence of prophets and pneumatologists—the regular preaching of the Gospel and the regular presidency at celebrations of the Eucharists devolved.

Out of this *collegiate* episcopal office was evolved—in some communities sooner than in others—a monarchic episcopate. We find the first clear confirmation of the existence of an independent bishop, superior in rank to the Council of Presbyters, in the writings of Ignatius of Antioch, to whom the bishop is Christ's vicar pure and simple. The development of this real and full episcopate, and with it the tripartition of the ministry (diaconate, presbyterate, episcopate), took place, although not everywhere with equal speed, throughout the

of the *Early Church*, 1881; C. H. Gore (formerly Bishop of Oxford): *The Church and the Ministry*, new edition 1919; *Essays on the Early History of the Church and the Ministry*, ed. H. B. Swete, London, 1921; including especially C. H. Turner: *Apostolic Succession*, 93ff. W. H. Frere (now Bishop of Truro): *Early Forms of Ordination*, 263ff.; A. C. Headlam (now Bishop of Gloucester): *The Doctrine of the Church and Reunion*, London, 1920, 124ff. H. B. Streeter: *The Primitive Church*, studied with special reference to the Origin of the Christian Ministry, London, 1929.

From the Roman Catholic point of view—P. Batiffol: *La hiérarchie primitive*, in "Études d'histoire et de théologie positive," I, Paris, 1906, 223ff.; *L'Eglise naissante et le Catholicisme*, I, Paris, 1922, especially 196ff.; P. Schanz: *Apology of Christianity*, III, 1906, 144ff. Additional literature in: "Dictionnaire de Théologie Catholique," I, 1923.

From the Protestant point of view—A. Harnack: *Dogmatic History*, I, 1909, 400ff.; *Origin and Development of the Constitution of the Church and of Canon Law During the First Two Centuries*, 1910; Karl Müller: *History of the Church*, I, 1929.



whole Christian Church in the East and in the West, so that it must be regarded as an ecumenical uniform department.

In the middle of the second century this development appears to have been practically complete. Nevertheless, the older presbyterial and collegiate system still left many deep marks of its methods behind during the following centuries, both in practice and in theory. The relatively late *Canones Hyppoliti* contain a uniform form of prayer both for the ordination of presbyters and the consecration of bishops. In Alexandria, the foundation of the Evangelist St. Mark, the custom of inducting the bishop to his office, not by the imposition of hands of other bishops, but of those of the presbytery of twelve members, appears to have been preserved right up to the Council of Nicaea.<sup>4</sup> And even the most learned of all the old Fathers of the Church, St. Jerome, at the beginning of the fourth century emphatically advocated the view, that the office of presbyter and bishop were identical (*idem est presbyter qui et episcopus*). The monarchic episcopate was based, he says, not upon divine institution, but upon ecclesiastical custom. The Christian communities were formerly governed by a Council of Presbyters, and the election of one presbyter to the position of president of the whole council was merely a matter of "*in schismatis remedium*" (for the prevention of divisions—schisms—in the community). The original undivided "oneness" of presbyterate and episcopate was evidenced to the fact that in the Primitive Church, as also to this day in the Eastern Church (as distinguished from the Roman view), not only the bishops but also the ordinary priests are regarded as "successors" of the Apostles.

Even after a monarchic episcopate had been evolved, the idea of Apostolic Succession in this office, to say nothing of transmission of apostolic plenary powers by episcopal laying on of hands, remained latent. It was not until the end of the second century that, in the struggle against the Gnostics, the unbroken chain of succession of bishops were brought forward as a proof of the truth and purity of the ecclesiastical tradition. In opposition to the Gnostic heretics who for their "superior" esoteric wisdom laid claim to a secret transmission alleged to have been handed down from the Apostles he advocates of the ecclesiastical tradition, especially Irenæus and Tertullian, relied upon the absolute *provable* succession (*diadoché, successio*) of the well known presbyters and bishops, which goes back to the Apostles, the founders of the ecclesiastical Metropoles.<sup>5</sup> This ostensible professed succession appeared to them to be a guarantee for the inviolate perpetuation of the Church's faith; by means of this succession, so they believed, it was not difficult to demonstrate and keep track of the clear apostolic tradition. In the "succession of the Ministry" the presbyters and bishops possessed "the certain charism of the Truth" (Irenæus);

<sup>4</sup>Jerome, Ep. 146, Mi. P. L. 22, 1192ff; other references in P. Batiffol; "Études d'histoire et de théologie positive," Paris, 1906, I, 272ff.

<sup>5</sup>The expression "diadéchesthai" is used for the first time about the year 97 A. D. by Clemens Romanus (*Ad Corint* 44) for succession in office. Regular emphasis upon the chain of the "*diadoch*" is for the first time laid in 175 A. D. in the "Hypomnēmata" of Hegesippus (in Eusebius H. E. II, 23, 4; IV, 22, 3).

in their unbroken succession they were "the propagators of the Apostolic Seed" (Tertullian), therefore the authoritative guardians of the *depositum fidei* (the faith committed to their trust: I Timothy 6: 20.)<sup>6</sup>

The validity of Apostolic Succession was, above all and first of all, made dependent upon the legitimacy of the induction ~~into~~ Orders (*ordinatio legitima*, Cyprianus, Ep. 69, 3). In the first few centuries the transmission of plenary powers and of gifts of Grace by the imposition of hands are but rarely mentioned—for the first time in II Timothy 1: 6—the Grace of the Ministry was regarded as a free divine gift, the bestowal of which in the ordination prayer was invoked from God alone. Even in the prayer used today in the ordination of deacons the Orthodox bishops say: "Not by the laying on of my hands, but by the sending down of Thy rich mercies is grace given to them who are worthy of Thee." The vital important point in "succession" was the legitimate election by the presbytery and the opportunity. The coöperation of other bishops in the induction into office of the newly elected bishop appears originally to have borne the character of control and witness, rather than of formal ordination (consecration). It is remarkable that Cyprianus, who writes at length about the election of the Roman bishop Cornelius (Ep. 55: 7), although mentioning the presence and coöperation of numerous bishops, says nothing about laying on of hands by them. According to the Eighth Book of the Apostolic Constitutions (4, 2ff), containing a description of episcopal consecration in Syria, there was no imposition of hands, merely the laying of the Book of the Gospels upon the head of the bishop to be consecrated.

Gradually, however, opinions on the validity of Apostolic Succession underwent a change, inasmuch as the episcopal imposition of hands was looked upon as essential. It appears that this view first asserted itself in the Roman community. The first historical evidence for this is the letter of the Roman bishop Cornelius to the Antiochian bishop Fabian (251 A. D.), in which the former reports on the unlawful assumption of the episcopal office by Novatian. The latter had, he states, by cunning and force induced two foolish Italian rural bishops to bestow upon him the dignity of a bishop "by make-believe and invalid imposition of hands" (*eikoniké kai nataia cheirce pithesia*). Cornelius rejects this imposition of hands as invalid, but the expression he uses shows that at that time in Rome the imposition of hands was looked upon as essential in assuming episcopal office (Eusebius, *Hist. Eccles.* VI, 43). By this laying on of hands, it was believed, the plenary powers bestowed by Christ upon His Apostles were, so to

<sup>6</sup> Irenaeus, *Adv. Haeres.* III, 31: "Traditionem itaque apostolorum in toto mundo manifestatam, in omni ecclesia adest respicere omnibus qui vera velint videre: et habemus annumerare eos qui ab apostolis instituti sunt episcopi, et successores eorum usque ad nos . . ."—III, 2, 2: . . . Traditionem, quae est ab apostolis, quae per successiones presbyterorum in ecclesiis custoditur . . .—IV, 26, 3: Eis qui in Ecclesia sunt presbyteris obaudire oportet, his qui successionem habent ab apostolis . . . qui eum episcopatus successions charisma veritatis certum . . . acceperunt."

<sup>7</sup> M. Rajewski: *Euchologion of the Orthodox Catholic Church*, II, Vienna, 1861, 71.



speak, propagated by a spiritual Act of Witness. The *bishop* became not only the sole consecrator of bishops, but also the sole legitimate ordainer of priests and other ministers.<sup>8</sup>

Nevertheless, certain very distinct remnants of the original method of ordination by the presbytery have been preserved, firstly in the fact, that for a long time, even into the eighth century, in cases of urgency presbyters were ordained by presbyters; and then secondly, above all, in the fact that to this day even in the Church of Rome at the ordination of priests all priests present lay their hands on the newly ordained priest. Thus the presbyter Paphnutius in the desert ordained a monk named Daniel as his successor as deacon and presbyter. The priests sent as messengers of the Gospel to the German tribes ordained others to the priesthood, and in other ways also performed episcopal functions. Even the scholastics seriously debated the question whether, with papal permission, ordinary priests were qualified to ordain. In 1400 A. D. Pope Boniface granted to an English abbot the privilege of ordaining priests, but withdrew it in 1403 A. D. A bull of Innocent VIII has been preserved, according to which the Cistercian abbots were permitted to ordain deacons. (J. Sägmüller: *Manual of Catholic Canon Law*, I, 1914, 202.) That the office of bishop merely represents a higher grade of the office or order of priests and that the latter is the fundamental ecclesiastical office, is shown to this day by that regulation in Roman Canon Law, according to which the consecration of a bishop can never be performed *per saltum*, that is to say, without previous ordination to the priesthood, so that episcopal consecration without previous valid ordination to the priesthood is invalid.

How slowly the change or advance of views on Apostolic Succession—from simple legitimate succession to office into the more elaborate view of transmission of apostolic plenary powers by the laying on of hands—was effected is proved by the estimation of the value of ordination performed outside the Catholic community by heretica and schismatica.<sup>9</sup> The Eastern Church, and the African Church under its influence recognized baptism as valid only if administered within (*i. e.*, by the) Church; sacraments administered outside the Church even sacraments administered by unworthy servants of the Church had to be repeated. As opposed to this view the Church of Rome, in accordance with the judicial principle of the objective sacramental effect, maintained the validity of baptism administered in the correct ecclesiastical form; it rejected all repetition of baptism, and, in the event of the return to the fold as such as had seceded from the Church, confined itself to "reconciliation" by laying on of hands, which, now-ever, was to a certain extent regarded as the repetition of the sacrament of confirmation.

<sup>8</sup> Compare *Canones Hippolyti* 4, 30 (Achelis 61): "Episcopus in omnibus rebus aequiparetur presbytero excepto nomine cathedrae et ordinatione, quia potestas ordinandi ipsi non tribuitur."

<sup>9</sup> Compare Louis Saltet's work with its wealth of documentary evidence; "Les réordinations, Etudes sur le sacrement des ordres," Paris, 1907, also Swete-Turner and Sägmüller.

After hard struggles this objective-judicial view of the Church of Rome prevailed in the East and in the West. If, however, the correctly administered heretical baptism was to be regarded as valid, it became logically necessary to accept as valid all the other sacraments and ordinations of the heretics and schismatics. This consequence was first clearly recognized by Augustine. The great champion of sacramental *opus operatum*, the fighter against the Donatists, who made the efficacy of the sacraments dependent upon the personal qualities of the priestly dispenser, also defended the validity of ordination administered outside the Church, and rejected all reordination. "Both (baptism and ordination) are sacraments . . . therefore neither must be repeated in the Catholic Church." Clerics returning to the fold from schism, who are permitted to carry on their previous ministry (ecclesiastical functions) "are not re-ordained; both baptism and ordination has remained intact in them (*mansit integra*); inasmuch as the error was due to separation, and not to the sacraments, which are the same everywhere. But even if the Church should consider it advisable that priests returning to the Catholic communion should not be permitted to continue in their clerical office, the sacrament of ordination which they have received is not repudiated (*detrahuntur*), but is retained by them. That is why (in the ceremony of reconciliation) there is no laying on of hands in the presence of the people, not to prevent injustice to the man, but to the sacrament itself." (*Contr. Ep. Parmen*, II, 28.) Rome herself, in like manner as the Eastern Church, only recognized this logical consequence very gradually and hesitatingly. In the East and in the West it was centuries before the validity of orders dispensed by the heretica and schismatica was established beyond all doubt. Again and again the Church reverted to the custom of re-ordination of heretical and schismatical priests. The Church of Rome, in fact, even as late as the beginning of the eleventh century, rejected the orders of the Simonians and Schismatics, and in such cases administered at least partial re-ordination. It was the influence of the great scholastics, above all Alexander of Hales and Thomas of Aquino (St. Thomas Aquinas), that in the West helped the Augustinian view to gain its final conclusive victory.

Since the later Middle Ages the Church of Rome regards every correctly administered sacramental consecration and ordination outside its own fold as valid, although it strictly condemns the conferment of same as illegal and prohibited. Priests and bishops of the Eastern Churches (which latter Rome looks upon as schismatical or heretical), on joining the Church of Rome, are fully recognized in their office and received into the fold. In addition to those of the Eastern Church, Rome acknowledges in principle the validity of the orders of: (1) the Church of Utrecht and the Old Catholic Churches, likewise the Mariavitic Church of Poland, who received their Apostolic Succession from the former; (2) the Gallic Church, whose succession goes back to the Jacobitic patriarchate of Antioch; (3) the Evangelical Catholic communion in England, which received its episcopates from a Jacobitic bishop of Southern India. Nevertheless, priests going over to Rome



from these Western Churches are not always permitted to exercise their clerical functions. Furthermore, the Eastern Orthodox Church also recognizes the orders of the Monophysitical and Nestorian Churches, now also the orders of the Church of Rome. The Russian Church up to the eighteenth century and the Greek Church up to quite recent times doubted the validity of baptism as administered in the Western Church by affusion only, and in the case of converts repeated the baptism. This naturally also involved the calling into question of the validity of all the other sacraments. The critical determinative point, in the eyes of the Church of Rome, for the validity of ordinations outside the latter, is the correct performance of the sacramental act (whether according to the Pontificale Romanum, or according to the liturgical tradition of the various Eastern Churches), as well as the "*intentio faciendi quod fecit ecclesia*," the intention to do what the Catholic Church does. The validity of the consecration of a bishop is, however, according to the Roman view, dependent upon the legitimacy of his election, inasmuch as such legitimacy, according to Roman Canon Law exists only if the Pope has issued a direct or (as in the case of the unified Churches of the East) an indirect mandate for the consecration of a bishop. Apostolic Succession is therefore, according to this view, no longer dependent upon canonical legitimacy, but is on the contrary confined to the unbroken chain of sacramental imposition of hands.

The Orthodox Church of the East, too, considers the imposition of hands by the bishops the vital essential point in Apostolic Succession; in keeping, however, with its pneumatological original character, the Orthodox Church does not lay the same weight upon formal judicial correctness as the Church of the Rome. It reserves to itself the liberty (*kat' oikonomian*, i. e., in the "domestic economy" of the divine treasure entrusted to its keeping) to make absolutely valid even unecumenical and incomplete orders.

Whosoever considers the history of the Church's ministry and its Apostolic Succession with an unbiased mind cannot fail to gather the impression that we are confronted with a magnificent development of the germs of Primitive Christianity. True as in other questions of faith, for example sacramental doctrine, it took centuries before the Catholic Church attained to a full, clear understanding of the meaning of what had been laid down and decided in embryo from the very beginning in the faith and practice of Christendom, as also it took a long time before perfect clear understanding was vouchsafed to the Church on the question of Apostolic Succession, which latter appertains to both the sacramental and the canonical sphere. The fact of the matter is, the Christian Church is not a system which dropped finished, perfect, and complete from heaven to earth; it is a divinely created living organism, which had to pass through a gradual process of growth, subject to every possible form of hindrance, repression, suppression, crises, and reaction. It is a sign of abstract and mechanical doctrinarism if we try to set up this embryonic or infantile stage of this organism as an unchangeable immutable standard.

Even though the emergence of the monarchical episcopate does not belong to an earlier period than the beginning of the second century, and the discovery of episcopal succession to the end of the second century, and the binding rule of episcopal imposition of hands to a later period still—all that is no argument against the logical sequence of this development, in which God's Will is indubitably manifested. As in the doctrine of the Trinity and in Christology, in the doctrine of Grace, of the sacraments, we see, here too, a divinely willed, divinely governed development, the character of which is really and truly ecumenical, because it took place uniformly both in the East and in the West. In the tripartition of the priestly office (deacon, priest, bishop) vibrates the triadic rhythm of the eternal divine life; in the monarchical bishop the ascended Christ, the invisible Head of the Church, becomes visible; and in the chain of bishops, consecrated by episcopal imposition of hands, the unbroken continuity is visualized, which unites the Church of the twentieth century with the Primitive Church: "*Ecclesia ab apostolis, apostoli a Christo, Christus a Deo*" (Tertullian: *De Praescr.* 37). Only puritanically distorted vision is incapable of recognizing value inherent in succession transmitted by episcopal laying on of hands.—*The Living Church*.

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### Glimpses of France

STANLEY MANNING

That is all we succeeded in obtaining, for Paris was our only stop, and Paris is too big and too diverse to afford more than glimpses of itself in six days. For some reason Dr. Macpherson had received no replies to his letters trying to make contacts with certain individuals there, so we did not have the opportunity for that personal acquaintance that we had in many other cities, which alone is revealing of the spirit of a country. If we had met some of the intellectual and religious leaders, as we did elsewhere, our impressions might have been very different; as it was, most of us were disappointed.

### Prosperous France

More than any country we have visited this summer, France seems prosperous. Prices are high; there seems to be very little unemployment, and the poverty does not seem so poor. Our journey took us northwestward clear across the country from Geneva to Paris by way of Dijon, and then from Paris to Cherbourg through Caen. We did not get into the mining and industrial region which lies to the north of our route. It was mostly a prosperous-appearing farming country through which we traveled—pleasant river valleys and wide-reaching plains, reminding one very much of our own middle west, except that fields and farm were smaller. But judging only by outward appearance, France seems to be better off financially than any other country.



### Paris Contrasts

Paris presents to the stranger so many and such diverse aspects that he is puzzled to understand or describe it. After a very short ride through its streets he can well understand why the Germans retreated from the Marne when they saw the Paris taxicabs coming. They are deadly weapons, and one wonders that there are not almost continuous fatalities. Yet opposed to this demoniac, chance-taking speed is the leisurely pace of pedestrians. In many places on the boulevards half the width of the sidewalks is obstructed with cafe tables, so that one could not hurry if he wished. Even the subway is not in a hurry; there are no express trains, and if one is going any considerable distance he is almost sure to have to change cars at least once or twice. Yet, aside from speed, the subway seems at least as good as New York's, and the second-class fare, which nearly every one pays, is only seventy centimes, the equivalent of less than three cents. The first-class fare, which assures one of less crowded cars, is about four and a half cents.

Probably no city in the world has so many wide and beautiful boulevards in the heart of its business district as Paris has. And close by are such narrow streets that a push cart is the largest vehicle that can negotiate them. Some buildings, however, are being torn down and new and wider streets are to be laid out, but compared with Rome, for instance, the amount accomplished is very little.

The Louvre is without doubt the world's greatest museum of painting. Here, under one roof, with miles of galleries, are gathered many of the world's masterpieces, and there is an effort to present the whole history of painting, except that, with possibly rare exceptions, the works of no living artists are admitted. These are to be found elsewhere, in the Luxembourg, the Petit Palais, and of course at the time of the Grand Salon in the Grand Palais. Most of our Good Will party visited the Louvre, and a number saw the other museums. But again we were impressed with the futility of museums, except as a very unsatisfactory means of making pictures available to great numbers of people. The pictures that can make the greatest impression are those that have been painted for a particular place, perhaps a church, and are not spoiled by the nearness of many others.

In the Louvre the only work that is placed so as to be properly seen and appreciated is the Venus de Milo, which stands alone at the end of a long corridor which affords a vista, which any real work of art needs.

Here, too, we saw Millet's "Angelus," "The Gleaners" and "Shepherdess," and a few days later visited Barbizon, where he lived and worked, and a few miles away saw the fields and the little church that appear in "The Angelus."

Another contrast that is interesting is that between the delightful courtesy which we ordinarily associate with the French and an unfeeling carelessness toward learning English, which would make trade with many of their best customers so much easier.

I made an attempt to find a Paris friend of a friend of mine, in a section of the city where there are very few English-speaking people. I could not speak enough French to make myself understood, but with the help of a written address I managed to let people know where I wanted to go. Five different individuals put themselves to considerable inconvenience to help me, the last a servant girl in a small hotel who could speak enough English to serve as interpreter. I wondered how many of us at home would do as they did, in order to assist a foreigner who did not know enough to speak our language.

And then there are the great stores, some of which advertise that their clerks speak English, but where, when one visits them, he finds it very difficult to find one who can understand it. This is probably not true of the exclusive shops that cater particularly to English and American travelers, but the great bulk of tourists do not have the money to patronize the exclusive places, and go to the big stores on the boulevards or the small shops on the side streets.

Then there is the opera, and the theaters. A number of our party heard "Rigoletto" one evening and were delighted with the presentation, although it is probable that the greater artists are elsewhere during the summer, either on a holiday, or singing in the South American capitals, where the winter season is now at its height.

A number went to the "Follies," which do not differ greatly from similar productions at home. There are far more suggestive turns on the American stage and an equal absence of clothes. One does not need to go to Paris if that is what he wants.

But Paris is far ahead of us in the application of common sense to censorship in the theater. The play "Maya," which was barred in New York and London, is being played in English in one of the small theaters in Paris. Although it centers around the life of a prostitute, there is not a single indecent or suggestive line or gesture in it. It is true drama. A city that permits the Follies, and worse, and bans "Maya" is simply making itself ridiculous. Sometime we shall learn that it is perfectly possible to deal with the world-old problems of the relationships of the sexes in a frank and decent way as "Maya" does, and exercise our censorship upon those productions whose only purpose is to pander to a depraved taste.

But Paris does not do that. Those who have been there before say there is a difference to-day from conditions a few years ago, and that displays that were then permitted are no longer allowed. It may be so. But there is evidently no attempt to banish or hide prostitution. So far as the public conscience is concerned, it does not seem to be recognized as an evil, except when it leads to disease. There is open solicitation upon the streets—not furtively in dark corners, but openly, and where the lights are brightest—such as would not be tolerated anywhere at home. That is another side of the strange conglomerate which is Paris—where art and music are appreciated at least as highly as anywhere on earth, and where with this fine appreciation of beauty, human degradation is apparently accepted as an inevitable part of life.



### The Shadow of Napoleon

The most vivid impression which Paris made upon some of us, at least, was the large place which Napoleon occupies in the thought and affection of the people to-day. Perhaps it is not fair to say, but it appears true to the casual visitor, that Great Britain is an empire in form and a democracy at heart, while France is a republic in form, but an empire at heart.

They look back to the time of Napoleon as their golden age, when France was dominant in nearly all of Europe. No other place is visited constantly by such throngs as crowd the tomb of Napoleon. The great marble casket is placed in open crypt, so that every one who comes to see must bow before the Emperor. Here are the battle flag and other trophies, and all that can go to make "the pomp and circumstance of glorious war." As one of our party suggested, what chance has any pacifist propaganda in the face of all that?

It is so easy to forget Waterloo. France apparently has done so. Jena and Austerlitz and the Italian campaign loom large. Moscow and Waterloo are lost in the golden glow of the days of empire. The glories of the Bourbon kings at Versailles and Fontainebleau are eagerly visited; there seem to be no shrines of the Revolution that set humanity ahead.

The outlines of the old Bastille are marked by rows of paving stones in a busy square over which the city traffic passes heedlessly.

One would like to know what would happen if the remarkable work of the mad artist Antoine Wiertz, now in the museum in Brussels that was formerly his home, was hung near Napoleon's tomb. Probably it would be torn to bits by an angry mob of one hundred per cent patriots. The picture portrays Napoleon in hell, tormented by the souls of those who were widowed or orphaned by his stupendous failure to make France mistress of the world. France will have to see that picture before peace in Europe is assured.—*The Christian Leader*.

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### Talkies Deluxe

Will Hays' favorite rhapsodist, Carl Milliken, is again going in for bigger and better "talkies." Picture the oratorical politician standing before the annual convention of the National Education Association held recently in Los Angeles and you have the setting and the *dramatis personae* of the new comedy skit put on by Mr. Milliken.

The less said about the plot of the playlet the better, for all of Mr. Milliken's plots, regardless of how subtle, rather invariably concern themselves with the Hollywood coffers.

There are several scenes in the play, however, which might bear hasty analysis. For example: Act I, Scene I.

Mr. Milliken, (*assuming the never-to-be-forgotten attitude of the Governor he once was, speaking with that finality he learned when he spoke to his former constituency*) "The burden of adapting education to provide new standards for living as well as to meet the demands of the machine-age rests chiefly upon the teachers of the young. Within

you is the power to plant seeds of discriminating choices." With no intent to minimize the obligation and tremendous responsibility of the nation's teachers, those heavy words would ring more true were they not so nearly identical with those Mr. Milliken vainly tried to force upon the ministers a year or so since. And then, there still remain a few of us who feel that we have an over-supply of new standards, set by Hollywood and that some of the very standards Hollywood has relegated to the scrap-heap are more worthy of the concern of the country's educators than the standards Mr. Milliken would urge the teachers to adapt.

Act II, Scene II.

Mr. Milliken still speaking: "The motion picture theater, where it is possible for the spectator to participate vicariously in the thrills and emotions of his romanticized self, the actor. Pictures deal with human problems (and possibilities) and the individual sitting in the theater unconsciously *identifies himself with the actor on the screen.*"

That, my friends, is an admission of such frankness as I never expected from our oral friend. That is just what you and I have been trying to tell him and his producer group. That is the very thing against which we have risen to protest. There is where the damning influence of an improper picture lurks. That is why the youth on the street, free of specialized and defined inclination toward wrong, enters a theater and comes out burnt and seared and begrimed, by having been forced by Mr. Milliken and the irresponsible group he would bespeak, to "participate, vicariously in the thrills and emotions" of crime, lust, brutality, infidelity, licentiousness and all the rotten ilk, which crowd the larger portions of films he is forced to witness.

Now let's go back a moment. Mr. Milliken has just publicly stated that the one who sees one of his films experiences its thrills and emotions as though they were in reality his. Then why in heaven's name does he tell the teachers of the nation that the responsibility of adapting education to provide new standards for the pupil is theirs? Is there not a suggestion of responsibility, to the present quite overlooked by the motion picture producer, which is in truth their responsibility?

People of culture and insight are not fooled by the ex-governor's attempt at suavity and diplomacy of statement. When he compliments the educators on their "marvellous advance in the last fifty years," Milliken alone is fooled. They are not. The *modus operandi* of the Tsar's mouthpiece is so evident, so juvenile as to be ludicrous. An eight-year-old would understand that he would sue for the good will of the country's educational leaders, that he would sugar-coat the pill, that his employers pay him a salary for so doing. We begin to tire of the bag of tricks he gathered in his political campaign. Those weary of words and half words would relish action.

Milliken says, "The industry has an open mind and solicits your help not only in its self-regulation but in seeing that patrons of pictures derive from the screen the greatest amount of education and culture that is possible." Unsupported by fact, his statement that the



mind of the industry is open, lacks conviction, to some who believe that the mind of the industry, as proven by increasingly objectionable films, is permanently closed. If contrary to that belief, the mind is open and Hays and Milliken are accomplishing as little as is thus far evident for the cleaning up of the movies, it is time someone else, actually interested in cleaner movies, try the jobs. Let Hays and Milliken go back to politics, where they belong. The industry's pocket book is open for your shekels and, as long as they fall, the mind will stay closed. Depend upon that, and depend upon it also that as long as pictures stay where they are the nation's educators will experience no little difficulty in seeing that movie patrons get any amount of education or culture out of the pictures. It is simply not there to get.

It would have been to the everlasting glory of Milliken and of the avid power he represents had the Educators' convention been able to rise and say to him as he said to them, "*Remembering the tradition behind you and witnessing the performance of today, we look with confidence and high hopes. In your hands Young America is safe*"—but they could not.—J. M. R. *The Expositor*.

### The Ecumenical Methodist Conference

HAYNIE SUMMERS

Five hundred and fifty delegates, 220 of them from overseas, besides hundreds of visitors from other lands and from every state in the Union, making an audience the largest Atlanta ever had, representing all races, all nations from every continent under the sun—all followers of Wesley—met in a great family reunion in Atlanta, October 16 to 26, 1931, for the Sixth Ecumenical Methodist Conference.

This conference attracted an unusual assembly of intellectual, religious and altruistic greatness. There were 111 men and women on a much diversified program, based on the general theme, "Methodism in the Life of To-day." Four group meetings in as many churches were held daily, and discussion was invited.

Important international problems were discussed, and the attitude of Methodism has been summed up in pronouncements as follows:

*World Peace*—The church should educate for peace. It should talk peace. It should think peace. War must go or civilization goes.

*Marriage*—We are concerned for the sanctity of marriage. We hear much in these days about full sex experience and trial marriages. The church can never meet its full responsibility by opposing divorce; it may even advocate uniform laws in all sections of the nation and still fall short of its obligation. The church must give full instruction to its youth as to the beauty of love and the sanctity of marriage.

*War Debts*—There ought to be some readjustment of war debts.

*Disarmament*—The church ought to keep before the citizens of its nation the solemn obligation to disarm, assumed by each of the allied nations when Germany was forced to disarm.

*War Service*—It is difficult to see how any nation which forever renounces war as a national policy can deny citizenship to any man,

otherwise fit, who must inquire of God and his conscience whether a war is just before he will take up arms.

*Religious Education*—Churches are right in their emphasis when they insist on adequate programs of religious education and the bringing up of their children in the nurture and admonition of the Lord.

*Reunion of All Protestants*—No church is in better position to speak of the reunion of Protestantism. In its very heart and soul Methodism is prepared to say to other Christian communions of the world, "If thy heart is as my heart then give me thy hand."

*Unification*—In England three Methodist churches are uniting next year. This ought to inspire us to renewed efforts for the unification of Methodism in the United States.

*Prohibition*—The liquor traffic has been a social evil and has had other social evils as its allies. We appeal to Methodist laymen, for the sake of their children and others' children, to obey the laws of their lands, as they relate to the sale of alcoholic liquors.

*Atheism and Christianity*—Atheists in Russia turn to childhood and youth when they would destroy religion. We must turn to childhood and youth to make the world Christian.

*Youth*—Intelligent youth can be held only by ministers who know the language of this day. The best preacher in the world will face small congregations unless the program of his church meets the individual and social needs of the community.

*Race*—Racial antagonisms create hatreds everywhere. We must insist that all in any dominant group who call themselves Christians bestir themselves against unfair discriminations and injustices. Strife comes when one group is unfair and another hates.

*The Church*—The church must stand for great principles of right. It may not have a political or economic program, but it must lend its influence to every proposal for human betterment. Methodism is not bigotry, but it is forever interested in a Christian Social Order.

*Non-Christian World*—The non-Christian world is in deep distress. Hunger and sickness are everywhere. Minds are starved. Social needs are neglected and the old social structure in many lands is being subjected to a strain it can not stand. Moral supports are gone. A new spirit of bitterness toward the white race is marked by unprecedented intensity, and the faiths of the fathers are challenged. At the foot of the cross let us purge our souls of all racial arrogance, all contempt for other races and peoples, all desire for spiritual or other domination over men, and go forward to minister humbly and loyally to men who need him.

*The Church and Economics*—The church could never formulate an economic program, but it must support with courage every program of economic justice and hold ever before the business world the principles of human rights. God forbid that the church should be indifferent either to the tragic suffering of these days or to the underlying causes of our economic distress. Spiritual bankruptcy would follow such indifference.



Thus Methodism's pronouncements on world problems may be summarized. The discussions were led by able men, and it is safe to say that those having a part in the discussions went away with a better understanding of their obligations and responsibilities to their church and its work in the world.

Addresses by President Hoover and Vice-President Curtis were heard. President Hoover spoke from the White House over the radio. Among other things he said: "The church is faced with the duty of balancing the people's sense of values, and keeping materialism from gaining complete ascendancy in all matters."

He also stressed the vital need for world peace at a time when nations are groaning under the burden of debts incurred in past wars. He closed with an appeal to the conference to unite with all other religious bodies in a world-wide drive for universal peace.

Vice-President Curtis was in Atlanta for the first session of the Conference. Mr. Curtis also spoke for peace. He said, as reported in the daily press:

"There is a desperate urge and need for the nations to go back humbly to the spirit of 'love thy neighbor as thyself,' and to create a sentiment of good will and forbearance leading to a fixed policy of arbitration of international differences.

"I take it the only way the greatly to be desired universal peace can be had is by man's cultivating good will toward his fellow man, and by refraining to exercise brute force with which to impose the will of one man or one nation on another, and by submitting differences of opinion to important tribunals for arbitration."

The day following the close of the conference many of the visitors journeyed to Savannah, Ga., the scene of John Wesley's efforts.

One newspaper reporter who attended every important session was amazed that hell was not mentioned in his hearing, so he sought out Dr. Ryder C. Smith, president of the Wesleyan Methodist Church, England, and Bishop Frederick D. Leete of Omaha, and asked them this question:

"What has become of hell?"

Dr. Smith replied, "You can't have been going to church much lately or you would know we don't talk much about hell now. Hell in England is a living thing. It is present when character is degraded to the point where the individual can not find and does not long for God."

Bishop Leete said: "We perhaps don't stress hell as much as we ought to, but the man who turns his back on God, separates himself from God and is in hell. There are people right in Atlanta, living in hell, now. It is a matter of individual choice whether a man attains one or the other objective. God sends no man either to heaven or hell. We are under the law of character, and there can be no character without a choice between good and evil."

This is mentioned because the old doctrine of hellfire and brimstone continues to be preached from Methodist pulpits all over the South, and it was an opportune time for this reporter to get another viewpoint.

*Christian Leader.*

### Murdering Devotion

*To the Editor of The Living Church:*

A score of years ago I wrote you a letter deploring the choir-wise pews in our school and college chapels, and earnestly advocating that the pews, or better, chairs, be placed cross-wise, *facing* the altar and pulpit. I strongly believe that this, only, Anglican method is most detrimental to the devotion of our boys and young men, actually killing to a greater or less extent their devotion and worship. It is bad enough for the choir boys in the chancel, but that seems necessary, as they are singing, supposedly, to lead the congregation. But for the naves of our chapels to have long choir-wise pews prevents their occupants from following the Catholic rule, which I always taught my Sunday school children, "Knees on the ground; eyes on the Cross; hearts in heaven!" To face one another moves and tempts them to smile at each other, and is so distracting that they bury their faces in their hands, and hardly follow the service at all, and never see and watch (as they should) the celebrant at the altar, supposed to be leading them in the great Memorial Sacrifice. And for the preacher in the pulpit to see the faces of only half of his hearers is surely unsatisfactory, as well as for those in the pews on the pulpit side, to have to twist their necks to get a look at him! Only Anglicans tolerate this custom, not Roman Catholics or Protestants. I firmly believe that this accounts for the frequent loss of devotion and reverence among our Church youth. It is a very unfortunate and mistaken tradition, and I wrote to Fr. Sill I was most glad that *he* had broken it in his new chapel at Kent School, Connecticut. I verily wish that all our Church chapels could be changed over, and earnestly hope all new ones being built hereafter may follow this reasonable plea. Bad traditions should be broken! Another one is "compulsory college chapel." It was given up at Harvard forty-five years ago. Take a "referendum" on these two points among our boys and young men and see what they say. Today we need to do all we possibly can to revive and increase the devotion and reverence of our youth, and not to murder it.

Providence, R. I.

(Rev.) HENRY M. SAVILLE.

*Living Church.*



## Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

**The Religion of Jesus and Love the Law of Life**, by Toyohiko Kagawa. Translated by Helen F. Topping and J. Fullerton Gressitt with biographical sketches by Robert E. Speer, Eleanor M. Hinder and Helen F. Topping and a Foreword by Rufus M. Jones. The John C. Winston Company, Chicago, 1931. 313 pages, \$2.50.

A short while ago the Christian world knew nothing of Kagawa, the Japanese Christian and leader; today he almost occupies the center of the stage, sharing rank with a world figure like Gandhi and crowding Stanley Jones into second or third place. The man has written many books but this one is the first in English translation, as far as we know. What he writes is well worth knowing. It is a warm, practical, concrete interpretation of Christian life, showing a surprisingly large range of general information and, equally, a habit and power of independent thought. But his life is more eloquent and arresting than his books.

He was born in 1888 in Kobe, Japan. Through an English Bible class he was brought to Christ. His Christian life began with a vision of the cross of Christ, and this has ever been the motive power of his life. Graduating from high school he announced that he would study for the Christian ministry, and was turned out by his uncle who had cared for him, without a penny. He entered a Christian college in Tokyo. He was a brilliant student, a voracious reader and able to retain all he read. When he had finished his studies he moved into a slum district of Kobe where ten thousand people were crowded into an area covering only five or six blocks. Poverty, immorality and all kinds of vices had full sway there. He gave his life entirely to the wretched men around him, often lived on three yen (\$1.50) a month, in order to keep them from starving. In 1915 he went to America and studied for two years in Princeton Seminary, taking special courses at the university. Returning to Japan he engaged in activities of an incredible variety, such as regular preaching, Bible lectures, evangelistic services, lectures on economics, city planning, universal suffrage. He became a leader and organizer of the labor movement. At one time watched and persecuted as a dangerous radical, he is now by the authorities regarded as a defense against Bolshevism. In all his work his wife has been one with him. At first the note of his humanitarian work was largely social. But his Christianity was so real and fundamental that soon he found the ever springing fountain for all his activities in his faith. He is in himself the complete combination of the social and personal gospel. He is always seeking to translate the gospel

into human conduct, to live by it himself and to lead the church in Japan, and the nation itself, to take Christ as real master and Lord and follow him.

This is the meaning and purpose of the "Kingdom-of-God movement." Its ideal is the recovering of the Church of the New Testament and making it the power of shaping the life of the nation.

The two books under discussion are not theological treatises. As Kagawa's own life is a life of action, so is the emphasis in his writings on the practical side of the Christian religion. The cross, so we heard, is central in his faith. However, he gives no new theory of the atonement. Even as Jesus showed his faith in God and his love for men pre-eminently in his death, which was the death of willing sacrifice, so are we required, in this world of desperate need and warring interests, to live out our faith in self-sacrifice. Christ's example becomes the energizing inspiration of his disciples.

Love is the law of the true, the Christian life. This was the religion of Jesus; it is the spirit of the life of this unique Japanese Christian. To become acquainted with his life, to read his books is to see that the miracle of the church of the New Testament can be, has been repeated today. The Western world has taught the East many things and Japan has profited, more than any other nation from the West. But in Kagawa and his converts the East is paying back some of this debt. If we were as willing to learn from the East in this respect, our reward would be immeasurable.

**Splendor of God**, by *Honore Willsee Morrow*. William Morrow and Company, New York, 1929, 376 pages.

Historical novels may have their drawbacks insofar as the author is forced to draw considerably on his creative imagination. Still in the hands of a true artist they invest their heroes with life and reality and the shadowy figures of the past move before us as though they were our contemporaries. Mrs. Morrow, writer of many books, has put out three volumes on Lincoln, the last of which, "The Last Full Measure" we have read with decided interest. In the book before us, with the strange title, her hero is *Adoniram Judson*, the famous Baptist missionary, the first Christian missionary to Burma. It is a story of entrancing interest. We did not know much about Judson when we opened its pages, but now the missionary stands before us as one of Christ's choicest followers, a man of faith and fortitude like few others. Soon after the founding of the American Board of Foreign Missions he was sent out, arriving in Rangun, Burma, in 1813. To convert a native Burmese to the Christian faith was considered a capital crime. All that he and his devoted wife could do was to learn the language, translate parts of the Bible into the native tongue, build a little tabernacle, and wait for an opening. In the meantime they bore sickness, danger and hostility with exemplary patience. When the war between Britain and Burma broke out in 1824, Judson was seized and put into the death house, suspected as a spy. For seventeen months he was confined in the loathsome jails of Ava, bound with



three pairs of fetters. His sufferings from fever, heat, hunger, the filth of the place and the cruelty of his keepers were excruciating. Mrs. Judson also suffered, although not imprisoned. By her persistent entreaties and finally by the demand of the English general he was at the end of two years released. The description of these horrible prison experiences is one of the most pathetic features of the book. Soon after his release his wife, of whom the author draws a most touching picture, died.

His almost never ending sufferings at times clouded his soul. He sought consolation in Madam Guyon's writings, in Christian and, to some extent, in Buddhist mysticism. But after being married to Mrs. Sarah H. Boardman, the young widow of a fellow-missionary, he found his Christian equilibrium again. Here the book ends.

He carried on until 1850, when after converting many, translating the whole Bible and almost completing a large Burman and English dictionary, he died after thirty-seven years of missionary labors.

The book is based on numerous, dependable sources. It is written with entire honesty, without any noticeable attempt to idealize. A story so well done, so ably told that you want to read it from first to last.

**The Present and Future of Religion**, by C. E. M. Joad. Ernest Benn Limited, London and Southampton, 1930. 224 pages.

The author discusses here the religious situation in England, but in a general way his analysis applies to our own country. It is his conviction, he says, that the need to believe is fundamental, but that the religion preached by the Churches does not satisfy this need; that, therefore, either a new religion will take the field or the Churches must cease to maintain propositions in flagrant contradiction with known facts. He gives strong proofs for the contention that there is a general decline in organized religion. Especially the young people show a very pronounced indifference to the church and its teachings. Today, he says, you can know a man for years without finding out whether he is a Christian or an atheist. The War has done much to shake people's belief in a God who cares or in a church that is a safe guide. The organized church itself is in a state of disintegration. The Anglo-Catholics are fighting for reservation of the sacrament and the Evangelicals consider it a relapse into Popery. We hear much about the virgin birth. To the outside it seems as though the church was engaged in clerical fiddling while Rome burns.

Physical science has been digging away the foundation of many old beliefs, and now comes psychoanalysis claiming to free repressed instincts and thereby leading to their sublimation, while we had always thought that suppression was the legitimate course. The spirit of the age seems to be a disrespect for all authority. Having lost our faith in a hereafter we make the most of this world. We are engaged in the pursuit of pleasure; but such a life leads to illusion. People are bored and the cocktail is the only drink that stimulates them. Those never achieve happiness who seek it as their immediate goal, happiness

comes as a by-product when you are engaged in something else that is worthwhile.

The universe is not worshipful to the modern man and there are no elements that are worshipful, therefore there is no use taking trouble about it. And man's highest desire is to express himself; why trouble about morality? Morality is a product of social development, not a categorical imperative as old as the ages and as permanent. Scepticism in points of belief and fatalism (irresponsibility) in points of conduct always go hand in hand.

What, then, is necessary if religion is to survive? The churches must divest themselves of beliefs that science has shown to be false. They have a double duty, the duty toward our neighbor and the duty towards God.

In regard to the first it is an encouraging sign that the social viewpoint is stressed more today, although it sometimes looks as though the preachers were speaking more of secular affairs than of spiritual; as though civilization received more attention than religion. In the past religion and the church have often been used by governments to teach the people obedience, by the rich to keep the poor contented with their lot. It was given to the submerged as a compensation for the renunciation demanded by society and culture. Today we look upon it as a means of making this world better and raising the disinherited to a level enjoyed by the fortunate. The individual and even the whole youth of the land—the old people are too conservative—can do little to better the present state of society. It takes a long time to right old wrongs, to bring about a new age.

The chapter on duties to God is rather disappointing. The author says the essence of religion is to him mysticism. He is not himself a mystic but he believes that the mystic gets in touch with a higher world of values, which gives him an exalted, if fleeting, experience of its reality. But a "world of higher values" will not suffice as a substitute for God. The writer makes the strange statement that it is impossible to conceive of a God permanent and perfect in relation with the imperfect world; that the religious man cannot become one with him. How, then, does the mystic get in touch with him? or is there no God in the world of higher values? If we have no God any more and cannot get into fellowship with him, then we have no religion any more, then the whole religious development of the race ends in futility!

The author says in the Introduction, that he writes neither as a sceptic nor as a believer; only as an absorbed spectator, who wants to know why people believe as they do. His interest is, therefore, merely philosophical. Religion cannot be understood, described or interpreted by one who is only an absorbed spectator. He may be satisfied with what is vaguely described as a world of higher values. Not so the believer, his "heart and flesh cry out for the living God." Even if his enemies—or philosophy—taunt him saying, Where is thy God now? he is not long dismayed. "Hope thou in God," he says to his soul; "for I shall yet praise him, who is the health of my countenance and my God."



**Karl Barth.** *Prophet of a New Christianity?* by *Wilhelm Pauck*, Professor of Church History and Historical Theology at the Chicago Theological Seminary. 1931. Harper and Brothers, Publishers, New York and London. 228 pages. \$2.00.

It is perhaps not too much to say that Barth is the most discussed person in the theological world today. In Germany his following is unprecedented. It has been said of him that he is the greatest theologian since Schleiermacher. He is still a young man. When he published his commentary on Romans in 1919, he was only thirty-two years old, and this, his first book, fastened on him the attention of the country. Since then, with a number of capable men on his side, there has been a real Barthian school. The young theological generation especially, seems to be fascinated by him.

In our country he is still little known. The critics have said little about him and what was said showed that Barth and his teachings are rather a puzzle to them. It is our conviction that, on the whole, America will derive little profit from him. Americans like an optimist, even now, and Barth is a pessimist. According to Barth man can do nothing, while with us he can even build the kingdom of God. Our country, i. e., the theological world, is shot through with Modernism. Barth has moved away from Modernism and is hailed now as a chief protagonist of the faith of the Reformers. As far as his style is concerned, we refer the reader to what we said on that hand in our review of Dr. Zerbe's book on the "Karl Barth Theology," see page 149, ff, in the March number, 1931. One can read chapter after chapter of Barth's writings and will hardly be able to remember more than a few statements that stick in the memory on account of their unusualness.

That has been our experience even during the perusal of the book before us today. The author is a German theologian, who has studied under Barth, has now been a professor in an American Seminary for five years. He has read nearly everything Barth ever wrote and ought to be able to interpret him to an American audience. He makes an honest attempt to fulfill his task, but if our own experience can be taken as a standard he doesn't bring Barth any closer to our understanding and appreciation than he was before. We believe that Barth is to blame for that.

Professor Pauck portrays the whole development of his hero: his youth in Switzerland, his study, especially in Marburg, where he imbibed German Modernism (the late Professor Herrmann exerted a great influence over him); his pastorates in his native country; the influence of the War on his theological thinking; the publication of his "Roemerbrief" and his successive professorships at Goettingen, Muenster, Bonn.

We discussed Barth's Roemerbrief elsewhere. It was the strangest commentary ever written. The apostle, as Barth explains him, was writing to the church of the 20th century, not to that of the first. The password to the understanding of the whole letter was, according to Barth, the "qualitative difference between time and eternity," although up to this time no one had ever known or said this except Kierke-

gaard. The style and the rank growth of the paradox were enough to drive the not too patient reader to desperation. And yet, the country (the theologs) listened and the commentary awakened an echo a hundred fold.

There has now followed the commentary on 1 Corinthians. It is entitled "The Resurrection of the Dead," as though the whole letter, and not the fifteenth chapter only, dealt with that subject. In it Barth fights against the secularization of the church. It is significant that Barth's commentaries are all on letters of Paul and none on the gospels. He shows a great indifference to the incidents of Christ's life and his teachings. Only his death and resurrection receive a heavy emphasis. With Paul, he doesn't know Christ "according to the flesh." Although he contends so strongly for the revelation character of the Word, although he stresses that it is God who speaks in it; that God revealed himself, first to the men who wrote the Bible, then through the written word, then through the sermon, the spoken word, in spite of all this he treats the actual record of Christ's words and deeds as though it was of no importance. (Bultmann, who belongs to this school, says we don't really know anything for certain of Christ's life—and it seems to him of no consequence.) Barth, by the very success of his writings and activity, was finally compelled to attempt the structure of a theological system. So far only the Prolegomena to a Dogmatics has come out. Schleiermacher, in his system, describes "the Christian faith;" Barth makes the objective "Word of God" his central theme. Pauck struggles manfully with these Prolegomena without succeeding much in enlightening this writer. That—and why—Barth calls his theology one of crisis and why he uses the so-called dialectic method we have explained in the review of Dr. Zerbe's book (as quoted above, March number, page 149 ff). As often pointed out, Barth's chief characteristic is the vigor with which he defends the transcendence of God. While in this country we often hear of the potential godlikeness of man, he puts an impassable gulf between man and God. If that gulf is to be bridged, it can only come from God, never from man. Man can never possess God; he can never experience him. Barth pours contempt on all Pietistic and Methodistic relying on "Erlebnis". All a man can do is offer God the "vacuum" (Hohlraum) of his faith so that God may fill it. But why, when God has filled it, there should not be an experience of the divine, it is hard to see. Pauck seems to find much in Barth's heavy underscoring of God on the "wholly other" that is commendable. On the other hand he thinks that Barth goes too far in his view of the personalism of God. A super-natural personalism, he says, is not a tenable conception for us. "The old belief in the miraculous intervention of an other-worldly, superhuman, anthropomorphic God belongs to the super-natural metaphysics offensive to our minds and consciences." Why must Barth, he asks, renew the structure of the theological thought of the past? "The church in whose name Barth speaks is the church of the past. In consequence he is not in the position to speak the saving word to the present." "The miracles of God's personal appearance in Jesus Christ and of the divine inspira-



tion of the Bible are dead. No dialectics can resurrect them. Only a sacrificium intellectus can."

Pauck tries hard to be fair to Barth. He seems to understand the secret of his influence better than we can, although at times even he is unable to penetrate his obscurities. But the quotations we just cited seem to show that there is an unbridgeable theological abyss between him and the man of the "crisis".

**The Christ of the Mount.** A Working Philosophy of Life, by E. Stanley Jones. The Abingdon Press, New York, 1931. 332 pages, \$1.50.

The author of "The Christ of the Indian Road," "Christ at the Round Table," "The Christ of every Road," gives us in this his latest production a very challenging and unusual exposition of the Sermon on the Mount. He thinks what we need in this modern day more than anything else is a working philosophy of life, an adequate way to live. According to him we find this in the Sermon on the Mount; it tells us what the main moral context is in the word "Christian". It can be seen at once that this view will raise decided objections in some quarters. There are those who have called the ethical principles of the Sermon on the Mount an "ad interim" ethics, an ethics that could only be practised by such as believed, with Jesus, in the imminent end of the world. Only then could people be willing to "turn the other cheek," not to resist evil, not to lay up treasures upon earth, etc. But as a guide for the ethical conduct of individuals and society in a world order of indefinite duration, it would be wholly inadequate. Jones, on the other hand, believes that the principles expressed in this sermon, rightly understood, will give the key to the solution of all ethical problems. He does not try to tone its seeming hardness down. No, the very fact that Gandhi and a non-Christian nation took up one truth long forgotten but contained in this sermon, and made it the literal and real basis of a successful struggle for liberty, challenged him to show the practicability of the whole program of Christ.

Its central statement, he says, is the astonishing declaration in chapter five, verse forty-eight, "Be ye, therefore perfect, even as your Father which is in heaven is perfect." The twenty-seven marks of this perfect life are shown in chapter five. Then, in chapter six and eight up to verse six, we have a diagnosis of the reason why men do not reach or move on to the goal: Divided Personality. In chapter eight, 7-11 the offer of a spiritual dynamic, the gift of the Holy Spirit, is made. Chapter seven, 15-23 contains the test of our moving on: By their fruits. . . . Chapter eight, 24-27 speaks of the survival value of this new life (the house on the rock).

Jones thinks if the Sermon on the Mount had been made the basis of the Christian church instead of the Apostolic creed, it would have been better, something like this: "I believe in the Sermon on the Mount and in its way of life, and I intend, God helping me, to embody it." We understand what he means. Nevertheless, the apostles didn't seem to believe that way. They baptized people on the basis of their faith

in Christ. What Jones suggests is a Christian ethics and it has always been supposed that ethics is the fruit that grows on the tree of faith. Doubtless the tree has often been barren of fruit, the churches have considered orthodoxy of creed more important than orthopraxy of deed—as Jones expresses it. Still, if our ministry is still one of reconciliation, to be reconciled to God in Christ precedes our being reconciled—being brought in right relation with the world. Nevertheless we are agreed with the author when he says, if the ethical side of the gospel is unworkable, the redemptive side is worthless.

The exposition of the beatitudes digs down very deep. Sometimes Jones becomes a little artificial as, e. g., when he divides the nine verses of the beatitudes into three times three, and tries to employ the Hegelian formula of—thesis, antithesis and synthesis, finding the thesis in the first, the antithesis in the second, reaching the synthesis in the third verse. But he is really a “divining rod,” as one of his friends called him. He finds water, living water, in the most unexpected places. His ideals are very high, naturally, since perfection is the goal. Can perfection, then, be reached? He says, with John Wesley: yes, perfection of love, not perfection of character, for perfection of love is a gift, perfection of character is a growth, it takes time. Reviewer is not convinced by this reasoning. To him perfection of love seems a growth the same as that of character. If one had perfection of love he could not sin anymore, only make mistakes; for the whole law is contained and fulfilled in the one: love to God and man.

The author is always rich, even profuse, in illustrations. His examples are often very striking. For instance, “The crusaders sang, ‘Fairest Lord Jesus, ruler of all nature’ and then in his gentle name waded through blood in the streets of Jerusalem and praised him as they dashed out the brains of little children.” Or, John Bowring sits on a slave ship and writes the hymn: ‘In the cross of Christ I glory,’ while beneath him the ship was filled with manacled and wretched slaves. “Once”, he says, “he saw an idol car drawn by some men with hooks stuck through the flesh of their backs, through the streets of a city, by ropes attached to these hooks. Religion pulled along at the expense of torn bodies of men. Many of our institutions are being dragged along by the lacerated bodies and minds and souls of men.” By the way, Jones gathers out of the Sermon on the Mount not only principles for the life of the individual. The collective sins, war and industrial maladjustment, the materialism and the loose moral standards of the time stand strongly condemned in the light of Christ’s teaching and influence. Jones has the true missionary’s love for the pagan; he fully appreciates the good elements in various heathen cults. But he is far from being a syncretist. Christ and his teachings are the fulfilment not only of the Old Testament, but also of the aspirations of the heathen world and its religions. Hinduism, he says, has God without morality; Buddhism has morality without God; Christianity is God with morality. Christianity has the renunciation of the world and yet it renders services in and for the world. Its method is that he who saves his life shall lose it and he that loses his life shall save it.



This fundamental law finds in the book a marvelously satisfying treatment.

Mr. Jones's new book we must pronounce a great success. In absorbing interest it is not below his first, although this first contained that striking story of Jones's complete surrender and what it did for his health and work. In his demands on the Christian life he goes very high, but he also brings out very persuasively the sufficiency of the divine dynamic. As an exegete there are few who surpass him in depth, in clearness, in searching thought and in winning charm. Dr. Jones is in a class of his own, a new book of his is an event, and we bear witness that he reaches the inner man as few others can.

**The Religious Background of American Culture,** by Thomas Cuming Hall, D.D. (Professor of English and American History and Culture, University of Goettingen) Boston, Little, Brown and Company, 1930. 348 pages.

It is impossible to understand American life and culture without paying due regard to the influence of religion. In the many books written about America in recent years, according to the author, little attention has been paid to this factor. When, however, in the past the religious heritage of our country was duly considered, the Puritans were said to have been our spiritual ancestors. This interpretation was so general that to take this honor from them would be looked upon as almost a sacrilege. Nevertheless, the author of this book claims that the Puritans had an influence only in New England, and even there not for very long or in a very great measure. According to him American history began before America was discovered. It is the thesis of this book that not the Puritans but *John Wyclif* the author of the *English Dissent*, was the father of the religious tradition which forms the basis of Anglo-American culture.

Wyclif (1324-1384) called one of the fore-runners of the Reformation, differed from Luther as well as from Calvin. There were naturally many things in common between them, as for instance the belief in the Bible as the supreme authority in faith and life. But the Reformers looked to the historic church for the interpretation of the Bible; they accepted the creeds of the first four centuries and they formulated creeds themselves, which were accepted by the church represented by official delegates. Wyclif taught that the Bible could be understood by the layman through the testimony of the Holy Spirit; he laid no creeds on his followers. The Reformers ordained a regular ministry and the ministers administered the sacraments, which were said to be means of grace. Wyclif went further in the matter of the universal priesthood of all believers: he sent out laymen as the preachers of the poor. The sacraments were to him only signs and symbols. He put the pulpit higher than the altar. Calvin's idea of the church in its relation to the state was the theocracy: the state was to carry out the laws and the decrees of the church. Wyclif believed in separation of church and state. Luther leaned on princes, nobles and magistrates; Wyclif addressed himself to the poor of the land.

It can easily be seen that there is a good deal of truth in the author's contention. The stress on the private interpretation of the Bible; the absence of creeds and, therefore, indifference to doctrinal statements and a neglect of theological studies, leading to easy lapses from orthodoxy; a certain looseness in the view of the sacraments; the perfect equality between minister and layman; separation of church and state: all these things are today characteristic of American Protestantism as they were of Wyclif and his adherents, the Lollards ("Babblers"). Naturally this is a judgment subject to many qualifications. The modern Protestant church has been affected by many other influences. From Anglo-Catholics, Lutherans and Catholics she has learned to build beautiful churches, adopt a richer liturgy, satisfy a refined aesthetic taste. And the very consequences of too much private judgment have taught her the desirableness of unity. Still the family traits are quite noticeable yet. To mention one more of them, the stress on the ethical side rather than the doctrinal; on the way of life instead of the belief; is it not the spirit of Wyclif, who emphasized that assurance of salvation could only come from duty well performed; that we must make our election sure by a Christian walk and spirit?

But even if we grant a striking resemblance between Lollardism and Anglo-American Protestantism, how can we explain such a situation if we consider that there were nearly two hundred years between Wyclif and the time of the Reformers? According to the author, the number of adherents of Wyclif was very large. Later, after the Peasants' war, the movement was driven below the surface, but it still persisted. The English Reformation would not have been so comparatively easy if the people had not in some such way been prepared.

The English Reformation under Henry the eighth left as much of the Catholic religion untouched as possible. The claim of the Episcopalians that Henry did not create the Episcopal church is largely justified, says the writer. We cannot say that he proves this statement very convincingly. But it is quite sure that under Henry as well as later under Elizabeth the Church of England never became definitely Protestant. So when today the Anglo-Catholics in this country repudiate the "Protestant" in their official name, they seem to have some right for it, although their thirty-nine articles are certainly Protestant enough.

The Puritan party came into being under Elizabeth. They were of the continental type, especially in Scotland, where they established a state church and made queen and courtiers pay it reverence. The pilgrim fathers who went to America, originally, had in mind to build a city of God in this new country. They soon saw that it could not be done. Their influence on the national and cultural life, the writer never tires to point out, has been much over-rated. It is the party of the independents, the "Congregationalists," who represent the type of religious system that was bound to prevail. They are the true offspring of the English Dissent, having all the earmarks of the Wyclifian heritage we described above.

The writer now goes on to portray the later development: the



period of the War of Rebellion, when rationalism and deism had complete sway; when the Constitution was adopted with its almost complete disregard of religion. Then the general disorganization of the Protestant churches after the war (despite the "Great Awakening" under Jon. Edwards); the reorganization of the Church in the 19th century, on to modern times; the Civil War and after it the growing of religious culture and unity.

A great book, throwing light on many important and controversial points of our religious and national development. We will not say that he is right entirely when he calls Wyclif the father of American Protestantism. But that the main features of the English Dissent are still there and active, we think must be granted. We could not do full justice to the many good things brought out in the book; but that every churchman will find it good and helpful reading, there can be no doubt.

**Afterwards**, by *Herman J. Schick*, A.M., S.T.D. The Stratford Company, Publishers, Boston, Mass. 1931. 109 pages, \$1.50.

Here Dr. Schick puts into our hands a most unusual little volume. It contains a collection of poems all of which have to do with death and what comes after death. Where does the soul go when released from the body? Is the fate of man irrevocably fixed when he leaves the earthly sphere, or is there development beyond, is there, perhaps, a second chance? Wouldn't it be strange if habits, the result of slow growth here, were to give way to perfection at once, beyond? These and other questions the book seeks to answer. But, of course, the answer can only be a guess; it is not the theologian who speaks, it is the poet who interprets with poetic license.

We do, indeed, here listen to a son of the muses. Schick is a poet. He has the poet's imagination, he has his language of beauty, he has his pathos, his power to thrill the soul. Whatever a man's station in life, death shows him up as a mortal. Whether he is a man of science, a musician, a physician, a sailor, a social butterfly, a teacher, a minister: they all have their rendezvous with death. And with great pictorial power the writer describes the greater possibilities that the hereafter opens up to the man of the good life, as well as the disillusionment coming to the foolish.

It seems hard not to quote from the volume, as, for instance, from the poem, "The Infant":

An infant struggled in anxious arms,  
Its body sick and worn.  
Its mother wept her bitter tears,  
And prayed for her first-born.—  
'Twas then an angel came  
From baby-land of heaven land.  
"Come play with me," the angel said,  
And waved his shining hand,—  
The mother clutched her darling babe,  
And looked and screamed,—her child was dead.

.....

There are few life situations the author does not cover. For all of them the Christian faith has an adequate message. There is no other voice that speaks with such authority or comfort in the presence of death.

This beautiful booklet is a persuasive tribute to the glory of him who says: "I live and ye shall live also!" We wish it an open door to many homes on which the shadows have fallen.

**A Preface to Morals**, by *Walter Lippmann*. The MacMillan Company, New York, 1929. 348 pages.

Mr. Lippmann, although still a comparatively young man has already won an enviable reputation as the former editor of the *New Republic* (now of the *New York World*) and as the author of a number of books. He is a man of wide information and a sympathetic observer of modern tendencies. In the book before us he discusses the decay of the religious spirit in this modern age. He is of the opinion that "the acids of modernity are dissolving the usages and sanctions to which men once conformed." Men don't believe in a God any more who is interested in their affairs; they don't pray, don't go to church; don't believe that the universe is back of the moral order. If we are to keep our lives moral we must find the basis and sustaining power for it somewhere else. We find it in the requirements of our human lives. Man cannot give himself over to his impulses, to a process of unbridled self-expression. Nor can he expect individual and social salvation to come from the mere change of outward condition. His nature has to be "regenerated", this term not to be taken in the former, religious sense, but "denoting the change from selfishness to disinterestedness, from the chaos of warring instincts to the peace of a mature mind. Mr. Lippmann, in other words, adopts the humanistic view point (in the modern meaning of the word).

But unlike Professor Barnes, who rejoices (in his "Twilight of Christianity") at the disappearance of the old faith with its superstitions, Mr. Lippmann has the feeling of a great void when he thinks of the peace of soul that came with the old faith in the father-God and is now gone. He wrote this book, not to unsettle the faith of any one, but to give those comfort and aid who, like him, have a feeling of loss and loneliness in their minds. The modern man, he says, who has ceased to believe without ceasing to be credulous, hangs, as it were, between heaven and earth, and is at rest nowhere. Natural piety he has replaced with a grudging endurance of unsanctified compulsions.

It is impossible for Mr. Lippmann to find consolation in the meditating attempts of the modernists. When men like Fosdick, Inge, Sh. Mathews, Wieman, Kirsopp Lake give us their sophisticated ideas of God, they "use God's name in vain," he says. They don't believe any more that God is the father, the king, the judge. The Bible is to them no authority any more, their own enlightened judgement having supplanted the word of revelation. Christianity, according to them is simply a way of life, but Professor Machen is correct when he reminds them, that it is a way of life *founded upon a message*. Modernism



is "an attempt to preserve selected parts of the Christian experience after the facts which inspired it have been rejected." The Bible is for the modernist a collection of hypotheses. Their God "reigns but he doesn't govern." They do no longer believe in a divinely ordered universe.

Religion has lost many provinces that it formerly controlled. Business doesn't ask the church any more whether it is allowed to charge interest. Birth control makes children a product of the parents' choice, not any longer a gift of the Lord. Art shows the disappearance of religious painting. The "Great Scenario" of the Christian revelation, beginning with paradise, ending with the new earth, and, between, the life of Jesus Christ, has become unreal to those who see in history the play of natural forces.

When the author comes to the place where he is no longer to analyze modern doubt or the passing of old traditions but to construct something that is to take over the up-building of the new society, he is by no means very sure about himself. All he can say in turning to humanism for his resources, is that the principle of order must be an ideal of human personality. Disinterestedness must be its chief concern. To reach this goal, a long career must be traversed. At the end the individual may reach a state of moral maturity. This, in the words of Confucius, frequently quoted by Lippmann, is the stage where "he can do what his heart desires without transgressing the ways of righteousness."

Lippmann in the positive part of the book, largely develops the ideals of the ancient Stoics. No wonder, he says, we are going back to old models. However much we have learned in physics and other sciences, in the study of human nature we haven't advanced over the positions of those of old. So the highest he can tell us to aspire to is a certain detachment from material things, and an active pursuit after the attainment of a mature character. One might reply that such a philosophical way of self-betterment whatever it might do for the individual, or the select few, would be wholly inadequate for the ordinary man, the uneducated masses. Lippmann would grant this to a certain extent. But then, he thinks, science and the natural development of a better social order will in the future make it easier to adjust oneself to the requirements of life. And, on the other hand, the modern man is apt to find it easier to keep his soul unpertrubed: he expects nothing from the universe, so the universe can't disappoint him.

We confess that Lippmann as a critic and diagnostician of the present age and its ills satisfies us more than in the cure he seeks to provide. Still we admire his fine discrimination, the range of his studies, his sympathetic understanding and his whole-hearted honesty. The book deserves a careful perusal, it will put the reader in touch with a very genial personality. We can't help, though, regretting that the author's former religious faith wasn't strong enough to hold out against modern doubt.

**Daily Talks With God.** A unique calendar that features a scripture passage, devotional reading, prayer and suggested scripture reading for every day in the year.

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**Die Heiligkeit im Urchristentum.** Von Ragnar Åsting. Verlag von Vandenhoeck und Ruprecht, Göttingen 1931. 322 Seiten. Gebd. 22,50 Reichsmark.

Als vor hundertdreißig Jahren Schleiermacher „die Religion“ und als in unsern Tagen Otto „das Heilige“ aus umstrickenden und niederziehenden Verbindungen herausführte . . . — so charakterisiert Adolf von Harnack Rudolf Ottos Wiederentdeckung und Wiedergeltendmachung des besondern irrationalen Sinnes der Zentralidee der „Heiligkeit“. Wenn nun der norwegische Theologe Åsting (Oslo, studierte in Marburg 1924—25) diese Idee der „Heiligkeit“ im Urchristentum näher untersucht, so begrüßt man das sehr dankbar und wundert sich höchstens, daß solche Spezialuntersuchung nicht schon viel eher unternommen worden ist. Die einzige vollständige Monographie über dies Thema, die von Ernst Hjel: „Der Begriff der Heiligkeit im Neuen Testament“ (Preischrift der Haager Gesellschaft zur Verteidigung der christlichen Religion von 1887) ist in Fragestellung und Methode völlig veraltet. Ragnar Åstings Werk, das nun die Lücke füllt, ist eine sorgfältige religionswissenschaftliche Arbeit. Er untersucht zunächst die Wurzeln des Heiligkeitsbegriffs auf griechisch-hellenistischem Boden wie (vor allem) in der alttestamentlich-jüdischen Religion, und erörtert dann die „Heiligkeit“ im Gemeindechristentum vor und neben Paulus, in dem Christentum unter paulinischem Einfluß, unter dem Einfluß der jüdischen Diaspora, unter dem Einfluß des hellenistischen Synkretismus, und in den Johanneschriften. Die Entwicklung der „Heiligkeits“-Begriffs im Urchristentum zeigt eine gewisse Parallelität mit der Entwicklung desselben Begriffs innerhalb der israelitisch-jüdischen Religion: zuerst umfaßt die „Heiligkeit“ alles und alle, wird aber nach und nach auf einzelnes und einzelne Besondere eingeschränkt. Dem Gehalt nach ist in der Hauptsache der „Heiligkeits“-Begriff durch das ganze Urchristentum hindurch jüdisch bestimmt geblieben, geprägt durch die Momente des Erhabenen und des Ethischen; der Einfluß der hellenistischen Begriffsbedeutung ist geringer, wenn er sich auch nachweisen läßt (Paulus). Lebensvoll und anregend ist Åstings eregetische Einzelerörterung alles wesentlichen neutestamentlichen Stoffes, in dem dieser Grundbegriff erscheint (Heiliger Geist, die Christen als die Heiligen, Heiligung usw.). Eine Perle ist z. B. die eingehende Erläuterung der ersten Bitte des Vaterunsers: „Geheiligt werde dein Name.“ (S. 75—85). Ohne allen Zweifel ist das ausgezeichnete, reichhaltige Buch ein Führer für jeden, der hier nach klarerem und genauerem Verstehen sucht.

Dr. W. Petersmann.



**Hermeneutik des Neuen Testaments.** Von **Fr. Torn.** Verlag von Vandenhoeck und Ruprecht, Göttingen 1930. 253 Seiten. Brosch. 8,50; gebd. 11 Reichsmark.

„Hermeneutik“ ist die Wissenschaft vom Auslegen. Die Frage der Exegese und die „ars interpretandi“ hat in der christlichen Kirche stets ihre wichtige Rolle gespielt der rechten Auslegung der Bibel wegen, zumal in dem ganz auf der Heiligen Schrift und deren rechtem Verständnis fußenden Protestantismus. Von **Origenes** bis zur Reformation folgte man der unglücklichen Theorie des mehrfachen Schriftsinns, von der kirchlichen „Tradition“ als Norm des Schriftverständnisses geleitet. Demgegenüber entdeckte und betonte die protestantische Säuberung durch Dr. **Martinus Lutherus** den buchstäblichen Sinn als den einzigen und die vollkommen hinreichende Verständlichkeit („perspicuitas“) der Schrift selber: die dunkeln Stellen sind im Lichte der klaren auszulegen und alle einzelnen Stellen vom Schriftganzen aus zu verstehen. Seit 1880 ist nun allerdings innerhalb der protestantischen Literatur keine größere Darstellung der neutestamentlichen Hermeneutik mehr erschienen. **Karl Barth** jedoch brachte durch seinen „Römerbrief“ den Stein wieder heftig ins Rollen, sofern er sich entschieden gegen die unbefriedigende bloß historisch-kritische Auslegung der üblichen modernen Kommentare und wieder zurück zu den Reformatoren wandte. Heute ist das Problem der rechten Exegese wieder in lebendigster Diskussion: eben das Problem der „pneumatischen Exegese,“ der theologisch-dogmatischen Schriftinterpretation und ihrer Beziehung zur historisch-kritischen: **R. Girgensohn**, **J. Behm**, **E. Seeberg**, von **Dobschütz**, **W. Machholz**, **R. Bultmann**, **H. Friedl**, **Fr. Traub**, **R. Zelle**, **E. Fascher** u. a. haben sich jüngst (seit 1926 etwa) eingehender dazu geäußert. Da ist es nunmehr sehr verdienstlich, daß der dänische Theologe **Frederik Torn** (Prof. Dr. theol. an der Universität Kopenhagen) uns eine umfassende Gesamtdarstellung der Grundsätze und Kunst des Verstehens vorlegt (dänische und deutsche Ausgabe). Eingehend behandelt er die Aufgabe der Hermeneutik, die Schwierigkeiten, die sich aus der Form des Textes ergeben (das neutestamentliche Griechisch, die individuellen Eigentümlichkeiten in Sprache und Stil und die neutestamentliche Bild-Rede), die Schwierigkeiten, die sich aus dem Inhalt des Textes ergeben (Verfasserpersönlichkeit, literarische Form, Apokalyptik, semitischer und hellenistischer Hintergrund, religionsgeschichtliche Vergleiche usw.) und die wichtigsten im Verlauf der Kirchengeschichte aufgestellten Prinzipien der Auslegung (dogmatische, allegorische, analogische). Eine kurze Uebersicht über die Geschichte der Exegese vervollständigt das Bild. **Torn** hätte freilich über den psychologisch-subjektiven Problemkreis der Verfasserpersönlichkeiten hinaus sich methodisch stärker der objektiven „Sache“ selbst zuwenden sollen, der „Dialektik der Sache,“ um die es in der Botschaft des Neuen Testaments geht. Gesund und solide aber ist sein Drängen auf das grundlegende „buchstäbliche“ historische Textverständnis als auch der Blick für die Unterschiede, für das Originale und Neue des Neuen Testaments bei der Ausnutzung des zeitgeschichtlich-religionsgeschichtlichen Hintergrunds. Kurz, wir sind dankbar, wieder einen regelrechten Grundriß der „Hermeneutik“ zu haben.

Dr. W. Petersmann.







# Theological Magazine

OF THE  
EVANGELICAL SYNOD OF NORTH AMERICA

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Motto: 1. Cor. 3, 22-23.

Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

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# Theological Magazine

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MARCH 1.

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### SERMON SKETCHES FOR MARCH AND APRIL

BY J. O. RELLER

March 6

Zechariah 4: 6b

#### Topic: The Supremacy of the Spiritual

##### *Introduction:*

Pertinent question: Where is center of battle in matters of religion? Answer: Between material and spiritual interpretation of life. Some say: Material is only reality, what can be tested by physical sciences. Others: Ultimate test of reality is spiritual experience.

Great issue since Christianity in world—even before. Struggle of Hebrew prophets for a spiritual religion against dead ceremonialism. Jesus focused attention on issue: spirit versus letter of the law also “Be not anxious . . . life is more than meat”.

Same controversy in past and present century between science and religious facts of the universe pitted against soul of man.

This responsible to great extent for false division of everything into sacred and secular, happily outgrown. Battle not between these two but between material and spiritual.

#### THE SUPREMACY OF THE SPIRITUAL

I. The emphasis on the material to the disparagement of the spiritual. Introduce the text and explain as to context.

A. Reformation. In narrower sense revolt against Christianity, arrogant officials, corruption and intolerance in high places. In wider sense: struggle of human spirit to free itself from compulsion. Luther a symbol of this protest.



B. Mohammedanism and recourse to sword. Seemed to work but "force alone is temporary." In contact with pure Christianity it cannot stand.

C. Dealing with communism in America. Brutality of police which calls for protest from general public. Contrast this with freedom of teaching in schools of London which are supported by the government, and where instructors have freedom of utterance. Can't get ideas, however fantastic, out of men's heads with clubs.

II. The Emphasis on the Spiritual to the disparagement of the Material.

A. Buddhism and teaching of Nirvana—complete neglect of physical forgetting we have a body with legitimate needs to be satisfied.

B. Monasticism—Leaving society and betterment of man here and now, to go off and cultivate the life of the spirit. World left to go to ruin.

C. Any form of otherworldliness—heaven everything and this life nothing. The folly of this phase of Christian science which teaches that "doctors are the enemies of the human race".

Both I and II are wrong.

III. The Spiritual plus the Material but the Supremacy of the Spiritual.

A. Human being a body and spirit—neglect of either is fatal.

B. Labor Movement in England became successful when it became a party-machinery necessary to express ideal.

C. Christianity a movement of the spirit, but organization, the church, became necessary at outset.

D. Church life today. Complaint of too much organization. Truer to say that the spiritual side has been neglected.

We need the right balance between ideals and technique. Where no visions the people perish. Where no technique we lose ourselves in fruitless dreaming. That's the meaning of our text. Material alone insufficient. Not by might or power. Does not mean spirit will do work while people are idle. God's spirit in man—Observe this principle in all our work.

March 13

### **The Way Out of the Dark**

Deuteronomy 29 2a (Moffatt's Version)

(A sermon for these times of depression)

#### *Introduction:*

An arresting word—Unusual in sight—Seasoned conclusion, not a snap judgment.

Context: Deuteronomy means repetition of law. That's what

Moses was doing after 40 years of wanderings. Soon to surrender leadership. Giving final charge to people. Chapter is a part.

Visualize setting. Thousands of young disciplined Hebrews assembled—aged patriarch, leader of their fathers and mothers speaking. What was his message? It was as clear as crystal. I. Reality of God in their lives. See first half of chapter. 2. Their accountability to him. See second half of chapter (doom of disobedience). A depressing picture (uprooted and flung aside). So Moses adds text.

We are also at a crisis in our nation's life. Have been in wilderness past few years. Facing hidden issues. Wavering about outcome. Prospects not very reassuring. In uncertain state of mind remember text. and its lesson: *Trust in God and Do the Right.*

#### I. Hidden Issues with the Eternal—Trust God.

There are issues outcome of which cannot foresee. Must trust God for their consummation.

A. The Rebellion of the Colonists. Thinking of this as celebrate anniversary of George Washington. He and colleagues daring men in signing Declaration of Independence. Outcome uncertain. Had to trust God.

B. The Reformation. Another brave step for Luther, etc. Others: Huss, Savonarola tried. We know at what a cost. Not fanciful poetry. "Let goods and kindred go . . . . The body they may kill." Luther saved through friendship and power of princes. But outcome uncertain. Peasants' War and other excesses. Trusted God.

C. Organic union of Churches. Not hazardous step like A and B but outcome uncertain. Some concerned about some provisions in "Basis of Union". But must give and take. Cannot see what final outcome will be as in marriage of two persons must trust God.

#### D. Burning issues today.

1. International Realm—Disarmament Conference. How much is involved.

2. Domestic issue: Unemployment—A hidden issue. Does not imply that we can do nothing about it. Therefore Do the Right. True outcome hidden yet there are

#### II. Unfolded issues of the day—with us and our children to obey i.e., the outcome of which we can determine with reasonable certainty. Something we can and must do.

A. Go forward—taking next step that seems to be right. Forward, not backward—not destroy but control the machine that is responsible for much. Next step: face facts whatever they are



and whatever demands they make upon us to revise our personal living of social order.

B. Do the best we know i.e., what results in greatest good for all. Driven by logic of times to see how we are bound together. Becoming socially minded. Support all undertakings for relief of human want. Make necessary adjustments in our lives that time demands.

C. Believe in the right i.e., invincibility of truth and goodness. Many wondering whether they were fools not to have gotten theirs when getting was good and whether it really pays to hew so close to line of integrity today. Instead of questioning we ought to see that that is the only possible way to come out of the dark. Hold to old principles.

Lesson of history: Close your eyes to human need and the darkness will overwhelm. Illustration of queen during French Revolution told her subjects hungry and crying for bread and she answered: Why don't they eat cake? Cut off her head.

"Let us dare to act like Christians and see what happens."

March 20 — Palm Sunday

### **The Value of Confirmation**

Ecclesiastes 5: 4

#### *Introduction:*

Seems superfluous to talk of this in an Evangelical church, for the practice is one of the most valuable features of our church life. Pastors feel it is the last thing they would want to surrender. Parents want their children confirmed because they feel confirmation has meant much in their own lives.

By Confirmation mean not only the act or rite. That is only the climax—not much meaning apart from what precedes. Without conscientious preparation by pastor and faithful study by scholar the rite is as meaningless as a diploma is valueless without days of faithful study. Confirmation embraces everything from opening session last fall or 2 years ago up to present time.

#### **I. Value of Confirmation for our Country.**

Not presumption nor delusion to say this.

All is not well in America or in our locality. Do not imply that good old days were better. Believe that except for reactionary tendencies and slips the world is getting better. Standards being raised higher. Yet conditions rightly give one concern.

A. Business—profit motive dominant—dog eat dog policy.

B. Politics and government—graft—lobbies—the accepted thing many regard as part and parcel of system.

C. Breaking up of home life appalling—divorce—lack of any definite moral and religious training.

Only way to rid ourselves of these—by training up a generation of boys and girls above dangers of corruption and who, when they become leaders tomorrow will govern or be governed by a different set of motives. In this respect church is making a very real contribution to better public life.

## II. Value for Church.

Ordinance a child of the church. Its value recognized in Germany for example, socialistic party mimicked the church and inaugurated something similar in propagating its doctrines, even to the use of such a rite as today.

Yet rite is native to the church, not primarily for sake of church but for people, to bring into conscious relation with God.

Value to church inestimable—provides intelligent membership. This essential in Protestantism, a church "Of, by and for the people."

## III. Value for Parents and Sponsors.

Reminds of sacred vows taken at baptism of children. Examine ourselves how well we have paid our vows.

As regards the future—Love our children—Want them to succeed in life, do what is right, etc. We really want them to keep the vows today. But we are not consistent in our example, many of us. For some parents Confirmation is a good old form and without the backing of the elders its effect is neutralized 50 percent.

Not too late to change our habits. Do not let this plea for a square deal pass you by like wind whistling through a key hole. Decide today to undergird the impressions of today by a good example.

## IV. Value for the Pastor.

Personal touch and influence of the pastor on young life. Thorough acquaintance and life-long friendships. Sees evidence of definite results of work. Give some concrete testimony from your past work with children.

## V. Value for Confirmands themselves.

Do not have to guess or surmise but every pastor has the voluntary testimony from boys and girls of the value of Confirmation.

The result of a written statement on the part of the children on the Topic: "Why I want to be confirmed?"—Some answers: "I want to join the church," "I want to help in the work," "I want to come to Holy Communion," "I want to consecrate my life to God," "I want to follow the Lord Jesus."



Could they say or do anything finer. Who would not help fulfill vows.

Remember what Jesus said of those who hinder—Millstone.

Remember what the Bible says of those who help. Dan. 12: 3.

Children, remember your confirmation text.

March 27 — Easter

*"If a man die, shall he live again?"* Job 14: 14.

*"Because I live, ye shall live also."* John 14: 19b.

### Topic: "The Question of the Ages"

Begin with story of stream in Ozarks which disappears in the sand (the place called Sink in) and reappears later. Belief in Immortality like that. Like stream which has its rise in copious springs, belief in Immortality comes out of depth innermost nature of man. Today flows clean and certain, tomorrow uncertain and fitful. Evident interest today from many books. Death of millions during war at bottom of interest.

Easter good time to answer question again, "again" for every age must answer to its own satisfaction and in view of the current attitudes to life.

#### I. Improbability of proving or disproving Immortality.

By this is meant proving as we can demonstrate a proposition in physics—Society for Psychical Research attempting just this. Some high in scientific world (Sir Oliver Lodge) satisfied with evidence.

Belief in Immortality not something for proof and demonstration but faith and experience. Examples: Belief your mother is dearest person in the world—can't prove; Belief that a sunset is a lovely sight—can't prove; Belief that an orchestra is superior to a jazz band—can't prove.

If belief in immortality is emotional sentimentality, so is the belief that your wife and children are more than animal. Neither can it be disproven in sense as suggested above.

#### II. Difficulty of believing in immortality.

##### A. Appearances seem to be against.

1. Disintegration of the body with the brain SEEM to imply the destruction of intelligence and reason. Things are not always as they seem. Earth seems flat, etc.

B. Trying to understand something beyond our present existence or experience.

Illustration: of an unborn child trying to grasp the facts of this life. Difficulty, yes, impossibility of it.

III. Reasonableness of Belief. More reasonable to believe than deny.

A. Equipment of unborn child of hands, feet, eyes, etc., lead us to conclude they are for a purpose. Otherwise a shameful waste of time and energy.

Man's spiritual faculties which he cannot begin to exhaust in 50-80 or 100 years require other opportunities for development. Otherwise nature is a huge jokester.

B. Personality—the finest nature has produced, as far as we know—must persist if there is purpose in the universe.

Can we admit the transformation and conservation of energy in a piece of coal burned, and grant the destruction of the spirit of Jesus Christ. That were not reasonable.

He *could* not be holden by death. What happened on Easter to Him was not a miracle but a moral inevitability. He said: "because I live ye shall live also."

C. Because all the great minds have believed in it. "Homer for the Greeks, Virgil for the Romans, Dante for the Italians, Goethe for the Germans, Milton for the English, Emerson for Americans. From Socrates and Plato through the long line of philosophers to Bergson, Eucken and Whitehead."

IV. Certainty of Immortality.

A. The Character of Christ.

1. One altogether lovely. Cannot imagine anyone more beautiful or noble.

If Jesus Christ is *Man*, And only a man, I say  
That of all mankind I will cleave to him  
And to him I will cleave alway.

If Jesus Christ is *God*, and the only God, I swear  
I will follow him through heaven and hell  
The earth, the sea, and the air.

2. Not only beautiful but dependable. Absolutely trustworthy. Wherever we try out his words, whether in church, business, politics, home, etc., we find he speaks the truth. For 2,000 years men have put his claims to the test and never has he failed them. Why not here when he says "Because I live—etc."

B. We witness transformation of life from death here in realm of character. See illustration of Pandita Ramabai in Christ of Every Road, p. 214.

"If a man die"—Question of the ages: matched by "Because I live"—the Rock of the Ages.



April 3 — Sunday after Easter

### **The Wrestle of Doubt With Faith**

John 20: 28.

#### *Introduction:*

Case of Thomas not exceptional—most all believers had similar experiences. Doubting so general with young people for example that rather normal than abnormal. Doubt no sign of perversity neither a particular virtue. Can grow into the Christian life without necessarily going through profound season of doubt. But doubting is a fact of the Christian life and therefore we must face it.

#### I. The Doubt of Thomas.

A. Intellectual—could not believe because could not understand. Had witnessed crucifixion. Had assisted perhaps at burial. Beyond comprehension. Wasn't logical.

Thomas not a rationalist any more than other disciples. The news was just too much in view of past happenings.

B. Temperamental—His "except I shall see" not the calm assertion of a cold scientist but the impassioned, desperate exclamation of one whose hope was gone.

That explains "He was not present when Jesus came"—not kept away, but stayed away. Pessimistic outlook. Disposed to melancholy and solitude adapted for that. Illustrate his temperament from John 11, 16.

C. Honest—not unwilling to believe. Nothing he would sooner have believed. It meant everything therefore he was so exacting.

So no sign of a perverse nature. Without making a virtue of it, it is sometimes sign of growth. Some never doubt. Too lazy intellectually.

Progress sometimes through doubt—Columbus.

Doubt should be constructive. Better to believe the old outworn than take away and put nothing in its place.

#### II. The Faith of Thomas.

A. First step "He was with them" bears out above that Thomas was not prejudiced. Willing to anything within reason apply to life. We must get in line with operations of God.

Example of Caterpillar. If it has faith nature will make it a butterfly, but it must do its part, spin its cocoon.

So man—agnostic, doesn't know, he doesn't deny, but he is not sure. To come to faith there is something he must do. Get in line. Let him act and do as he believes. God would have him

act if he really is. "If any man willeth to do his will, he shall know."

B. Second step "Christ came". Fulfills conditions to the letter. What was Thomas' reaction? Proceed to critically examine Jesus? Nothing of the sort. Fall on knees in adoration. Did not carry out his requirement for

1. Did not mean it literally.
2. Was no longer necessary.

More than one way to establish truth. One way that science—measurement and analysis. Another—spiritual discernment—we never stop to analyze mother-love. Those lifted out of gutter can't give scientific demonstration, but God is a reality to them.

C. Blessed are they, etc., verse 29. Objective sight not necessary to belief in Christ. Seeing is not always believing—Pharisees and enemies of Christ. Example: Magician performing wonders but seeing is not believing. On contrary believing leads to seeing. Example: Accept testimony of those who tried and assure us from experience that—Money doesn't bring happiness. Who saves his life shall lose it. And act upon it. Believing leads to seeing.

April 10

### **The Problem of the Lost Sheep**

Luke 15: 1-7.

#### *Introduction:*

Christian religion revolutionary—persists in disturbing status quo; what this is not as it ought to be. Christ was revolutionary. Regarded as dangerous radical. Refused to conform.

Text an illustration; his association with "irreligious people". Attitude of religious leaders towards these untouchables.

Jesus not only interested in the problem of the lost sheep, he did something to solve it. We assume the same of a Christian congregation. To think less were an insult to Christ's followers.

The problem stated: Vast number of unchurched; presence in church of vast numbers of passive members, who find more satisfaction in golf, motoring, newspaper, etc., than pursuit of spiritual values.

Problem always changing, assuming new proportions. Must face it. Assume you are willing to do something about it. Four things necessary.

#### **I. Loving Concern.**

Jesus tried to make his action comprehensible by appealing to their care for sheep. Explain interest of Eastern shepherd for sheep. Often gave his life. Why? Relative value not great—one



out of 100. Rather sorrowful condition, compassion. "When Jesus saw the multitude"—When Pharisees saw them they turned up their noses. Their respective attitudes toward the woman taken in adultery.

Viewpoint makes great difference. Multitudes living without God—neighbors, friends, yes relatives in our own home. Are we concerned? Do we even lose any sleep thinking of it? Problem will not be solved until loving concern.

## II. Patient Seeking.

Leave 90 and 9—Wilderness does not imply neglected and open to dangers but uncultivated, uninhabited land. Shepherd as necessary for 99 as the lost one. Describe landscape like Judea, steep roadways, wild beasts, etc. Emphasis is not on the case of the flock but the lost one.

How do we measure up to the requirement? The Sunday school teacher's attitude to irregular and uninterested; or the average active church member toward backslider; or the attitude of the pastor toward indifferent. We know temptation to forget about them. No justification to neglect save wilful and obstinate sinner.

Sleep not such. Just wandered away where grass sweet. This case with the majority, living animal lives. No check on their inclinations, etc.

## III. Willing Sacrifice.

"Layeth on his shoulder." Why carry the sheep? Because exhausted, bruised, cut, etc. So was shepherd too. Watching and leading all day, searching through the night. But he does it "rejoicing". Does not grumble and scold, there is a song on his lips. This "rejoicing" heart of the parable. That was Jesus' joy, satisfaction his meat and drink (Jesus and Samaritan woman—Master eat)

It takes time, thought, energy, prayer to bring back the lost. Service must be willing not bitter, sour and grudging. Illustration: Dr. Jowett's story of old man in parish, who came into his study radiant and exclaiming: "The 69th time did it". He had tried that often to win a friend before succeeding.

## IV. Triumphant Rejoicing.

This is fruit of the other three. This is a big demand, you say? How little we know of joy.

Testimony of Salvation Army worker, spending most of time redeeming "down and outs". When won turn them over to established churches. Some say not a pleasant occupation to win and then give up to others. How mistaken we are. Greater joy in one

found than 99 never lost. Simply means profound satisfaction, abundant compensation for all labors.

Every church faces problem of lost sheep. What are we doing about it—mention actual figures from church, society and Sunday school records.

April 17

### Three Facts of the Kingdom Enterprise

Ezekiel 37: 1-10

#### *Introduction:*

Characteristic oriental method of teaching: through picture and symbolism. Bible full of "orientalisms". Much of our religious terminology so colored.

Ezekiel apt at this. Book abounds in allegory, etc. Our text a fantastic and gruesome example.—"Valley of Dry Bones".

Such passages get new interest in view of Zionism. We do not regard this movement as do some adventistic groups as fulfillment of prophecy.

Context: Ezekiel prophesied among Babylonian captives. Who said verse 11b: "Our bones are dried up". Encouragement to look forward to time of restoration. Serves another purpose. Modern application

Three factors of Kingdom enterprise stressed.

#### I. The Field.

World wide enterprise—humanity—This like dry bones. Men dead in trespass and sin. World without God is helpless. Unregenerate human nature is our field. This is not painting the picture too black. Facing the facts.

So Ezekiel started out. Melancholy scene; discouraging surroundings. Very dry. When asked "Can these live?" did not even trust his opinion.

Jesus faced the facts—"Sheep in midst of wolves"—"If they called Master Beelzebub".

Do not underestimate tragedy that has befallen the race, nor reduce Christianity to level of ethical culture. Sin is a fact not a fancy, a power not a poem. Human nature left to itself always goes down, not up. Christianity has a job on its hands to change human nature. Begin by recognizing and admitting that.

Bones are very many and very dry.

#### II. Faith.

Second feature of vision is prophet. He commanded to prophesy—He is instrument through which regeneration comes, agency through which God worked.



Ezekiel prepared for this—see vision in first chapter of wings and human hands under them—symbol of divine and human in co-operation but human controlled by divine the wings moved the hands.

Only one way of God bringing life to dry bones—through human instrumentality—the church. Handmaiden to serve him: Business is to prophesy to dry bones.

Illustration or Story of Christ talking to angel Gabriel "I am counting on them".

Prime requirement in human instruments—Faith. Mark his words: "Dry bones, listen!" He believed they could and would. Faith in their slumbering possibilities.

Apply this to certain group or individuals who seem spiritually dead. No one lost unless we believe he is.

III. Force—The divine factor.

There was no breath in them. Vital thing missing. Calls to wind, God's breath. Divine completing and crowning the work of human agency.

Church may have everything—order, reverence, ritual, money,—but the essential thing, breath from God.

Same in individual—standing, culture, influence, good in themselves, but no substitute for life of God in soul of man. Not God without us—not we without God—but God with us.

All things are possible to him that believeth.

April 24

### **The Heart of the Eternal**

Hosea 11: 8a—Context 11: 1-11 and 14 (Moffatt)

Widespread interest in religion. This sometimes reactionary (Russia) interested in stamping it out. Gandhi soul of his revolt is sustained by religious devotion.

Indications of interest in magazines and theatres—(Green Pastures).

This interest is not the same as devotion to the church. Deeper. Purpose and goal of life, whether impersonal law as self-conscious personality is back of universe.

Question raised by science. Childhood faith conceived of heaven as "three rifleshoots above the earth." Cannot reconcile with the revelations of a modern telescope. Face necessity of constructing harmonious philosophy of life.

Another source of deeper probings, dark tragedy in life. Eve and Abel why?—Christ on Cross "My God—Why?" Strange to say we find an illuminating text in Old Testament. (Be sure to

study context.) In God's longing over his disloyal people we base a correct picture of the essential nature of God, what he is like.

I. Patience—long-suffering (Read Chapter 11: 1-4a.)

Characteristic of a true parent—the real teacher—The patience required in training of animals (some wonderful pictures of trained dogs and monkeys in the movies). Shall patience be essential in training of humans and God be less. No he is infinitely more than we.

God patient with Israel because she like an immature child. They lacking in experience "will not break bruised reed."

God patient because he sees possibilities as sculptor sees an angel in a block of marble. Difference between Jesus and other religious leaders of his day, between Christian missionary and heathen priest, possibilities in most ignorant.

An encouragement to all who want to do better and yet betrayed into sin. Infinitely patient just as long as we try.

II. God not only patient but a *suffering* God.

Nothing we more instinctively shrink from and I include mental as well as physical pain.

Jews of Jesus' day, who believed in moral government of the world—good rewarded, evil punished—could not conceive of a suffering Messiah. Preaching of Christ crucified a stumbling-block.

We see it is the glory of our Christ.

Parents not only willing to suffer if need be, but inevitably must suffer. Part of true parenthood. Illustrate this—God can't be less but more than we are at our best.

See Isaiah 43: 2—Meaning God not only *with* the person suffering for the sake of right but also a sharer in his pain. So regard Isaiah 53. Though it received its highest fulfilment in Christ, yet true of anyone—any faithful servant of God—who by willing acceptance of suffering makes known the redeeming love of God.

III. God of love—Follows from foregoing. It's love that makes him patient and willing to suffer.

Story of a lad in a good home, truant in school repeatedly. Father said he would punish if it happened again by making him sleep in attic and having supper curtailed. When it did happen threat carried out but father no rest that evening, so went to attic and slipped under cover with his wayward son and spent the night there—That is a picture of God. He would not do less. He has done more in Paul, St. Francis, Livingstone, etc.



Note, we need in religion such creative love, not sentimentality. Fear has all but passed out. This love does not erase all moral distinctions but loves to something better the wayward sinner.

A wonderful Gospel and men will accept when we, the church, learn to speak with God—O Ephraim how can I give you up. O Israel how can I let you go!

## RELIGION IN AN ERA OF READJUSTMENT

PROFESSOR ELMER E. ARNDT

(Conclusion)

What message has the church for today? What program has it that will capture the imagination of men and compel their energies? How will it lead men to those fundamental assurances without which life loses nobility and dignity and meaning? How, finally, will it bring to men the Word of God, the Word of Salvation?

We may find a suggestion for an answer to these inescapable questions in the nature of Christianity itself. The characteristic of both vital Hebrew religion and Christianity is that they are bipolar. On the one hand is God and on the other man. And the task of religion as the prophets and Jesus conceived it was to bring men to God and ethically relate men to their fellows. For when religion neglects the task of ethically relating man to man it courts alliance with the *status quo* and thus becomes the magic support of the lust for power and greed in high places and the opiate of the unfortunate. And to neglect the task of bringing man to communion with God is to cut off the source of power for ethical creativity and substitute for the ineffable a sterile and static ideal.

If the church is to be a dynamic influence in contemporary society it can neglect neither function. For each supports and enriches the other. It is no accident that the spiritual leaders of the nation which gave the Western world its religion condemned social injustice and unrighteousness in the name of its God and found the service of God to be to walk humbly with God, to love mercy, and to do justice.

This is too often forgotten when we attempt to deal with the irreligion of the modern generation. The acids of modernity apparently corrode the basic beliefs of religion and we seek to counteract their influence by dialectic. But another course is open to us, a course suggested by the Christian tradition itself: "*If any man will do his will, he shall know the doctrine whether it be of God.*"\* It is by doing justice that we shall discover that the universe is not morally indifferent; it is by exercising a selfless love that we shall find love at the heart of the universe. The way to assurance of the fundamental tenets of religion lies in the establishment and creation of ethical relationships between man and his fellows and between groups of men.

Much of our current thinking concerning social relationships and religious problems is vitiated by the fallacy of conceiving man

\* John 7: 17.



as an abstract individual on whom social relationships are imposed. There is, however, no such individual as one without social relationships, for relations to other personalities is the very essence of personality itself. "Individual" and "Society" are complementary terms. Without society the individual has but few of the characteristics we associate with personality (if such a being is at all conceivable), and without individuals there can be no society. Individualism on one hand overlooks the social nature of man and collectivism on the other overlooks his claims to be a unique personality.

Out of such confusion has sprung the false antithesis between the social and the personal gospel. The problems which harass our modern world and the despair which has settled like a blight over man demand not either one or the other but both, for these problems and this despair are deeper than the false psychology of such division. The individual who stands before God stands alone; but he stands as a personality who has laid claims and upon whom claim have been laid by his fellowmen. The modern church has emphasized the intrinsic worth of the individual as being the center of the ethic of Jesus. But we must not forget that co-equal with the principle of the value of the individual in the ethic of Jesus stands the principle of the solidarity of the human race. "Thou shalt love thy neighbor as thyself."

If the church is to exercise its function it must concern itself with social relationships and seek to establish them on an ethical basis. It cannot live and abjure the prophetic task which is laid upon it. For the value of the individual is a meaningless phrase in a society which gives privilege to a few and denies to the many the right to develop and live the good life; and the promise of salvation in another world has an evil sound to the oppressed when it is given by an institution which sanctifies power and force in an unethical and unjust social order. The recent history of the German church speaks loudly to all who would hear.

There are, then, three principles which the church must weave into our social order if it is to fulfill its mission. First, there is the principle of justice whose ethical basis is the recognition of the rights of the individual and the rights of other individuals and society as a whole over against the rights of the individual. It involves a limitation on the part of the individual and on the part of society. The ideal of justice is to establish a community of wills, not to subject the wills of the many to the unrestrained lusts and ambitions of a small privileged class. In our age the problems of society are, however, not so much problems of the relation of the individual to the group but rather the problems involved in the

relation of groups to groups. We face problems, for example, between white race and negroes, between labor and capital, between the urban and the rural population.

In a day in which the courts use their judicial and police powers to crush the struggle of the laboring class to attain a more equal share of the wealth it has helped to produce; in an era in which white men express their pride and egoism by heaping insult upon insult on black and yellow men and give vent to their resentment against the injustices of the established order by savage hate and murder of black men; when innocent men are jailed because they dared to attack a social order based on unjust privilege and ruthless force, the church must raise its voice and cry for justice. Such things cannot be permitted to go unnoticed or without emphatic rebuke. The unjust man may live and prosper; but no nation can nurture the cancer of injustice in its body politic and life.

But a social order is not merely a tangle of claims and counter-claims. It has its definite claims also. And thus if the church is to make the cleansing power of her gospel felt she must cry for more than justice; she must proclaim and work for the establishment of a society based on mutual aid. An ethical society is an organism based on the mutual functioning of all the parts for the good of the whole and that of the whole for the good of the individual. It is not an anarchy in which those possessed of the privilege and the power which come from wealth enjoy the fruits of others' labor and live like parasites at the expense of those who perform the necessary functions to maintain social life. It is not a chaos, misnamed a system, which gives free rein to the acquisitive instinct of men and guarantees their gains with all the force of the state. Rather it is a society whose characteristic is function rather than acquisitiveness and whose end is the expanding of opportunities for all rather than the maintenance of an unnatural and unjust inequality.

The church must work out the implications of the second great commandment with courage and insight. Only thus can the mechanical, unethical collectivism of modern industrialism be transformed into an organic unity based on justice and love. Property means power, and property used for power over others denies the very principles of Christianity. The only ethical justification for power is its use for others. Economic goods cannot be held by those who perform no function and those who perform necessary functions cannot be deprived of the fruits of their labor in a Christian order. If a social order integrated by ethical relationships is to be established, those forces such as power and greed



which are in their very nature divisive must be restrained. And further the church cannot continue to sanction and propagate so-called economic virtues without exercising critical insight as to their implications. It is the mission of the church to proclaim mutuality in the face of a society which fattens on the exploitation of the labor, of the lusts, indeed, of the very lives of men.

Yet even this second principle is not enough. For the cross stands as the central fact in the Christian faith. It must also be a central fact in the Christian life. No ethical principle is higher than the principle of voluntary self-sacrifice. "Take up thy cross and follow me" is an injunction that we dare not disregard. Voluntary self-sacrifice is a necessary act if the church is to be true to her Master. It is well for us to count the cost and realize the meaning of what we would do so that we do not beat a hasty retreat at the first approach of the enemy. Still, it is the only way to life, to vigor, to the hearts of men. The struggle with established powers and privilege will doubtless cost the institutional church much of its wealth and much of its prestige in certain quarters. For the struggle against brute force, against enthroned privilege, against the spirit of money-making will bring it in conflict with the sources from which it has received both income and protection. Yet if the church is to fulfill her task she must be prepared to face her persecution continually without compromise and without complaint. The church cannot fulfill her mission and continue the unholy alliance between church and state, between religion and privilege.

It is in acts of voluntary self-sacrifice for the cause of justice and righteousness and love that the ethic of solidarity finds its highest expression. But it is just because sacrifice to be ethical must be voluntary that it rests ultimately on the decision of the individual. We dare not mask our own desire for comfort and security under heroic speeches for the self-sacrifice of the church. Ultimately, as protestant doctrine has taught, each individual is a priest before God. That is to say, the ethical and religious values repose, not in a system, but in the attitude and behavior of individuals. We cannot be less rigorous with ourselves than with others. To cloak our desire for prestige, for power, for comfort, under high-sounding ideals prostitutes those ideals to our own selfishness and discredits them before others. The moral and religious power of Protestantism depends not only on the height and comprehensiveness of her ideals but also on the degree with which those ideals are incorporated in daily life. In the last analysis, it is the decisions which individual ministers and congregations make when confronted with a choice between security and prestige on

one hand and an uncompromising stand for justice and righteousness on the other than guarantee or vitiate the vitality and efficacy of the doctrines of religion and their social implications.

It is not, therefore, enough to hold up the picture of the ideal and paint it in all its glory. That is both an ineffective and a safe procedure. What is necessary is a concrete application of these principles in specific situations. It is not enough to speak of a functional society based on mutuality. It is necessary to espouse the cause of the underprivileged in a just strike, to expose the lust and greed involved in gambling in stocks, to denounce and if possible prevent the murder of men whose sole crime is that they are different in opinion or skin from ourselves. It is necessary for the church to repudiate the appeal to force whether it be to suppress a strike or protect investments in a foreign land. Injustices and inequalities, the use of force, the lust for power, and greed for wealth are concrete and specific and manifest themselves in particular situations. To indulge in generalities is doubly vicious; for it is not only impotent and ineffective, but it is also deceptive and finally hypocritical.

In such ethical activity directed towards the establishment of a classless society of unbroken brotherhood lies the way to a vital sense of the presence and the reality of God, God the holy One, the Father whose love is based on righteousness. Such certainty as we can attain comes not from refinement of cosmological theories. We do not know that God, in any religious sense, is or what he is after we have learned what the physical sciences have to teach us. For while pure mathematics and its applicability to the actual world are significant facts for any intelligent *Weltanschauung*, nevertheless the way to religious certainty does not lie through the domain of physics. For the knowledge which mathematics gives us, while certain, deals only with possibilities and ideal entities, and the knowledge which physics gives us, which is information of the spatio-temporal world, is only of probabilities. These remarks are not meant to disparage either mathematics or physics or the knowledge they give us; they are meant to indicate the intrinsic difficulties attending any attempt to discover God or his nature through physical science and the ineradicable element of uncertainty in their cosmological conclusions. It is, furthermore, sobering to reflect how many conclusions of physical science have been radically changed or abandoned since the beginning of the twentieth century.

The social sciences offer another perspective to view the problems of life. Social and psychological sciences are relatively new, it is true; but it is just because they have to deal with personalities



and their relations to one another, that is to say, with the development of individuals having moral wills and the adjustment of those wills to one another to form societies that they can furnish some of the material for theological reflection. But if social and psychological science in the interest of greater precision confine themselves to statistics and develop unconsciously a deterministic metaphysic—and there are many indications that this is happening in these two fields—then not only will these sciences lose much of their social significance but they will also afford little help to the theologian.

The most promising approach to religious certainty and to truthful and vital theological study is from the standpoint of a rigorous social ethics. This does not mean that the cosmological problem is either to be disparaged or neglected. Still less does it mean that religion is to be reduced to ethical activity. The realization of the tragedy of life, the consciousness of our egocentricity, the quest for salvation do not find their final answer in ethical activity or from the study of ethics, whether formal or material or both. These questions and their answers take us beyond ethics to theology, beyond the good life to the sphere of religion. What is contended is that the most fruitful approach and the highest center of reference for religious problems both theoretically and practically is through the field of ethics. For it is the ethical implications and fruits of religious doctrines that give us a criterion of their truth. This is no more than the method of the prophets and Jesus. Nor need one do more than call to mind how often Jesus used those relations between men which had ethical significance to illustrate the nature of God. Such an ethical approach and criterion saves religion from degenerating into magic and becoming the subservient ally of organized injustice.

The contemporary situation is not one to fill us with unbounded optimism. Still, there is no reason for us to adopt an enervating pessimism. Both attitudes are hostile to the creation of moral energy which must ever be one of the first tasks of the church. It was the fact that early Christianity gave a new impetus, a new direction to the lives of its converts that was in large measure responsible for its success. In a day in which wise men have lost their power to act and nations know what is desirable but are too bound by ancient fears and hatreds and prejudices to incorporate the new into their lives it is the task of the church to infuse new power into jaded and careworn lives. We have lost our energy because we have lost the consciousness of a great purpose dominating human life and human history. The lusts for greed and power have exacted their price by transforming moral

energy into desire for mere creature comforts. And if the masses today in despair turn from a spiritual to a materialistic view of life it is because the church has too long given her sanction to the spirit of money-making and blessed the inequalities and injustices of capitalistic society. For when men suffer fear and hunger and cold, not because of the demonic elements in nature, but because of the lusts of their fellowmen the promise of salvation in another world is meaningless when given by an institution that condones the causes of their suffering and shares in the profits of their exploitation in this world. It has long been a principle of the missionary enterprise that men's bodies must be healed if their souls are to be won. This principle in its far-reaching social implications has not yet been seriously considered by the church in its homeland.

But not only is moral energy necessary. Moral energy must be linked with ethical imagination. The formalism in ethics that has characterized the teaching of protestantism has produced characters which were admirable in limited relationships like the family but has utterly failed to make men aware of the far-reaching implications and results of their actions in a collectivistic society. Protestantism has fostered the virtues of chastity and loyalty and honesty, but it has at the same time inculcated an individualism which has destroyed the sense of solidarity with others. The task before the church in this respect is a double one: on the one hand it must practice rigorous analysis in disclosing to men the fruits of their actions and on the other hand it must imaginatively discover the implications of its ideal. To preach the love of neighbor and confine its application to those whom we naturally or already love or use it as a sanction of paternalism is ultimately to discredit the principle itself. To preach the cross and still sanction the use of force and might is to remove the cross from the sphere of history and make it a meaningless symbol. It is of central importance if we are to create ethical imagination to recognize that the ethic of Jesus is not a set of static laws but a series of dynamic principles whose implications are to be discovered and applied in increasing measure. Both conservatism and liberalism have erred in regarding the Sermon on the Mount as static and assuming that it is a finished code rather than the kernel of a new approach to God and to man with capacity for unlimited development.

If the church is to be a vital and potent agency in our modern life and play its role in the process of social change it must emphasize the solidarity of mankind. The recognition of the solidarity of humanity is the first step in ethicizing the impersonal and unethical collectivism which has characterized and continues to characterize the machine age. Here both the conservative and the liberal



wings of protestantism have failed. The former by abstracting the individual from his social context and teaching a salvation in another world without correlating the salvation to come with life in the present. The liberal wing, while professing the social gospel, has on the whole naively put its trust in isolated actions of individuals. This has made for insulated individualism and facile optimism. Liberalism has shown itself consistently incapable of dealing with the relations between groups and recognizing the profundity of social and cultural problems as well as the religious problem itself. Liberalism has put a naive faith in isolated actions partly because in reaction to a morbid interest in the state of one's soul it has turned its attention to external actions and neglected the difficult art of introspection, and partly because it has sought to create a more ethical society by emphasizing the intrinsic value of personality. But the intrinsic value of personality can only become a meaningful principle when it is regarded as the correlate of that other cardinal principle of the ethic of Jesus, namely the solidarity of men.

The efficacy of the church and the vitality of its program will depend on how realistically it deals with the problem and situations before it. The conservative branch of Protestantism has been realistic enough in its sense for the tragic elements in life and its refusal to be cajoled into any easy optimism which identifies every new reform with the advance of the kingdom of God. It has not succumbed, as have the liberals, to the facile and obviously dubious doctrine of unilinear evolution in the sphere of morals and social relationships. But at the same time it has permitted its recognition of the difference between the relative and the absolute to obscure the real distinctions that occur in the relative and the historical. While the liberal wing has been interested in concrete betterment it has vitiated its program by naive romanticism and optimism. The notion of uniform progress, the social and economic situation with its continued expansion, the revolt against a static dogmatism have all contributed to its viewpoint. Its enthusiasm for individual reforms has obscured for it the depth of the problems with which the church must deal and led it to an easy faith in the fundamental goodness of men. Inevitably the liberals have become in many cases either tired radicals or allowed their message to degenerate into mere platitudes.

The church cannot deal effectively with contemporary life if it refuses to face the facts. The persistent refusal of both the liberal and the conservative wings to honestly face the facts of class struggle has not added to their insight. Likewise, the concentration of interest on pacifism is accompanied by an uncritical

attitude towards our own pacifism. Are we pacifistic only because we have gained all that is available and wish now to protect the gains of our imperialism and exploitation from appropriation by those whom we dispossessed? Can we be consistent in our pacifism and yet refuse to surrender that to which we have no right? Furthermore, in emphasizing the necessity for the abolition of the war system we cannot neglect that more subtle kind of warfare which is carried on by manipulation of economic control. It is none the less unethical because its weapons are boycott and withdrawal of credit rather than warships and armies.

Together with a rigorous analysis of social relationships in their ethical implications must go an equally rigorous analysis of the lusts that are embedded in the hearts of men and which often appear in disguised and rationalized form. There must be a deep understanding of the problems confronting the individual, problems which culminate in the religious problem. To assume that social problems such as the race question or that of class relations is merely a matter of external social maladjustment is to court defeat from the first. The psychological roots of these questions are much deeper than merely external relations. A more realistic understanding of human nature is just as necessary as a more comprehensive understanding of social forces.

The easy assumption of uniform progressive evolutionism and the romantic view of man have led to the neglect of one basic problem. There are few problems which press so urgently for attention and have received such scant notice as the ethics of social change. Conservatism has no interest in the problem and liberalism has contented itself with the assumption that the way to the rehabilitation of society lies through the effort of individuals. A deeper view discloses that the significant problems and conflicts are not between individuals but between groups, and if any advance towards the Beloved Community is to be made it must come through a reconstruction of group relationships. That coercion will be necessary in dealing with large groups is inevitable. Here the problem is what kind of coercion is to be employed. The criterion for coercion employed in the attainment of ethical ends is that which creates least hatred and ultimately least division between the group coerced and the coercing group. But ever must the ideal of the Christian Community be a society in which coercion ceases to be an instrument for attaining desired ends.

The present is an era of religious as well as economic and social readjustment. It is becoming more and more evident that liberalism is inadequate and superficial. Certain principles, indeed, for which liberalism has stood cannot be surrendered, such



as the interest in historical criticism and the social interest. We cannot fall back on mechanical authoritarianism or biblicism and crude supernaturalism. Nor does the dialectic theology with its agnostic metaphysics and divorce between the empirical and the transcendent worlds and the consequent disregard of the problems of history afford us a point of view adequate to our needs. The dialectic theology has performed a notable service by showing the incompatibility of Christianity and philosophical idealism, but it has drawn another conclusion than that we would draw from this antagonism. Much less can religion attain vitality and potency today through exclusive attention to and central interest in the peripheral problems of liturgy and cosmology. And yet our way is not uncharted; the direction is given us. It is for us to follow the path and explore it. There is, it is true, no theological system ready to be appreciated. That task is also before us. This is not a disadvantage; for our theology must come from life and be forged in the struggles that confront us. The theological task is not to be given up, yet it must not be carried on in isolation but rather in connection with our pressing problems.

It is no easy task that faces us if we are to vitalize and strengthen religious life. For the institutional church is bound up with our whole capitalistic structure. That is our tragic fate. And still it is necessary that the church free herself from this unholy alliance. That is the condition without which advance is impossible. It will not do to fall back on the traditional position of conservatism which interprets the separation of church and state as meaning that the church must not criticize the state. Nor will it do to continue in the essentially bourgeois assumptions of liberalism and, closing our eyes to the facts, continue to preach general principles without concrete activity. For that is to be caught unprepared in the maelstrom of conflicting interests and, being unprepared, naively identify the iniquitous means by which the state seeks to gain its ends with ideal purposes, as so tragically happened in the years of the World War.

It is through the voluntary identification of the church with the underprivileged in their struggle for justice that the church must deal with ethical emancipation. The church must deal with ethical problems in the economic sphere; it is a forced option. The fact that the church has by her very silence unconsciously sanctified the injustices of the *status quo* does not add to the ethical insight of its teaching. Too long has the church identified herself with the possessing class and too long cried "Peace, peace," when the workers sought to attain the inherent rights which belong to them as producers but which had been wrested from them by those

who perform no function. The church must maintain her freedom to criticize and open her doors to all who seeking would find; but she cannot remain indifferent or neutral when righteousness and justice are involved. Thus it is that by uniting with the workers in building a classless society of unbroken brotherhood, and integrated social order based on righteousness and mutuality, shall the church lead men to the certainty of God and the realization of the values of religion.

If the church then is to bring men to communion with God its path lies negatively through a separation from capitalism with its lust for wealth and its resultant inequalities, and positively through the incessant striving to build an equalitarian social order based on justice and righteousness, even on mutuality.

In conclusion we must always bear in mind that the end of all social change and of all ethical activity is communion with God. The social program is not an end in itself but must point beyond—to God. But it is the promise of the gospel that in such activity men attain to the certainty of God. And in attempting to break down the barriers which isolate men from their fellows, the individual will find a path open to a new life, a way out of his egocentricity, and learn to place his moral trust in Him who transcends history and yet works in history. And if in achieving these ends the institutional church loses its life, it may be that a more potent, a more spiritual church will come into being; such at least must be our high faith.



## Die Wiederentdeckung der Eschatologie.

Dr. Werner Petersmann.

### 1.

#### Verfall und Verlust.

Die Eschatologie, die „Lehre von den letzten Dingen,“ die Lehre von Tod und Ewigkeit, jüngstem Gericht und Vollendung, Jenseits und Wiederkunft Christi war für die just vergangene „liberale“ Periode der Theologiegeschichte wirklich in mancherlei Sinn das „letzte“ Kapitel hinten am Ende der Dogmatik. Sie bedeutete für sie mehr nur einen Anhang und oft genug den „Hinweis auf eine große Verlegenheit.“ Selbst in der konservativeren Linie bedeutete sie mehr oder weniger bloß einen abrundenden Abschluß. Im „prophetischen Lehrstück“ „über die jüngsten Dinge“ fand, wie M. Rade es, allerdings wohl zu sehr pointiert, bezeichnet, „eine hilflose Gelehrsamkeit sich in einer ganz und gar nicht mehr urchristlich-eschatologisch gestimmten Zeit mit dem Bibelbuchstaben und dem Dogma ab.“ Der Mangel an eschatologischer Glaubensanschauung und Glaubensgespanntheit in der protestantischen Theologie, die von der Reformation her anti-schwärmerisch gerichtet und stärkst individualistisch auf persönliche Gottesgemeinschaft und Gotteskindschaft in Welt und Zeit gesammelt war, förderte eine höchst uneschatologische Eingliederung der „Lehre von den letzten Dingen“ in das dogmatische System: der Glaube „postuliert“ in nachträglicher Schlußfolgerung die „Vollendung,“ ja vielleicht nur gar die „abschließende Vollendung,“ vielleicht auch lediglich die „Unzerstörbarkeit“ (Wendt) des Heils, das er hier und jetzt schon erfährt und besitzt, indem also „die gegenwärtige Glaubensgemeinschaft mit Gott bereits als Verwirklichung des Heils verstanden wird.“ (G. Hoffmann.) Und immer weniger in Ton und Befassung wird die Eschatologie der „krönende Abschluß, das brausende Finale des Siegesliedes Gottes über die Welt.“ (K. Heim.) Sie wird mehr und mehr jener Außen-Seiter, jener „Versuch, nachdem über alles Mögliche geredet ist, nun auch noch etwas über Tod, Jenseits und Weltvollendung vorzubringen,“ wie Karl Barth ironisch bemerkt. In der sich vordrängenden kulturprotestantischen (modernistischen) Linie der Theologie wird die Lehre von den letzten Dingen dann zumal jenes verklümmerte Stiefkind, jenes „harmlose eschatologische Kapitelchen“ und „bedeutungslose Anhängsel“ der Dogmatik ohne aktuelle Wucht und ohne systematische Betontheit und Wichtigkeit, das in Folge seiner sachlichen Unbedeutendheit auch formal schließlich ohne Verlust in Wegfall kommen könnte. Seine biblischen Beselemente (von Daniel bis zur Offenbarung Johannis) führen im geschichtsfundlichen Museum, im „Raritätenkabinett, Unter-

abteilung jüdisch-apokalyptische Phantastik, ein Mumiendasein," und das biblizistisch-traditionelle „Amen" nach dem Eigentlich-Gesagten kann in der systematischen sachlichen Erörterung und Wesensbestimmung des Evangeliums ausgelassen werden. So setzt **Schleiermacher**, nicht nur der „jugendliche Romantiker" der „Reden," sondern auch noch der „Kirchenmann und Denkerfürst" der berühmten „Glaubenslehre," die Eschatologie hintan. Nicht nur nimmt er sachlich hier eine stärkste „negative" Haltung ein, indem weder der Glaube an Christi, noch der an unsre persönliche Unsterblichkeit notwendig (!) zu dem Christentum gehört, wie es in der Dogmatik vorgetragen wird. Er betrachtet auch formal die Eschatologie lediglich als minder wichtigen Anhang; denn den „Lehren von den letzten Dingen kann der gleiche Wert, wie den bisher behandelten Lehrstücken, nicht beigelegt werden" (§ 159 vgl. die kritischen Ausführungen Emil Brunners, „Die Mystik und das Wort," Seite 256—276). Ferner aber ist dann „für **Ritschl**" bezeichnend, daß „in seiner Definition des Christentums jede Erwähnung der Hoffnung und der eschatologischen Spannung fehlt." (P. Althaus.) Und durchaus charakteristisch war es, daß „in den bekanntesten und berühmtesten Darstellungen des Christentums, die sich an die . . . Gebildeten und besonders die Zweifler unter diesen wenden, so in den populären Vorlesungen von **Harnack** und **Pfleiderer**, die Lehre von den letzten Dingen vollends verschwunden" war „und auch als peripherisches Stück des Christentums zu gelten aufgehört" (Sadorn) hatte!

## 2.

**Wieder auf dem Leuchter!**

Hier aber hat nun **Karl Barth** die „kopernikanische" Wende gebracht. Seine Theologie bedeutet die entscheidende Wiederentdeckung und Wiederinthronisierung der Eschatologie, jenes „ältesten Dogmas der Kirche" (M. Kaehler), in Botschaft und Dogmatik. Freilich geschieht das bei Barth zunächst nur in einer bestimmten Verkürzung (auf die überzeitliche „Ewigkeits"-Beziehung) und einer stark philosophisch gerichteten Modifikation (nämlich der allgemeinen, steten „Dialektik" des „mündlichen qualitativen Gegensatzes" von „Zeit" und „Ewigkeit"). Aber Barths eigene Entwicklung und die Entwicklung seines Einflusses zeigen deutlich ein Fortschreiten und Vordringen von solchen Zeitgeist-bestimmten Anschauungen und Auffassungen zum „verbum Dei," zum biblischen Evangelium in seiner Eigenart und Ganzheit. Es geht grundwesentlich um eine biblisch-reformatorische Um-Orientierung, die von der Eschatologie beherrscht ist. Die Eschatologie wird nunmehr also vom Nach-Trag nach dem Eigentlich-zu-Sagenden zum eigentlichen Thema selbst, zum maß- und zielgebenden Grund-Datum und bannenden Grund-



Problem aller Dinge. Die totgeglaubte Lehre von den „Letzten Dingen“ aufersteht zur Vor- und Allein-Herrschaft. „Das eschatologische Bureau,“ das vordem „zumeist geschlossen“ (zitiert bei E. Troeltsch) war, ist heute wieder plötzlich mit allen Türen eröffnet, weil man es als den zentralen Aussichtsturm und die Aussichtswarte wiedererkennt und wiedererrichtet, von dem aus allein unsre Welt und Lage und auch die biblische Botschaft richtig gesehen und verstanden werden kann. Nun wird alles zur Eschatologie (im Sinn von „Transzendenz“-Theologie allerdings zunächst): „Christentum, das nicht ganz und gar und restlos Eschatologie ist, hat mit Christus ganz und gar und restlos nichts zu tun.“ (K. Barth.) Also: „Nicht auch Auferstehung, nicht auch das Eschatologische, als notwendige Abrundung, die letzten Dinge als Schlußkapitel der Glaubenslehre. Es geht um nichts anders als um die letzten Dinge.“ (E. Brunner.)

## 3.

**Durch die „eschatologische“ Schrift!**

Woher und wodurch dieser Umschwung? Bei allen großen reformatorischen Wiederentdeckungen war letztlich stets das „verbum Dei,“ das „Wort Gottes“ im biblischen Offenbarungszeugnis (zumal des „Theologen“ Paulus) der treibende und klärende Faktor — von Augustin über Luther und Calvin zu Barth. Die „eschatologische“ Schrift machte und macht Barth zum „eschatologischen“ Verkünder und Theologen. Aufmerksam geworden auf das „ebenso unbegreifliche wie unleugbare epidemische Stillgestelltsein und Umgekehrtwerden der biblischen Menschen mit ihrem Sehen des Unsichtbaren und Hören des Unerhörten,“ wird auch Barth gelehrt und geübt, nun wieder „genau so steil nach oben zu sehen wie die Gestalten, die uns in der Heiligen Schrift entgentreten.“ „Wer ist denn Gott? Was ist sein Wille? Was sind seine Gedanken? Was ist das geheimnisvolle Andere, Neue, Größere, das da in der Bibel hinter und über allem Menschenwesen auftaucht und uns auffordert zu der Entscheidung: Glauben oder Unglauben?“ (K. Barth.) Auf diese durchdringende Frage an die Bibel ertönte die Posaune des jüngsten Gerichts. In seinem praktischen pastoralen Amt, in den schwer und schwerst genommenen Räten der Predigtvorbereitung als „Minister Verbi Divini“ in seiner Landgemeinde Safenwil im Schweizerischen Kanton Aargau, hat also letzten Endes das eindringlichste, tiefstgrabende Studium der Schrift, zumal des Paulus, auch die „eschatologische“ Perspektive wieder eröffnet als die grundwesentliche Perspektive des biblischen Evangeliums. So entstand Barths wahrlich „Epoche“-machender „Römerbrief“-Kommentar. Wahrlich: „die Schrift überwindet die Not.“ (G. E. Weber.) Wie bei Luthers reformatorischer Entdeckung letztlich die

Schriftmeditation und das Sprechen des „verbum Dei“ selber darin (auf jenem Wittenberger Mlosterturm) das Entscheidende war, so auch bei Barth. Aber er hatte selbstverständlich Helfer in dem Ringen um Verständnis und Auslegung, Hinweiser und Bestätiger, die zugleich auch als Wegbereiter seines Einflusses in der protestantischen Welt dienen. Zu den Kronzeugen, die hier in Betracht kommen und auch von Barth selber an- und aufgerufen werden, gehören zumal zwei. Der eine ist der sonst totgeschwiegene Gelehrte Franz Overbeck, der einsame kritisch-skeptische Außenseiter an der Basler Universität, der „selten fromme Mann“\*: er sah das Wesentliche am Urchristentum in seiner Weltverneinung und Parusieerwartung und bestritt darum die Christlichkeit der neueren Theologie, die dies Wesentlichste aufgegeben, in radikalem Angriff, wobei er seine scharfe negative Kritik in oft spöttisch-vernichtendem Ton auszusenden wußte. Der andre ist J. Christoph Blumhardt, der anders als Overbeck positiv-enthusiastisch vorwärts gewandte „Wächter an der Schwelle eschatologisch-realer Gotteskräfte“ (M. Strauch), der Pfarrer des Gebets-Wunders und der Erweckung zu Möttingen (einem Dorf am nördlichen Ende des Schwarzwaldes, nordöstlich von Calw) im Zeichen der eschatologischen „großen Erwartung,“ seit (am 28. Dezember 1843) der böse Geist aus seiner Patientin fuhr mit deutlich vernehmbaren, brüllenden Rufen: „Jesus ist Sieger! Jesus ist Sieger!“† Neben diesen beiden ausgeprägten und hervortretenden Individualgestalten aber ist Barth für das „eschatologische“ Verständnis der Bibel, des Evangeliums und Christentums ein „Wegbereiter“ zu Hilfe gekommen, der stärkste und allgemeinste Beachtung beansprucht: **die neueste historische biblische Forschung** im großen Hauptstrom der modernen wissenschaftlichen Theologie selber! Seit der Wende des Jahrhunderts hat sie in steigender Anerkennung gegen die sogenannte „liberale,“ die modernisierende, ethisierende und spiritualisierende Bibelauslegung reagiert und opponiert, indem sie **die „eschatologische“ Hoffnung** als die fundamentale Anschauung des Urchristentums wieder erfaßte und wissenschaftlich ans Licht hielt. Geistesgeschichtlich beginnt also die „eschatologische“ Neu-Orientierung der Theologie in der neu-

\*) „Cum grano salis.“ Nicht mit Recht von Barth also benannt, da er selber kein eigenes positives Verhältnis zum Christentum hatte. Vgl. Walter Rigg, Franz Overbeck. Versuch einer Würdigung 1931. (C. S. Beck, München.) Dazu: F. Overbeck, „Christentum und Kultur.“ Ebidit post mortem C. A. Vernoulli 1919. (Verlag Benno Schwabe, Basel.)

†) Vgl. Eugen Jaech, Blumhardt Vater und Sohn, und ihre Botschaft. 2. Berlin 1925. Vgl. auch die Novelle „Blumhardts Kampf“ von Eduard Reinacher, Stimme der Erde, Erzählungen 1928. (Chr. Kaiser-Verlag, München.) Ueber „Christoph Blumhardt“ den Sohn vgl. Eduard Thurneisen. (Chr. Kaiser-Verlag, München.)



testamentlichen Forschung, zwanzig Jahre vor ihrem Durchbruch in der systematischen Theologie. Die Wiederentdeckung geschah auf „historischem“ Weg in der „Leben-Jesu-Forschung.“ Der erwachende und geschulte „geschichtliche“ Sinn in der Bibelwissenschaft war es, der sich dagegen wandte, daß man die eigenen „modernen“ Ideen und Ideale naiv hineinlas in die geschichtlichen Urkunden der urchristlichen Zeit, und der wieder aufmerksam zu werden lehrte auf all das Andersartige, Fremde, Seltsame und Wunderbare dieser Vergangenheit im Unterschied von der Gegenwart. So wurde die „End-Erwartung“ wieder als das eigentliche Kernstück erfaßt in der biblisch-apostolischen Verkündigung; und es wurde das historisch getreue „eschatologische“ Jesusbild an die Stelle des üblichen „liberal“ modernisierten Jesus-Bildes gesetzt, in dem die „eschatologischen“ Züge fast völlig verwischt waren. Freilich bedeutete diese Entdeckung, zumal in ihrem „Archaisieren,“ für den Gegenwartsglauben und die dogmatische Theologie zunächst eine Enttäuschung und ein negatives Resultat: es bedeutete zunächst ein **Fern-Rücken** Jesu in weitem Abstand weg von der Moderne in die jüdische Antike und deren fremde wie vergängliche „Zeitgeschichtlichkeit.“ „Ein Hauptstück aus Jesu geistiger Welt schien sich als Irrtum herauszustellen, zeitgeschichtlich bedingt, dem neuzeitlichen Weltbild unerträglich, bestenfalls als unwesentlicher Rahmen der eigentlichen Predigt Jesu zu verstehen“ (M. Dibelius): eben die Nah-Erwartung einer baldigen kosmischen Katastrophe in den Vorstellungen des alten Weltbildes. Das allerdings war — und ist! — alles andre als eine befriedigende „systematische“ Einschätzung und Verwertung der „historischen“ Wiederentdeckung. Sollte das eigentliche Kernstück des urchristlichen Evangeliums etwas Unwesentliches sein? Hier hat erst Karl Barth dann den „systematischen“ Nebel ebenso mächtig (oder mächtiger!) angelegt wie zwanzig Jahre vor ihm Johannes Weiß und Albert Schweitzer den „geschichtlichen.“ So wurde denn die Wiederentdeckung der historischen Theologie positiv in das systematische theologische Denken aufgenommen: man erfaßte die Eschatologie, welche also die historische Bibelwissenschaft schon seit längerem als Kern der geschichtlichen Bibelreligion erkannt und ans Licht gestellt hatte, nunmehr endlich auch als Wesenskern der biblischen Botschaft überhaupt und also auch eben unseres Gegenwartsglaubens. Und nun kann hier Glaube und Systematik wiederum in fruchtbarster Weise sich gründen und stützen („cum grano salis!“) auf diese Ergebnisse der historischen Forschung oder wenigstens Bestätigung und Anregungen von ihnen empfangen und aus ihnen ziehen. „Eine durchgreifende Relativierung aller vorletzten Gedanken und Dinge, eine Bereitschaft für letzte Fragen und Antworten, ein Warten und Gehen letzten Entscheidungen entgegen, ein Lau-

schen auf den Ton der letzten Posaune — die von der Wahrheit Kunde gibt, die jenseits der Gräber ist: das ist die Gotteserkenntnis, die als Abschluß und Inbegriff des Alten Testaments im Neuen ans Licht tritt" (R. Barth); denn: „Wenn überhaupt von gesicherten Resultaten der geschichtlichen Bibelforschung gesprochen werden kann, dann ist unter den wenigen Erkenntnissen, die auf diesen Titel Anspruch erheben können, die vornehmste die, daß das ganze neutestamentliche Denken eschatologisch, endgeschichtlich, orientiert sei. Das vorstellungsmäßige Wie schwankt nicht unbeträchtlich, aber über das Daß und Was besteht vollkommenste Einstimmigkeit: Glauben heißt hoffen auf die Königsherrschaft Gottes, auf den neuen Zion, die Welt Gottes, wo das „Stückwerk aufhört," wo „Leid und Geschrei nicht mehr sein wird, und auch der Tod wird nicht mehr sein." Auf die „Zeit," da Gott sein wird alles und in allem, und „wir werden ihm gleich sein, denn wir werden ihn sehen, wie er ist." (E. Brunner.)

## 4.

## Das Wesen des „Eschatologischen.“

Was ist denn nun das Wesen des „Eschatologischen"? Eschatologie bedeutet die Lehre von den „**Letzten Dingen**" in der Heilserwartungsperspektive, d. h. die Lehre von den Heilsgütern und der Verwirklichung der Heilsgüter, die am Ende und Ausgang, eben „jenseits" unsers irdisch-menschlichen Lebens stehen, sowohl des persönlichen Einzel Lebens (Tod, Gericht, Himmel und Hölle) wie zumal des geschichtlich-natürlichen Gesamt Lebens der ganzen Menschheit und der ganzen Welt. (Jüngster Tag, jüngstes Gericht und Weltverwandlung.) Von diesen „**letzten Dingen**" (vom „**letzten**" Stündlein bis zum „**letzten**" Gericht) handelt das Kapitel der „**Eschatologie**," meist das „**letzte**" Kapitel in unsern Dogmatiken: es handelt also von der „**transzendenten**" Seite und Aussicht des Heils im Unterschied von der „**geschichtlich-gegenwärtigen**" Heilsverwirklichung hier und jetzt in unserm „**diesweltlichen**" Leben. Aber diese Bestimmung zeigt zunächst ja nur ganz allgemein auf eine bestimmte Seite des Heils und die entsprechenden Probleme, zum Unterschied von andern Seiten und Problemkreisen im System des Glaubens und der Glaubenslehre. Eine „**eschatologische**" Einstellung wäre also eine **Einstellung auf diese Seite des Heils**, ein Gerichtetsein auf die „**Transzendenz**," auf die „**Ewigkeit**," das „**ewige Seelenheil**," das „**ewige Leben**," die „**ewige Seligkeit**." Ein strenger und richtigerer Sprachgebrauch aber versteht darunter eine solche Einstellung in einer ganz **besonderen Heilserwartung**, im Gegensatz zu andern Heils-Auffassungen und Heils-Erwartungen. Diese „**eschatologische**" Heilserwartung ist die Heilserwartung im Sinn einer



am „jüngsten Tag“ kommenden kosmischen Heils-Katastrophe, im Sinn einer „transzendenten“ Heilung dieser unsrer ganzen Welt in einen „neuen Himmel und eine neue Erde“ voll „ewigen Lebens“ und „ewiger Seligkeit.“ Solche Heilserwartung steht im Gegensatz etwa zu der „mystischen“ wie der „rationalistischen“ und „idealistischen“ oder „evolutionistischen.“ Sie ist die des biblischen Evangeliums. Was aber sind die charakteristischen Elemente, die diese „eschatologische“ Heilserwartung ausmachen zum Unterschied von jenen andern fälschlichen? Auf drei bedeutungsvolle Komponenten möchte ich hier hinweisen:

1. Zuerst: Das „Heil“ betrifft hier unsre ganze konkrete Welt, die „geheilt“ werden soll; denn diese **unsre konkrete Welt ist Gottes „Schöpfung“,** die der lebendige Herr hervorrief aus dem Nichts als konkreten, lebensvollen Schauplatz seiner Gnadenherrlichkeit. Als solche „Schöpfung“ Gottes ist darum unsre Welt sinnvoll und wird im Heil wiederhergestellt existieren in ihrer ganzen „kreatürlichen“ Lebenskonkretheit und Verwirklichungsfülle und -bewegtheit von Personhaftigkeit und Leibhaftigkeit und kosmischer Natur. Mit dieser Einsicht und Einschätzung der kreatürlich-konkreten Welt aber steht die biblische „eschatologische“ Heils-Erwartung entschieden gegen die der „Mystik“ (im strengen „religionsgeschichtlichen“ Sinn dieses leider oft zuallgemein gebrauchten Terminus). Denn die „Mystik“ hat, auf Grund des starken Empfindens der Eitelkeit und Nichtigkeit dieser unsrer konkreten Welt, diese echte „Schöpfungs“-Einschätzung eben nicht. Ihr Heils-Verlangen ist vielmehr ein Verlangen nach Erlösung „von“ dieser Welt statt nach Erlösung dieser Welt eben selbst. Und das Heil, das sie erwartet, ist eine Erlösung von dem als sinnlos empfundenen „Stoff“, „Schein“ und „Nuß“ unsrer nichtigen Schattenwelt in einen entsprechenden „statischen“ Zustand abstrakter und quietistischer Ruhe, ohne Konkretheit und Bewegtheit, ohne Personhaftigkeit, Leibhaftigkeit und kosmische Materialität. Dies vermeintliche Heil ist pure Geistigkeit, ein platonische Welt der „Ideen“ oder ein buddhistisches „Nichts“ (als Ausdruck höchster gegensätzlicher Abstrahierung von aller irdischen Weltkonkretheit), ein Untertauchen und Versinken des Geist-Tröpfchens im Menschen zurück in Meer und Quell der Gottheit. Wie hat die „eschatologische“ Heilsbotschaft des Christentums ringen müssen gegen solche „spiritualisierende“ Tendenz der „Mystik“, seit es missionierend den Boden des „mystischen“ Hellenismus betrat, bis heute, für die tiefe, paradoxe Erwartung der „Auferstehung des Fleisches!“

2 Der zweite Faktor aber der biblischen „eschatologischen“ Heilserwartung betrifft das, was man gegenüber einer modernen „evolutionistischen“, empirizistisch-rationalistischen Weltanschauung die „eschatologisch-dualistische“ Weltanschauung nennen möchte. Denn

bei aller tiefen Einschätzung unsrer konkreten Welt als Gottes „Schöpfung“ weiß die eschatologische Heils-Erwartung der Schrift doch ebenso in tiefstem „Realismus“ um die Tatsache, daß diese Welt eine „gefallene“ Schöpfung ist. Hier steht sie im Gegensatz zu den modernen „Nationalismen“ und wiederum der „Mystik“ näher. Nur eben viel tiefer als die Mystik, viel radikaler, viel paradoxer faßt sie das Elend und die Nichtigkeit der Welt. Sie faßt es als eine Sünden- und Fluchgesetzlichkeit über unserm ganzen Kosmos mit allem, was darinnen existiert, also nicht nur über dem Sinnlichen und Stofflichen, sondern ebenso auch über den tiefsten menschlichen „Geist“, den die Mystik gern ausnehmen möchte und betrachten möchte als den Punkt verbliebener göttlicher Immanenz und Verbindungsbrücke zur transzendenten „reinen“ Geistsphäre. Höchste Einschätzung also dieser konkreten Welt verbindet sich mit tiefster Abschätzung in dieser „eschatologisch-dualistischen“ Formel der „gefallenen Schöpfung.“ Der Allmächtige und Allgute hat die „Schöpfung“ gut, ja „sehr gut“ geschaffen, aber der Ungehorsams-„Fall“ des Menschen riß sie hinab in die Verfallenheit unter die Dämonie des „Kampfes ums Dasein“ und den Fluch des „Sterbenmüssens“, in die vom Ethischen bis ins Biologische unser ganzes Sein nunmehr gebannt und gebunden ist. Das „Heil“ bedeutet hier nichts anders als die realistische „Wiederherstellung“ der „gefallenen,“ verderbten Schöpfung in „kosmisch“-universaler katastrophaler Umwandlung, die die ganze natürlich-geschichtliche, auch die grundlegende biologisch-naturhafte Struktur der Welt in ihrer Grundgesetzlichkeit erschüttert und transformiert. Sie transformiert sie in die wunderbare, überirdische, „paradiesische“ Reinheit und „himmlische“ Unversehrtheit, in der es weder Sünde, noch „Kampf ums Dasein“ noch den „Tod“ mehr geben wird! (Offenbarung Johannis.)

3. Dazu ein Drittes, das nicht übersehen werden darf: die **Nähe** dieses Heils! Die eschatologische Heils-Erwartung ist „Nähe“-Erwartung: „Nahe-herangekommen ist das Reich der Himmel,“ d. h. das Ende und die „Wiedergeburt“ der Welt (Matth. 19, 28). Von den Propheten über die Evangelien bis zum übrigen Neuen Testament spricht die Heilsbotschaft von dieser „Nähe,“ zur „Wachsamkeit“ mahnend. Und wo immer in der christlichen Kirchengeschichte eine neue Aufmerksamkeit auftrat auf diesen „eschatologischen“ Charakter der Evangeliums, da trat zugleich auch dies Gefühl der spannenden Nähe auf, nicht nur bei den Sekten, sondern auch — bei Luther (die Sehnsucht nach dem „lieben, jüngsten Tag“)! Ganz gewiß haben wir das Wesen dieser aktuellen „Nähe“ so nüchtern-vorsichtig wie zugleich so deutlich wie möglich herauszuarbeiten, um weder einer illusionistischen Schwärmerei noch aber



auch einer armen Verkürzung und Verwässerung zu verfallen. Aktuell „nahe“ ist dieses Heil, sofern es in der jenseitigen himmlischen Welt Gottes, in der Welt der „Ewigkeit“ schon enthalten und vor-Ganden ist und, heranbrechend und immer näher kommend (Röm. 13, 11 f.), jeden unsrer Augenblicke bedrängt, „bereit zur Offenbarung in der letzten Zeit“ (1. Petr. 1, 3—5): so „steht der Richter vor der Tür.“ (Jak. 5, 9.)

## Die Betätigung des christlichen Charakters gegenüber seinem geistlichen Wesen.

Von Prof. Dr. R. S. Grügmacher.

### II.

Bleibt auch der natürliche Charakter die Grundlage des christlichen, so kommt dessen spezifische Eigenart erst in seinem geistlichen Wesen zum Ausdruck. Dieses ist und bleibt bedingt durch die Mittel und die Art seiner Entstehung. Auch der natürliche Mensch besitzt Sittlichkeit im Sinn der Unterscheidung von Gut und Böse, da er im Besitz des Gewissens ist. Aber seine sittlichen Ziele sind inhaltlich sehr verschieden und darum nur relativ, wie die Geschichte der menschlichen Lebensideale deutlich beweist. Ein absolutes sittliches Ziel kann darum nur durch Offenbarung gegeben werden. Sie hat sich für den Christen in der Person und Predigt Jesu im Zusammenhang mit dem Alten Testament und der apostolischen Verkündung vollzogen. In dieser Offenbarung werden zugleich die Kräfte lebendig, die es dem Menschen ermöglichen seine natürliche Willensrichtung aufzugeben und sie auf die christliche umzustellen.

Das einzige und dauernde Mittel, Gehalt wie Kraft der christlichen Offenbarung zugänglich zu machen, ist das Wort der Bibel und der kirchlichen Verkündung und zwar unter ethischem Gesichtspunkt in der doppelten Gestalt als **Gesetz und Evangelium**. Der allgemeine Begriff des Gesetzes als Mittel ethischer Einwirkung bezeichnete das Stück objektiver Sittlichkeit, das mit zwangsmäßiger äußerer Verbindlichkeit umkleidet ist. Sein Wert besteht zunächst darin, daß es dem unethischen Willen des natürlichen Menschen wenigstens äußere Schranken setzt und ihn an die Existenz und Macht unbedingt geltender Forderungen gewöhnt. Auch die christliche Offenbarung ist und bleibt für den Menschen so lange Gesetz, als sie ihm nur fordernd und verurteilend entgegentritt. Selbst die Gestalt Jesu kann für den Menschen die Züge des Gesetzes tragen, wenn er ihm nur als besonders strenger Gesetzgeber — in der Bergpredigt — und als Richter — in den eschatologischen Reden — erscheint. Das Gesetz ist die erste Form, in der das göttliche Wort dem Menschen naht, um ihm die grundsätzliche Distanz seines Willens zu der göttlichen Forderung klar zu machen und zugleich seine Ohnmacht, ihr aus eigener Kraft zu entsprechen. Das Evangelium erscheint in dem Augenblick, in welchem die Offenbarung trotzdem die Verbindung des Menschen mit Gott herstellt, indem dieser in Christus sich als der vergebende und gebende erschließt. Die bisherige verkehrte Willensrichtung des Menschen wird von Gott im Evangelium nicht mehr als Schuld angerechnet, sondern in Gnade ver-



geben. Damit ist von Gottes Seite die Distanz aufgehoben. Zugleich aber werden auch durch das Evangelium die Kräfte dargebracht, die den menschlichen Willen ein Eingreifen und Verwirklichen des christlichen Lebensideales ermöglichen. Die Gestalt Jesu erscheint im Evangelium, als die des vergebenden Heilandes und des mächtigen Königs, der seine sittliche Herrschaft unter den Menschen durchsetzt.

Da der christliche Charakter in dieser Zeitlichkeit niemals ein vollendeter wird, gehört zu seiner Betätigung im Interesse seines geistlichen Lebens nicht nur der Gebrauch des Evangeliums, sondern auch des Gesetzes. Sobald nämlich der Christ in seine alte sündige Richtung zurückzufallen oder in seinem sittlichen Streben nachzulassen droht, hat er sich wieder unter das Gesetz zu stellen. Er muß sich klar machen, was Gott von ihm fordert und was er an ihm beurteilt. Nicht nur am Anfang, sondern immer wieder müssen christliche Charaktere „*conscientiae perterrefactae*“ werden. Infolgedessen ist auch der christlichen Gemeinde in Predigt und Unterricht stets das Gesetz zu verkünden und zwar weniger in seiner alttestamentlichen, schattenhaften Form als in der vollkommenen Heiligkeit und Reinheit der Gestalt Jesu, die dem Menschen am erschütterndsten seine Distanz und Ohnmacht gegenüber der göttlichen Vollkommenheit zu Bewußtsein bringt. Erst recht aber wird sich der christliche Charakter immer wieder dem Evangelium mit seinen vergebenden und erneuernden Kräften zuwenden. Das wird nicht nur in der Form der einfachen Lesung biblischer Schriften oder im Anhören der kirchlichen Verkündigung geschehen, sondern auch in persönlicher und intensiver „*meditatio*“ und „*contemplatio*.“ Wenn neuere ethische Anweisungen — im Anschluß an besonders in Indien geübte Methoden — starkes Gewicht auf die stille Selbstverseinung und die konzentrierte Betrachtung legen, so kann auch die christliche Ethik gerade diese Betätigungen als durchaus wertvoll annehmen. Gerade für den modernen Menschen mit seiner ununterbrochenen Angespanntheit und Zerstreuung in Beruf wie Genuß, ist es notwendig, daß er stille Stunden oder wenigstens täglich einige Minuten für sich hat, in denen er über sein inneres Leben nachdenkt. Die christliche Ethik erwartet allerdings, daß sich mit dem Blick nach innen auch die Aussicht nach oben verbindet. Der Mensch soll sich nicht damit begnügen, sein eigenes Ich auf Wert und Unwert zu untersuchen, sondern gerade auch die objektiven Größen von Gesetz und Evangelium zum Gegenstand der Betrachtung machen, damit sie ihn über die eigene Schuld hinausführen und ihm Kräfte des Neuverdens vermitteln.

Der christliche Charakter befindet sich in einem stetigen Kampf um die Erhaltung und Vervollkommenung seines geistlichen Wesens. Wenn die Bibel selbst Jesus versucht werden läßt, seinen göttlichen

Veruf aufzugeben oder ihn nur durch irdische Mittel zu verwirklichen, so wird erst recht der einfache Christ solchen Versuchungen ausgesetzt sein. Mit ihnen rechnen die neutestamentlichen Schriften und mahnen darum zu ununterbrochener Wachsamkeit (Matth. 26. 41, 1. Thess. 5, 6, 1. Petri 5, 8). Der Mensch soll nüchtern den Gefahren ins Auge sehen, sich über ihre ganze Größe klar werden, aber auch sein volles Vertrauen auf Gottes Kraft setzen, die stärker als alle Versuchung ist und auch diese als Mittel der Erziehung und Förderung zu benutzen weiß. Nicht nur die Erzählung von katholischen Heiligen, sondern auch das Leben der Reformatoren ist von Versuchungen und inneren Kämpfen angefüllt. Als schwerste unter ihnen gilt die **Anfechtung der Gottverlassenheit**, die auch Jesus am Kreuz durchlebte. Dem Menschen erscheint seine Gottverbundenheit als subjektive Illusionen, er glaubt nicht mehr an die göttliche Vergebung; das sittliche Ideal verliert an Anziehungskraft und die bisher vollzogenen guten Werke verlieren den Charakter der Echtheit. In einer solchen Situation hat der Christ sich zunächst zu sagen, daß seine persönlichen Empfindungen nicht der sichere Gradmesser für den wirklichen Stand seines religiös-sittlichen Wesens sind. Schon im natürlichen Leben gibt es Schmerzen, deren subjektive Stärke durchaus nicht eine objektiv schwere Erkrankung anzeigt; während umgekehrt eine solche vorliegen kann, trotzdem sich der Mensch schmerzlos oder gar wohl befindet. In der religiösen Sphäre kann man fast das Gesetz aufstellen: Je stärker der Mensch seine Distanz zu Gott schmerzlich empfindet, um so näher ist er ihm, während die, welche des göttlichen Wohlgefallens ganz sicher sind, ihm recht fern stehen. **Ist demnach das Gefühl kein sicherer Barometer für den Hoch- oder Tiefstand eines christlichen Charakters, so sind seine praktischen Auswirkungen bedeutend zuverlässigere Maßstäbe.** Jesus sagt im Bezug auf seine Jünger: An ihren Früchten werdet ihr sie erkennen; der erste Johannisbrief vollzieht immer wieder den Rückschluß aus der praktischen Nächstenliebe auf eine wirklich vorhandene Gottesgemeinschaft. Für die Reformatoren, besonders Calvin sind die guten Werke ein sicherer Erkenntnisgrund für eine echte Verbundenheit mit Gott, ja für eine vorzeitige Erwählung. Ist der christliche Charakter nicht in der Lage, aus Glaube und Liebe heraus seine Beziehung zu Gott und der Welt zu gestalten oder bewegen sich seine Taten nicht wenigstens in dieser Linie, dann hat er berechtigten Grund an dem Vorhandensein seines geistlichen Wesens zu zweifeln und besondere Mittel zu seiner Wiederherstellung einzusetzen. Als eins der Mittel, um den christlichen Charakter bei geistlicher Erkrankung wiederherzustellen, kommt die Askese in Betracht.

Der Begriff der Askese spielt in der katholischen Ethik eine so große Rolle, daß einer ihrer Hauptteile den Titel „Asketik“ trägt.



Aber auch in der neueren philosophischen, kulturgeschichtlichen, selbst nationalökonomischen Literatur nehmen Untersuchungen über Wesen und Wirkung der Askese eine hervorragende Stellung ein; so z. B. bei dem Nationalökonom Max Weber in seiner Wirtschaftsethik der Weltreligionen und bei dem Religionsphilosophen Ernst Tröltch in seinen Soziallehren der christlichen Kirchen. Schon in den außer- und vorchristlichen Religionen und Philosophien nimmt die Askese eine bedeutsame Stelle ein und läßt einen besonderen Typus deutlich hervortreten.

Prinzipiell und rein asketisch ist die Ethik des Buddhismus. Sie verwirft nicht nur alle Güter der irdischen Welt und jede Beziehung zu ihnen, sondern sucht auch den persönlichen Willen als Träger eines aktiven sittlichen Lebens restlos aufzulösen. Die Askese ist nicht nur Mittel, sondern zugleich auch Zweck des sittlichen Handelns. Im Platonismus macht die Askese die eine Hälfte des gesamten sittlichen Handelns aus. Sie wendet sich gegen alle innerweltlichen materiellen Güter und Beziehungen, verlangt — mit einem Wort — „Flucht aus der Welt.“ Aber gerade durch dieses negative Handeln gegenüber der Materialität, soll das geistige Element im Menschen befreit werden und die Seele wieder in die unsterblich-göttliche Wirklichkeit zurückkehren.

Diese Auffassungen der Askese haben im Lauf der Geschichte auch auf das Christentum hinübergewirkt und seine selbständige Konzeption geschädigt. — Denn das alttestamentlich-jüdische Lebensideal ist bei der Anerkennung der göttlichen Schöpfungsgüter und der sittlichen Aktivität in dieser Welt wesentlich unasketisch gerichtet. Auf alttestamentlichen Boden steht auch Jesus, der weder mit dem Buddhismus daran denkt die gesamte Welt und die menschliche Persönlichkeit aufzugeben, noch auch mit dem Platonismus die materielle Seite um der geistigen willen zu verleugnen. Dennoch stellt Jesus negative Forderungen von außerordentlicher Stärke, wie die Aufgabe einzelner wertvoller Glieder, um das geistliche Leben zu erhalten. Nicht minder fordert er von einzelnen Menschen die Hingabe ihres ganzen Besitztumes oder den Verzicht auf familiäre Beziehungen. **Bei Jesus gewinnt die Askese den Charakter eines Opfers d. h. der Hingabe eines niederen Wertes um eines höheren willen.** Um das Reich Gottes zu erlangen kann von einem Menschen ein Verzicht auf Familie und Besitz verlangt werden, wenn diese — an sich wertvollen — Güter die Erlangung des höchsten Gutes unmöglich machen. Den reichen Jüngling hinderte sein Besitz an der Nachfolge Jesu. Auf der andern Seite liegt aber in dieser Haltung Jesu die prinzipielle Möglichkeit beschlossen, daß niedere Güter in den Dienst des höchsten gestellt werden können. Am Kreuz verbindet er seinen Jünger Johannes mit seiner eigenen Mutter, weil gerade durch diese menschliche Gemeinschaft die Liebe zu Gott geför-

dert wird. Der irdische Besitz kann und soll in den Dienst der Nächstenliebe gestellt werden. **Christliche Askese trägt darum sowohl den negativen Charakter des Opfers wie den positiven der Indienststellung irdischer Güter in den des höchsten.** Auch Luther kennt die Askese im Sinn irdischen Opfers an sich wertvoller Güter zur Erhaltung des ewigen Reiches: „Nehmen sie den Leib, Gut, Ehr, Kind und Weib, laß fahren dahin . . . das Reich muß uns doch bleiben!“ Andererseits hat gerade Luther durch die Anschauung, daß der himmlische Beruf sich nur im Rahmen des irdischen vollzieht die positive Ausnutzung aller innerweltlichen Betätigungen und Güter deutlich vertreten. — **Der christliche Charakter wird demnach bereit sein durch negative Askese irdisch wertvolle Güter und Beziehungen zu opfern, wenn und so weit sie ihn an der Erreichung des christlichen Ideales hindern; er wird aber vor allem positive Askese üben — Askese bedeutet im ursprünglichen Wortsinne Übung —, um diese Welt in den Dienst des Reiches Gottes zu stellen.**

Die Formen und Mittel der Askese sind nicht allgemeingültig festzulegen. Außere Zurückziehung aus der Welt garantiert keineswegs die innere Lösung von ihr. Wird doch nicht selten von den Heiligen erzählt, daß sie gerade in der Wüste allen Versuchungen besonders ausgesetzt waren. Andererseits kann selbstverständlich auch die Form der Weltflucht, wie etwa bei Johannes dem Täufer, von einem christlichen Charakter zeitweilig oder dauernd betätigt werden. Die spezifisch protestantische Form der Askese ist allerdings nach einem von Max Weber geprägtem Begriff die „innerweltliche Askese.“

Der Mensch betätigt sich im Rahmen eines irdischen Berufes, er gründet eine Familie, er leistet dem Staat Dienst und genießt alle erlaubten Güter dieser Welt. Aber er läßt sich von dem Allem nicht so fesseln, daß er die Vergänglichkeit der Welt vergißt und das transzendente Ziel des Reiches Gottes vernachlässigt. Denn gerade das Leben in der Welt bringt dem Menschen die deutlichste Erkenntnis ihrer Vergänglichkeit und der Notwendigkeit, sie durch eine andre Wirklichkeit zu ersetzen. In beruflichen Mißerfolgen, im Zusammenbruch der Familie, in den Kämpfen der Völker erlebt der Mensch so viele Hemmungen und Leiden, daß allmählich eine „mortificatio“ eintritt. Es ist darum nicht nötig, sich künstlich besondere Entsagungen aufzuerlegen, wie das vielfach in der Geschichte der christlichen Askese geschehen ist.

Zu diesen künstlichen Mitteln sind auch die sogenannten **Gelübde** zu rechnen, über deren Bewertung selbst in der christlichen Ethik wenig Klarheit herrscht. In den außerschristlichen Religionen sind Gelübde eine Art vergeistigten Zaubers. Der Mensch gelobt Gott einen bestimmten Genuß — etwa einen Teil der Beute — und will ihn dadurch nötigen, seine Wünsche zu erfüllen. Oder er will



Gott durch ein Entsagungsgelübde zeigen, wie ernst er es mit seiner Religion nimmt, aber doch auch dadurch Gott in seiner Haltung beeinflussen. Eine derartige Einwirkung auf Gott widerspricht der christlichen Grundüberzeugung, daß wir Gott nichts geben können, was er nicht schon besäße oder ohne weiteres fordern könnte. **Gelübde können darum niemals eine Bedeutung für Gott, sondern höchstens für den Menschen haben;** aber auch in dieser Richtung unterliegen sie ethischen Bedenken. Der evangelische Christ sieht in dem ganzen Umfang seine Betätigung nichts anders, als seine sittliche Pflicht. Erkennt er etwa, daß der Alkohol seine Gesundheit und seiner Arbeitskraft schadet, so ist er ohne weiteres zur Abstinenz verpflichtet. Kommt er zu der Ueberzeugung, daß jeder in seinem Volk schwere Verheerungen anrichtet, so ist er um der brüderlichen Liebe und des Beispiels willen verpflichtet, auch seinerseits Mäßigkeit zu üben. In Wirklichkeit kann allerdings auch dem christlichen Charakter ein Verzicht auf Lieblingsgenüsse so schwer werden, daß er diesen nicht ohne besondere Maßregeln und Bindungen fertig bringt. Aus dieser Erkenntnis können und dürfen die sogenannten Blaukreuz- und Weiskreuzgelübde erwachsen. **Solche Gelübde bedeuten aber nicht eine höhere Stufe der Sittlichkeit gegenüber einer aus immer erneutem freien Entschluß erwachsenden Askese, sondern sie stellen eine Rückkehr zur gesetzlichen Bindung dar.** Es ist aber natürlich immer noch besser, wenn der Mensch durch ein gesetzliches Gelübde seinem Begehren Schranken setzt, als wenn er es schrankenlos auslebt.

Das Ziel der Betätigung des christlichen Charakters gegenüber seinem eigenen geistlichen Leben besteht in der Herausarbeitung seiner Vollkommenheit. Der vollkommene christliche Charakter ist im Besitz der hauptsächlich **christlichen Tugenden**. Der Begriff der Tugend im Sinn von Tüchtigkeit, Tauglichkeit bedeutet zunächst die körperlich männliche Tüchtigkeit, ist aber schon von der griechischen Philosophie zur Bezeichnung ethischer Vollkommenheit verwandt. Die Tugend soll das Vermögen zum Maßhalten bedeuten und sich in die vier Haupttugenden der Weisheit, Tapferkeit, Besonnenheit, Gerechtigkeit zerlegen. Im Neuen Testament wird dieser griechische Tugendbegriff nur 2. Petri 1, 5 berücksichtigt, dagegen in der alten und mittelalterlichen Kirche wieder aufgenommen. Zu den vier natürlichen Kardinaltugenden werden die drei theologischen: Glaube, Liebe, Hoffnung zuaddiert, so daß die Vollkommenheit des christlichen Charakters in diesen sieben Tugenden besteht.

Aber dieses Schema entspricht nicht dem geistlichen Wesen des christlichen Charakters, dessen Wesensmerkmale vielmehr aus seinem Verhältnis zu Gott und den Menschen abzuleiten sind. **Glaube und Liebe sind die beiden Grundtugenden, aus denen sich alle übrigen ergeben.** Nicht bloß das religiöse, sondern auch das ethische Ver-

halten des Christen gegenüber Gott ist der Glaube. Im umfassendsten Sinn verstanden, ist er die unbeschränkte Bereitwilligkeit zur Sinnahme des göttlichen Wesens mit allen seinen Forderungen und Gaben. Der Glaube ist vollkommene Rezeptivität, die geöffnete Hand, die sich füllen, der Ring, der sich den Edelstein einfügen läßt — um in Bildern aus den reformatorischen Schriften zu sprechen. Offenbart Gott in der Geschichte bestimmte Erkenntnisse seines Wesens und seiner Absicht mit der Menschheit, so nimmt der gläubige Mensch dankbar von ihnen Kenntnis und stimmt ihnen zu. Der Glaube ist zunächst „notitia“ und „assenfus.“ Sein innerstes Wesen aber kommt in der „fiducia,“ in dem festen Vertrauen zum Ausdruck, daß alle Offenbarung Gottes das Heil will. Aus diesem Vertrauen heraus leistet der Glaube Gott Gehorsam und zwar nicht den des Sklaven, sondern des Kindes. **Glaube ist die innere Bereitwilligkeit, auf Gottes Wirksamkeit vertrauensvoll und gehorsam einzugehen.** — Der Glaube wird zur Hoffnung, wenn er diese Seelenhaltung auch auf die Zukunft erstreckt. **Die Hoffnung ist nur ein Projektion der Eigenart des Glaubens über die Gegenwart hinaus und insofern keine besondere Tugend.**

Der Sinnahme Gottes in Glaube und Hoffnung folgt als besondere Tugend die völlige **aktive Hingabe an ihn in der Liebe.** Die Liebe richtet sich zunächst auf die Persönlichkeit Gottes, versenkt sich innerlich in sein Wesen und sucht mit ihm die engste Gemeinschaft. Sie ist zunächst uninteressierte, unegoistische Hingabe, erst dann ein liebevolles Eingehen auf Gottes Absichten in Gesinnung und Tat. Wie ein Mensch zunächst die Persönlichkeit des Anderen liebt, dann sich aber auch um Mitverwirklichung seiner Ziele bemüht, so trachtet auch der Mensch, der Gott liebt, dessen Absichten in der Welt durchzusetzen. Gilt Gottes Liebe allen Menschen, so ist die Grundtugend des christlichen Charakters auch **liebende Hingabe an die Menschheit.** Nachdem im Alten Testament die Liebe wesentlich auf die Volksgenossen beschränkt war und sie die ausgehende Antike in der Stoa auf die ganze Welt bezog, gab ihr das Neue Testament eine ebenso universale wie konkrete Bestimmtheit. Jeder Mensch hat ohne Rücksicht auf Geschlecht und Rasse, Stand und Beruf, Reichtum oder Armut Anspruch auf christlich Liebe. Praktisch hat sie sich denjenigen Menschen zuzuwenden, die ihr durch die geschichtliche Fügung zum Nächsten geworden sind. Das Gleichnis vom barmherzigen Samariter gibt der christlichen Nächstenliebe die rechte Anweisung für ihre wirkliche Ausführung. Dem Bedürftigen, der an meinen Weg gelegt ist, habe ich zu helfen.

Zu den Besonderheiten der christlichen Nächstenliebe gehört auch die **Feindesliebe.** Sie klingt zwar auch außerhalb des Christentums einige Male an, ist aber erst bei Jesus genauer motiviert



und durchgeführt. Jesus erwartet eine Bereitschaft zur Vergebung und Hilfe auch gegenüber dem persönlichen Feinde und Verfolger. Der Sinn dieser Feindesliebe ist jedoch nicht, den Feind in seiner Bosheit zu bestärken und ihm immer neue feindselige Handlungen zu ermöglichen. Sie ist kein Ausdruck der Schwäche, sondern vielmehr einer Stärke, die nicht nur das eigene Herz, sondern auch den Gegner von seinem Haß lösen will, indem sie ihn von der Erfolglosigkeit seiner Handlungen überführt. — Die christliche Liebe richtet sich auf Seele und Leib des Nächsten. Beides kann getrennt geübt werden. Aber die Hilfe in äußerer Not wird auch die geistige Förderung mit in Betracht ziehen, allerdings nicht so, daß etwa zur Bedingung materieller Gaben ein Bekenntnis zum Christentum gemacht würde. Solches Verfahren würde nur Heuchelei großziehen. — Liebe kann jedoch nicht nur Bedürftigen, sondern auch Besitzenden bezeugt werden. Es gibt Menschen, die an einer Ueberfülle äußeren oder inneren Besitzes leiden. Ihnen tut man einen Liebesdienst, wenn man sich von ihnen beschenken läßt. Nehmen erfordert oft mehr Selbstverleugnung und darum Liebe als Geben. Alles christliche Schenken hat darum den Charakter wirklicher Güter zu tragen, die den Empfänger nicht erniedrigt und ihn auch nicht wahllos beschenkt. Echte Liebe verknüpft sich mit Weisheit, die sorgfältig die Lage des Andern untersucht und die gerade für ihn nötige Hilfe erwählt. Dazu gehört Lebensbeobachtung und ein natürlicher Takt. Christliche Liebe verlangt nicht nur ein gutes Herz, sondern auch einen klaren Verstand, sie ist nicht sentimental, sondern nüchtern.

Liebt der christliche Charakter diese Tugenden, vor allen Dingen Glaube und Liebe, so nähert er sich der **christlichen Vollkommenheit**. Die christliche Vollkommenheit ist nicht nur von einem besonderen Stand zu erreichen, sondern in jedem Beruf möglich. Sie besteht nicht in außergewöhnlichen Werken, sondern in denen, welche das Leben von jedem verlangt. Objektiv sind allerdings die Leistungen der Menschen voneinander verschieden und die einen viel größer, als die der andern. Ein Apostel hat mehr für das Christentum geleistet als ein schlichter Pfarrer, ein Staatsmann Größeres für sein Volk, als ein einfacher Beamter. Im Urteil Gottes aber leistet auch der erstere nur das, wozu er berufen ist und der letztere nicht weniger, als ihm anbefohlen ist. **Die Vollkommenheit ist ein Relationsbegriff; sie bezeichnet das rechte Verhältnis von Gabe und Leistung.** Wem viel gegeben ist, von dem wird viel verlangt; wer Weniges getreu vollführt, kann auch vollkommen werden.

Christliche Vollkommenheit besteht in dieser Welt nach einem Wort Luthers nicht im Wordensein, sondern im Werden. Darum fällt sie auch nicht negativ mit Sündlosigkeit und positiv mit ethi-

scher Vollendung zusammen. Der erste Johannesbrief stellt zwar mit Recht fest, daß niemand sündigt, der in Gott bleibt, aber auf der andern Seite gibt er auch zu erkennen, daß niemand dauernd in Gott bleibt und darum immer wieder sündigt. Infolgedessen gehört zur christlichen Vollkommenheit, sich der dauernden Notwendigkeit der göttlichen Vergebung für das noch Unvollkommene bewußt zu bleiben. Auf der andern Seite gehört aber zur Vollkommenheit des christlichen Charakters das stete Streben und die schrittweise Annäherung an die Vollendung; beides zusammengefaßt in dem paulinischen Bekenntnis: Nicht daß ich es schon ergriffen habe, ich jage ihm aber nach, ob ich es ergreifen möge.



## Haben wir ein Bekenntnis unsers Glaubens nötig?

Dr. C. Schieler.

(Schluß.)

Aber die Kirche darf sich nicht damit begnügen, ein Bekenntnis zu haben, ein Bekenntnis, das sie als eine christliche Kirche dokumentiert, ein Bekenntnis, welches das Evangelium Jesu Christi zum Fundament hat, sie muß das Bekenntnis auch zur Geltung bringen bei ihren Dienern und bei ihren Gliedern. Somit schließt sich hieran die Frage, wie die Kirche ihr Bekenntnis zu verwerten hat.

Vor allem kann das Bekenntnis verwertet werden in dem **Katechismus**, so daß die Kinder die Lehre ihrer Kirche von früh auf kennen lernen, sie als Leitsterne ihres Lebens in sich aufnehmen. Dies zeigt aber auch zugleich, wie unbedingt notwendig für die Jugend der Unterricht im Katechismus, insbesondere der Konfirmandenunterricht ist. Dies erkannte der große Reformator Dr. Martin Luther, der seinen Kleinen Katechismus für die Kinder schrieb, und da die Katholiken die großen Segnungen dies Büchleins für die Förderung der Reformation sahen, schrieb Petrus Canisius ein Jesuit, ebenfalls einen kleinen katholischen Katechismus; für die Reformierten wurde der Heidelberger und für die Englische Hochkirche der Westminster Katechismus verfaßt. **Der Katechismus ist das in Fragen und Antworten zerlegte Bekenntnis der Kirche.**

Das Bekenntnis soll sein eine Richtschnur, eine feste Regel, „a Standard“ wie wir uns auszudrücken belieben. Und wir haben in unsrer religiös gährenden Zeit einen solchen Standard notwendig: die Laien und die Prediger, diese letzteren um das Volk, die verschiedenartig gerichteten Geister zu sammeln und zusammenzuhalten, daß sie leben und arbeiten für Gott. **„Niemand kann ein tüchtiger Prediger sein, der nicht ein Bekenntnis hat.“** Nur dann können seine Worte aus dem Herzen wie aus einer lebenden Quelle kommen, nur dann kann er mit Wärme und Begeisterung predigen, nur dann kann er das Volk fortreißen zu heilsamen Entschlüssen für ein christliches Leben.

Das Bekenntnis wird verwertet im **öffentlichen Gottesdienst**, so daß die ganze Gemeinde ihren christlichen Glauben bekennet. Und das ist ein erhebender Akt im Gottesdienst, wenn die Stimmen der Kinder mit denen der Erwachsenen, wenn jung und alt, arm und reich, gelehrt und ungelehrt, feierlich sie alle sagen: „Ich glaube an Gott den Vater usw.“ Ja, ich bekenne, dies gemeinsame Bekenntnis ist einer der Hauptbestandteile des Gottesdienstes neben gemeinsamen Gesang, Gebet und Schriftlesung; ein reicher Segen

kommt aus diesem öffentlichen, gemeinsamen Bekenntnis des Glaubens. Zudem ist dieser Brauch ein uralter Brauch in der Kirche, stammt von der Zeit der Aposteln her. Die ersten Christen bekannten ihren Glauben, in dieser oder jener Form, dort unten, tief unter der Erde, und dann standen sie vor den heidnischen Richtersthulen und bekannten, jeder einzelne in Wort und Tat den Christenglauben und starben dafür. Aber kein anders Glaubensbekenntnis ist so geeignet zu diesem gemeinsamen Gebrauch als das **Apostolische Glaubensbekenntnis**. Deshalb haben wir es auch in unsrer Evangelischen Kirchen verwertet im Gottesdienst, bei der Taufe, bei der Konfirmation, beim heiligen Abendmahl, bei der Ordination von Predigern. So geschieht es auch in vielen christlichen Kirchen — und das ist doch noch ein **gemeinsames heiliges Band, das dieselben mit einander und dem Dreieinigen Gott verbindet**, wenn sie auch sonst weit aus einandergehen, ein Band zwischen den Katholiken und Protestanten, den Lutheranern, Reformierten und Evangelischen, den Methodisten, Baptisten, Anglikanern — und andern — die Eine Allgemeine Kirche Christi — das Reich Gottes auf Erden! Und es ist doch bei all dem Unerfreulichem auf diesem Gebiete ein erhebender Gedanke: **Die Millionen Christen auf dem Erdenrund und am Sonntag in ihren Gotteshäusern versammelt wie aus einem Mund bekennen: „Ich glaube usw.“ Himmel und Erde vereinigt im Bekenntnis an den Vater aller, den Erlöser aller, den Heilmacher aller!**

#### Die Verpflichtung der Bekenntnisse.

Diese wichtige Frage: verpflichten und wie verpflichten die Bekenntnisse, darf nicht übergangen werden, zumal sie in unsern Tagen wieder akut geworden ist. Bekenntnis und Evangelium müssen übereinstimmen; das Bekenntnis hat seine Wurzel im Evangelium und nur im Evangelium; das Bekenntnis ist autoritative Auslegung der Heiligen Schrift. Denn die Absicht kirchlicher Bekenntnisformen geht dahin, einen strittig gewordenen Inhalt des Evangeliums oder der Heiligen Schrift zu definieren und eine für die betreffende Gemeinschaft forthin bindende Auslegung zu liefern. Diese Auslegung soll aber nicht über, sondern unter der Schrift stehen.

Hieraus ergibt sich, daß die Bekenntnisse verpflichten, **weil sie mit der Heiligen Schrift übereinstimmen**. Es besteht die Meinung, daß ein Christ im Gewissen zwar nur an das Evangelium gebunden ist, daß er aber Glied, beziehungsweise Diener einer Kirche nur werden dürfe, wenn er in freier Ueberzeugung die Symbole derselben als dem Evangelium gemäß erkenne. Diese Theorie ist korrekt. Aber notwendig muß auch noch betont werden, daß die Bekenntnisse verpflichten **insoweit sie mit der Heiligen Schrift über-**



**einstimmen.** Dieser Satz liegt im Wesen einer evangelischen Kirchengemeinschaft begründet. Gott hat es nämlich nicht gefallen, eine irdisch-organisierte Kirche mit formeller Unfehlbarkeit auszustatten. (Die katholische Lehre von der Unfehlbarkeit der Allgemeinen Konzilien und der Person des Papstes ist gegen die Schrift und in der Geschichte dieser Kirche widerlegt.) Aber eine evangelische Kirche hat doch die Aufgabe, das Evangelium fortzupflanzen, wie sie es versteht, in der Zuversicht, dabei die Leitung des Heiligen Geistes zu erfahren. Deshalb kann und darf sie grundsätzlich nichts anderes tun, als die Geltung ihrer Bekenntnisse auszusprechen, **weil** sie im allgemeinen, und **soweit** sie im besonderen mit der Schrift übereinstimmen. Das formulierte Bekenntnis ist wohl das deutlichste Symbol einer Kirche, aber nicht das einzige: daneben steht die Verfassung, der Kultus, die eigentümlich gepflegte Frömmigkeit und das sittliche Leben. „An ihren Früchten sollt ihr sie erkennen,“ sagt der Heiland. Deshalb kann die Kirche auf eine **mechanische Geltendmachung des Bekenntnisbuchstabens verzichten.**

#### Das apostolische Bekenntnis.

Die Bedeutung dieses Symbols erklärt die reiche Literatur, welche über dasselbe entstanden ist, um den Ursprung, den Namen und den Gebrauch desselben festzustellen und zu verteidigen. Es ist ein **Gemeinbekenntnis aller christlichen Kirchen.** Darin liegt seine Bedeutung — bis in unsre Tage hinein. Der Name aber, „**apostolisches Symbolum**“ ist irreführend. Seit dem vierten Jahrhundert erst kommt die Meinung über dies Bekenntnis in der Kirche auf, daß es von den Aposteln vor ihren Weggang von Jerusalem so verfaßt sei, daß jeder von ihnen einen Beitrag dazu gegeben: so habe durch Aufstellung einer gemeinsamen Glaubensnorm alle spätere Abneigung in der Lehre und alle Unsicherheit verhütet werden sollen. Diese Ansicht ist durchaus unhaltbar; indessen wird sie in der römisch-katholischen Kirche noch festgehalten und gelehrt, sogar in den Catechismus Romanus. Sie entstand durch einen falschen Schluß aus der Benennung **apostolisch.** Diese Formel ist überhaupt nicht durch eine Uebereinkunft der Apostel entstanden, welche darin einen Typus ihres Glaubens aufstellten, denn weder das Neue Testament noch die Kirchengeschichte der drei ersten Jahrhunderte wissen von einem so wichtigen Vorgang.

Die Entstehung dieses Bekenntnisses dürfte am wahrscheinlichsten auf das bei der Taufe übliche Bekenntnis, das der Täufling abzulegen hatte, zurückzuführen sein. Dadurch erklärt sich auch das große Ansehen, das es schon sehr frühe genoß und jetzt noch genießt. Da Jesus die Taufe auf Gott den Vater und den Sohn und den Heiligen Geist einsetzte, so war darin die Form für das Bekenntnis gegeben, dessen **Inhalt mit vollem Recht auf die Apostel zurück-**

geführt werden kann, woher auch gewiß der Name „apostolisch“ stammt. Die Form blieb nicht immer die gleiche, weil sie eben nicht mit voller apostolischer Autorität überliefert wurde. Aber man erkannte darin wegen der mit der Heiligen Schrift übereinstimmenden Form den Glauben der apostolischen Kirche; daher hieß dies Bekenntnis geradezu „fidei“-Glaube, „regula fidei“-**Glaubensregel**. Gerade der letztere Name schließt den Gegensatz zu abweichenden (häretischen) Meinungen in sich ein. Dies Bekenntnis wurde mit vieler Feierlichkeit den Katechumenen eingeprägt und gehörte in der ältesten Kirche zu der Arkandisziplin, also zu dem, was, wie auch die Sakramente, vor Nichtchristen geheimgehalten werden mußte. Es war auch das **Erkennungszeichen** eines Christen im Gegensatz zu Nichtchristen und Irrgläubigen und erhielt davon den Namen **Symbolum**.

Was den **Inhalt** des Bekenntnisses betrifft, so steht die trinitarische Gliederung desselben fest. Unbedingt gemeinsam ist ferner der Hinweis auf die Einzigkeit Gottes und seine Allmacht, sowie seine Bezeichnung als des Schöpfers. Christus wird als der Sohn Gottes bezeichnet, registriert wird seine Geburt aus der Jungfrau, sein Tod, seine Auferstehung, Himmelfahrt und Wiederkunft zum Gericht. Im Anschluß an das Bekenntnis zum Heiligen Geist ist ausgedrückt die Auferstehung der Toten oder des Fleisches, vereinzelt auch das ewige Leben; in manchen Formen geschieht der Kirche Erwähnung.

Bezüglich **des Alters** sei außer den obigen Ausführungen noch als Resultat der Forschungen hinzugefügt, daß dies Bekenntnis nicht plötzlich irgendwo im zweiten Jahrhundert entstanden ist, sondern in seinen Wurzeln ins erste Jahrhundert zurückreicht. Man darf nicht behaupten, daß das Bekenntnis eine aus den Schriften der Apostel gezogene Kollation sei. Seine Anfänge erwuchsen gleichzeitig mit der Sammlung der apostolischen Schriften. Nicht zu leugnen ist, daß **der Grundstock des Symbolums in formelhafter Fassung die Grundwahrheiten und Tatsachen des Evangeliums ausprägt, welches die Apostel gepredigt und in ihren Schriften niedergelegt haben**. Ein „Prediger des Evangeliums,“ welcher das Symbolum im Gottesdienst und bei Spendung der Sakramente und andern kirchlichen Handlungen nicht gebrauchen will, weil er den Inhalt desselben, respektive einzelne Teile desselben nicht glauben könne, erklärt damit, daß er **dadurch nicht mehr auf dem Boden des Evangeliums steht, da alle und jede einzelne Wahrheit des Bekenntnisses im Evangelium enthalten ist**, wozu ihm der Katechismus mit den angezogen Schriftstellen bei jeder einzelnen Wahrheit den klarsten Beweis liefert. Wir dürfen erklären: das apostolische Glaubensbekenntnis ist als **„die Artikel unsers allgemeinen christlichen Glaubens“** zu schätzen. Man darf aus vorstehenden Bemerk-



kungen nicht den Schluß ziehen als wolle man „die Freiheit der Forschung“ aufheben oder beschränken. Diese wollen wir in Ehren halten. Aber wenn es sich um die Grundwahrheiten des Christentums, um die klarst ausgesprochenen Wahrheiten des Evangeliums handelt, muß ein evangelischer Prediger, mag er Professor oder Pastor sein, einerlei, wie der einfachsten evangelische Christ demütig sagen und bekennen: „Ich glaube.“

Und damit ist wahrlich kein Opfer des Verstandes gebracht, wohl aber ein Opfer der Eitelkeit; denn etwas, was menschlichem logisch richtigem Denken **widerspricht**, zu glauben wird nicht von uns verlangt, wohl aber manches, was unser Denken übersteigt. Alle die großen Geister und kühnsten Denker der Christenheit haben in Demut sich gebeugt vor dem himmlischen Geistesstrahl, der in der Offenbarung unser Wissen bereichert, haben, je mehr sie darüber nachgedacht, desto mehr ihre Bewunderung ausgedrückt. Nur kleine, eitle Geister haben sich gegen diese oder jene Wahrheit des Symbols aufgelehnt, haben als Irrlichter einige Zeit geleuchtet, andre irreführt und sind dann verschwunden. Die Freiheit des Gewissens, welche unsre Kirche hochhält, muß stets in Geltung bleiben; aber diese Freiheit hat doch wie jede menschliche Freiheit ihre Schranken; sonst artet sie aus in Willkür. Und wo diese Schranke liegt, besagt doch der zweite Artikel unsrer Konstitution „Bekenntnis“ recht deutlich.

Gehen wir zum Schluß näher darauf ein, weshalb manche sich weigern, mit den Worten des apostolischen Bekenntnisses ihren Glauben zu bekennen, natürlich soweit der Raum es gestattet. Worin besteht das Wesentliche dieses Bekenntnisses? „Ich glaube an Gott den Vater, allmächtigen Schöpfer Himmels und der Erde.“ Das geben alle Christen zu. „Ich glaube an Jesum Christum seinen eingebornen Sohn, unsern Herrn.“ Niemand widerspricht. „Ich glaube an den Heiligen Geist.“ Alle stimmen zu. „Ich glaube an die eine, allgemeine, christliche Kirche.“ Keine Einwendung. „Ich glaube an die Gemeinschaft der Heiligen.“ Allgemeine Zustimmung. „Ich glaube an die Vergebung der Sünden.“ Niemand stellt sie in Frage. „Ich glaube an ein ewiges Leben.“ Kein Widerspruch. Dies sind die sieben großen wesentlichen affirmativen Bestandteile des Bekenntnisses und ich frage: wenn jemand diese gläubig annimmt, warum will er sich weigern das Bekenntnis zu sprechen? Ich kann keinen Grund finden, weshalb er sich weigern kann. Aber es gibt zwei Dinge, an welchem gewisse Leute Anstoß nehmen, Dinge, welche im Bekenntnis ausgedrückt sind, und sie sagen, weil sie dies nicht glauben könnten, könnten sie das Bekenntnis nicht sprechen. Vor allem nimmt man Anstoß an den Worten: „**Empfangen vom Heiligen Geist, geboren aus der Jungfrau Maria.**“ Nun ist die Frage: Ist dies die Lehre der Heiligen Schrift? Oder

lehrt dieselbe, daß Jesus der Sohn Josephs sei? Mit nichten. Wäre Jesus der Sohn Josephs, wie könnte er dann der Sohn Gottes sein? Er wäre dann der Sohn eines Menschen. Das Alte und Neue Testament bezeugen Jesum als den Sohn Gottes, den eingebornen Sohn Gottes, den wahrhaftigen Sohn Gottes, nicht etwa in jenem vagen Sinn, wie rationalistisch gefärbte moderne Theologen ihn noch gelten lassen wollen. „Ich und der Vater sind eins,“ erklärt Jesus feierlich; „wer mich sieht, sieht auch den Vater“ usw. Dies „empfangen vom Heiligen Geist“ ist ein Geheimnis unsers christlichen Glaubens. Das „daß“ können wir begreifen, das „wie“ können wir nicht ergründen; es bleibt ein Geheimnis der Gottheit. Und hier wie sonst gilt Jesu Forderung: „Glauben!“

Nun erklärt Dr. Jefferson, dessen höchst sonderbare Lehre über die Jungfrau-Geburt Jesu wir in einem früheren Artikel beleuchtet haben: „Ich glaube an die übernatürliche Geburt Jesu und deshalb habe ich keine Schwierigkeit diese Worte (des Bekenntnisses) zu sagen.“ (Und er stimmt doch jenen Schrifterklärern zu, die in Joseph den wirklichen Vater Jesu erkennen!) „Aber auch,“ so fährt er fort, „wenn ich ein Agnostiker in Bezug auf die übernatürliche Geburt Jesu wäre, würde ich doch perfectly free jene Worte sagen können und würde die Andeutung, ich wäre unehrlich und spielte mit Worten übel aufnehmen.“ Und er meint, die Worte: ich glaube an die übernatürliche Geburt Jesu, seien im zweiten Jahrhundert so verstanden worden und nahezu alle Christen hätten sie so verstanden. „Wir alle glauben, daß Jesus sündenlos war. Aber wann wurde er sündenlos — als er dreißig Jahre, oder zwölf Jahre, oder als er sechs, oder als er ein Jahr alt war? War er heilig in der Stunde seiner Geburt? Es ist vernünftig, glaube ich, wenn wir glauben, daß er heilig war von Anfang an. Er war frei von der Befleckung der Sünde von dem Augenblick seiner Empfängnis an. . . . Er wurde in Heiligkeit empfangen. Es ist zweifelsohne wahr, daß, wie Lukas sagt, ‚der Heilige Geist über sie (Maria) kam‘ und ‚daß die Kraft des Allerhöchsten sie (Maria) überschattete.‘ Wir können dies alles glauben und es ist auch obgleich Joseph sein (Jesu) Vater dem Fleisch nach war, möglich zu glauben, daß der Allmächtige infused into Jesus’ being in the instant of His conception, the very holiness of heaven, in which case why should we hesitate to say He ‘was conceived by the Holy Ghost,’ the Spirit of Holiness—the Spirit of God?“

Und was den Ausdruck „die Jungfrau Maria“ betrifft, findet Jefferson keine Schwierigkeit. Sie wird sogenannten im Unterschied von den andern Marias, die in unserm Neuen Testament erwähnt werden. Sie sei einfach als die Jungfrau Maria bekannt worden. „Und so, wenn ich das Bekenntnis spreche, auch wenn ich ein Agnostiker hinsichtlich der übernatürlichen Geburt Jesu wäre, so könnte



ich doch sagen, daß er von der „Jungfrau Maria“ geboren worden wäre. Er wurde geboren von dem Weib, das in der Geschichte als die „Jungfrau Maria“ bekannt war.“

Auf diese Weise sucht dieser Mann seinen Glauben und seine Berechtigung, die Worte des Bekenntnisses, wie es seine Denomination fordert, zu sprechen. Ist dies zu loben? Man sucht sich eben abzufinden und zu rechtfertigen vor der Gemeinde.

Der zweite Satz im Glaubensbekenntnis, an welchem Anstoß genommen wird ist: „Ich glaube an die Auferstehung des Leibes.“ Diese Leute wollen nicht, wie sie sagen, glauben, daß unser physische Leib je aus dem Grab kommen werde und deshalb könnten sie nicht das Bekenntnis sprechen. Hierauf diene zur Antwort, daß wir als Protestanten bei der Erklärung eines Glaubensbekenntnisses gebunden sind an die Lehre der Heiligen Schrift. Ein Bekenntnis steht nicht über der Schrift. Das Neue Testament lehrt aber deutlichst die Auferstehung der Toten und damit kann doch nur die Auferstehung unsers Leibes gemeint sein. Unser Heiland läßt uns hierüber durch seine klaren Aussprüche keinen Augenblick im Zweifel: Unsre toten Leiber werden wieder auferstehen zu neuem Leben. Dann behandelt sein großer Schüler und Apostel Paulus diese Frage der Auferstehung ausführlich in dem bekannten 15. Kapitel des ersten Korintherbriefes. Er erklärt, daß nicht dieselbe Art des Leibes, den wir in das Grab gelegt, aus demselben wieder hervorkommen werde. „Es wird wohl gesäet ein **natürlicher Leib** und wird auferstehen ein **geistlicher Leib**. Ist ein natürlicher Leib, so ist auch ein geistlicher Leib.“ (Vers 44). Dieser geistliche Leib wird auferstehen oder unser natürlicher Leib, der vorerst vergehen muß, ehe neues Leben in ihn kommt, wird als ein geistlicher Leib auferstehen. Wohl lautet eine alte Uebersetzung: Ich glaube an die Auferstehung des „Fleisches.“ Aber da ist nur gemeint der niedere, fleischliche Teil des Menschen, gegenüber dem höheren Teil, der unsterblichen Seele. So heißt es ja auch: „Das Wort ist Fleisch geworden.“ — Somit kann dieser Satz des Glaubensbekenntnisses keinen stichhaltigen Grund abgeben, dasselbe nicht zu gebrauchen.

Dieses Apostolische Glaubensbekenntnis war von sehr großer Bedeutung für das Leben der Kirche im allgemeinen und das Leben der einzelnen Christen im besonderen. Es ist aus dem Dunkel der Katakomben emporgestiegen an das helle Licht des Tages. Es war der feste Stab für unzählige Christen, die Leben, Gut und Blut, alles hingaben für ihren heiligen Christenglauben. Es hat seine Bedeutung behalten in jenen Jahrhunderten, wo die Heilige Schrift verkannt, vernachlässigt, vergessen war unter dem düsteren Haufen von — sogenannten Ueberlieferungen. Und gerade jetzt, in dieser Zeit religiöser Gährung, wo man wieder stürmt in Schrift und Wort gegen dieses altherwürdige Bekenntnis, ist es von höchster

Bedeutung. Es ist die Glorie dieses Bekenntnisses, daß es Jesum unserm Herrn die gebührende Bedeutung gibt. Darum laßt uns tren und unwandelbar stehen zu diesem Bekenntnis unsers christlichen Glaubens!



## EDITORIALS

### THE CROSS

Years ago we were crossing the Atlantic Ocean. On the Sunday after Ascension day I had preached in the dining room to a congregation of Protestants, Catholics and Jews. After the service a young Hebrew woman asked me, "Why did you say in your sermon that the Jews crucified Jesus?" I was much surprised at this question and told her so. I tried to show her that it was an historic fact, attested to by the biblical record and accepted by every one. But she dissented. Jesus was crucified by Pontius Pilate, and if a Jewish rabble in the capital had exerted pressure on the governor, the murder of Jesus could not anymore be charged to the whole Jewish people than the lynching of a Negro perpetrated by a Texas mob could be charged to the American people. And aside from the historical aspect, she continued, to keep on preaching that today was keeping the fires of anti-Jewish hatred alive. The first charge Jew-baiters in Russia always threw in the teeth of their Hebrew victims, was: The Jews crucified Christ!

I told her that such feelings and attitudes were entirely foreign to the minds of Christian preachers. The Jews of Jesus' time were only the representatives of the human race. Their sin was humanity's sin and Jesus' death and suffering had cosmic significance. The lady had never heard such an interpretation and I failed to convince her.

To this day the claim that the Jews crucified Jesus is the sore spot in the feelings of the rabbis. They may take a friendly attitude towards Jesus, they may say his ethical teaching was exalted and his personality charming. They will be perfectly willing to admit that he was a true son of Israel. They proudly state that he was only the perpetuator of the preaching of the prophets and that all he said could be duplicated from the writings of his Jewish contemporaries. They are ready to take all the credit for his being what he was; but they will take no responsibility for his crucifixion.

The cross has ever been a stumbling block to the Jew. But how about the Gentile, or the Christian? The apostle said, it was foolishness to the Greek. In one way or the other it has always been a puzzle to the human mind. It was impossible to ignore it

for apostolic teaching and the faith of the church had made it central. Still, might not too much emphasis on the Lord's tragic death have thrown Christian teaching out of balance? If so, then Paul himself was the main offender. To say, as he did, that he determined to know nothing but Christ and him crucified, sounds like a decided over-statement. It can even be shown that he cared little for the facts of Jesus' life and that he hardly ever quotes from his teachings. All of his apostolic gospel culminates in the death and resurrection of Christ. Faith in these brings about the mystical union with Christ whereby we die to sin and live in him. The church in her creeds has followed in the apostle's footsteps. The second article says nothing about Jesus' life; from his birth it at once leaps to the end, to his sufferings and death.

Therefore, years ago, the cry was heard: Away from Paul, back to Christ! Christ's sufferings and death were only the highest manifestation of his faith in God and love to man. Like a martyr he sealed his teachings with his blood. What he had taught he practised and he would rather die than yield.

Surely Christ's death meant that, but not that only. The death of the martyr is glorious and inspiring. But Christ's death had *cosmic* meaning. In him and his death God reconciled the *world* unto himself. He gave his only begotten son to prove his love for the *world*. The apostle of the Gentiles has expressed this cosmic significance of the death of Christ in his teaching of the "second Adam" (in Romans V). The first Adam sinned and his sinful nature was handed on to his progeny. He is, therefore, their ancestor and head not only physically but also morally. Everyone who is descended from him by blood relationship also shares with him his sinful propensities. Christ is the second Adam, the beginner and head of a new race. He was sent into the world for this purpose, his birth was an incarnation of the divine redemptive thought. In a perfectly human development—made possible by the laying aside (*kenosis*) of the divine prerogative—he reached perfection by suffering, the perfection of obedience unto death. His triumph was the triumph of faith and love. Therefore it was impossible that death should hold him. Faith is the spiritual bond which unites the members of this new race to the head.

With this message of the reconciliation of the world to God, in Christ, the apostles went out on their mission. Those who accepted it were "saved". The process of sanctification followed, but they were saved while still sinners. Christ's death and resurrection were the guarantee to them that they now had fellowship with God and that grace would continue the work of renewal. Today many claim that one can be sure of salvation only when the fruits



of life are convincingly real. In that case certitude will never come.

This cosmic significance of Christ's person and work adds to the individual gospel its social and universal sweep. If he is the world redeemer then the cross is world wide in its appeal, the Ethiopian finds that the new revelation is for him as well as for the Roman and the Greek. We haven't solved the race problem yet. We haven't learned yet to practise true internationalism. We have not saturated our civilization with the spirit of the Sermon on the Mount, as yet. But that only the application of the spirit of Christ, the crucified and risen one, will give motor power, courage and persistence enough to bring us approximately nearer to the goal of world redemption and peace, is the teaching of the past and the hope of the future.

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### THEY WERE GOOD HATERS

Some time ago I attended service at a Presbyterian church. When we came to the responsive reading of passages from the psalms, I noticed, in looking ahead, that that terrible verse from the 137th psalm was part of the portion for that evening's devotion, "Happy shall he be, that taketh and dasheth thy little ones against the stones". I said to myself, they can't read that—but they read it, no comment was made, no objection raised. Of course, not one in the audience could have endorsed what he was reading; but it was part of "selection number so and so," so it had to be recited. The incident started quite a train of thought in my mind.

The old Hebrews whose Holy City was destroyed by the Babylonians and who now by the rivers of Babylon consumed their souls in yearning after Jerusalem, meant what they said: they hated the enemy with a bitter hatred, and if some one had treated the enemys' children as their own children had been treated, they would have called him blessed. And not only were the Hebrews good haters, the Christians of subsequent ages were no better. When Godfrey of Boullion captured the Holy City from the Moslems, the crusaders dashed the brains of many children out against the stones and then Godfrey took possession of the city in the name of him who had been crucified there. He had no sense of incongruity when he engaged in wholesale murder for him who said, "love your enemies!"

"Religion, what crimes have been committed in thy name!" When the imperial General Tilly had conquered the heretical city of Magdeburg in 1631, he gave it over to the murderous instincts of his soldiery for three days. They indulged in every vice and crime, regardless of age or sex.

Of course, that was a great while ago, and the Presbyterians of that church, while reciting that wicked verse, had no murderous thoughts at all. Why, then, did they include such a verse in their evening devotions? Why did they repeat a prayer so horribly at variance with their moral sense?

Simply because it was part of a psalm and the psalms were part of the Word of God. Is not all scripture given by inspiration of God, profitable for doctrine, for proof, for correction . . . . (2 Tim. 3: 16)? We know to what unbelievable iniquities a literal conception of such a statement has led. In Exodus 22: 18 it says: "Thou shalt not suffer a witch to live." It has often been pointed out that this verse has lighted the pyres on which thousands of unfortunate women died a horrible death. The "wars of Jehovah" in the Old Testament kindled the warlike spirit of Cromwell's soldiers. Even as Joshua was said to have put whole cities of Canaanites to the sword at the command of the Lord, so felt Christian Joshuas themselves empowered to exterminate their enemies root and branch. How divinely commissioned did Allied and American armies feel to send the modern "Huns" to hell, "from whence they came"!

And even where time and culture had softened the spirit of crude barbarism, there have been "good haters" even in modern times. Professor H. Cremer of Greifswald was one of my best beloved and most revered theological teachers. He was a man of firm principles and stern spirit. He hated the theologians who twisted the Word according to their own notions and would often remark that the church must learn again to pray "the psalms of revenge" against the modern destroyers of orthodoxy. Of course, one would concede to him that wrong doctrine must be fought, but his way of putting it seemed to be cast in Old Testament mold.

Remember the incident in Jesus' life where a Samaritan city did not want to receive him and John and James asked, "Shall we call fire down upon them, even as Elijah did?" Jesus said, "No, wist ye not the children of what spirit you are?" The disciples cited the bible and an authority of the greatest rank. But the master tells them to judge even the Old Testament in accordance with the Christian spirit which he had communicated to them.

Christian discernment must lead us in the understanding and application of the word of God. Doctrines that are in contradiction to the belief in a just and loving God as revealed by Christ—as e.g. that of eternal hell fire—belong in the same category as the fires of Elijah, they need no longer terrify the children of the new spirit.

The Mormons justified their polygamy by reference to the



many wives of Old Testament saints and the Seventh Day Adventists abstain from pork because it was prohibited in the Old Testament. The stricter sort of Lutherans refuse to fellowship with any kind of Christians who differ from them in the interpretation of scripture teaching. How are we ever to arrive at Christian unity unless we learn that the letter killeth and the spirit maketh alive?

### „Und die Angeln waren von Gold.“

Kürzlich waren wir in einer Kirche, die die Auszeichnung besitzt, die schönste protestantische Kirche der Stadt zu sein. Sie gehört den Presbyterianern, und ihr Mitgliederkreis ist daher zusammengesetzt aus Leuten, denen es nicht an Gold fehlt. Es heißt, daß sich unter ihnen dreizehn Millionäre befinden. Aber nicht nur Geld ist hier vertreten, auch Bildung und Geschmaç. In der Nähe von bekannten höheren Bildungsanstalten gelegen, ist die Kirche die geistliche Zufluchtsstätte von zahlreichen Collegeschülern und besonders Schülerinnen. In der Erbauung des Gotteshauses konnten sich also guter Geschmaç und hinlängliche Geldmittel die Hände reichen. In Folge dessen hat der Baumeister ein prächtiges Monument der englischen Gothik geschaffen, das an weisevoller Schönheit seines gleichen sucht. George W. Fiske von Oberlin nennt es in seinem „Recovery of Worship“ (siehe Book Review, Seite 153) unter den Kirchen, welche durch Bau und Ausstattung dem Charakter der Gebetsstätte am nächsten kommen.

Wir hatten gerade dies Buch gelesen, in welchem Verfasser so warm auftritt für die Notwendigkeit, unsre Gotteshäuser zu Stätten der Anbetung Gottes zu machen. Der Altar müsse im Zentrum des Gottesdienstes stehen, nicht die Kanzel. Gemeinde und Pastor müßten zusammen an der großen Aufgabe arbeiten, am Sonntag in der Kirche die Gegenwart Gottes den Kirchgängern sichtbar und wirksam zu machen. Dieser Aufgabe müßten alles Beten, Lesen, Singen und Predigen dienen. Das Buch ist mit viel Ernst, Sachkenntnis und Ueberzeugung geschrieben und hatte auf uns nicht geringen Eindruck gemacht. So begaben wir uns also auf die lange Reise in die Kirche, um die Probe auf das Exempel zu machen.

Wir fanden den weiten, herrlichen Raum wohl gefüllt mit einer andächtigen Gemeinde. Da war kein Geschwätz oder auch nur Geflüster zu bemerken. Die Liturgie war wohl ausgestaltet. Es wurde viel gebetet (kurze, gedruckte Gebete). Der Chor sang prächtig und die Gemeinde ließ es auch am Singen nicht fehlen. Beim Darbringen des Opfers stand die ganze Gemeinde auf und sang die Doxologie. Mit einem Wort: das Element der Andacht war vorhanden, und wenn man auffah, erlabte man sich an der Kunstsprache der Fenster.

Und dennoch warteten wir auf die Predigt. Wenn nur die unsrer Erwartung entspricht und der Erwartung so vieler Hunderte, so dachten wir. Der Prediger geht auf die Kanzel. Er schlägt die Bibel auf und findet in dem ersten Buch der Chronika seinen Text: „Und die Angeln des Hauses (Tempels) und des Allerheiligen waren von Gold.“ Er fand es sehr bedeutsam, daß in dem Hause Gottes selbst so unbedeutende Teile wie die Angeln (englisch „hinges“) aus so kostbarem Material hergestellt sein mußten. Er wendete dies auf das christliche Leben an. Es gäbe da auch Dinge, die auf den ersten Blick unwichtig scheinen möchten, die aber doch von großem Wert seien. Er nannte in erster Linie die Höflichkeit („curtesy“), das Erkennungszeichen des „Christian Gentleman“; dann die Rücksicht; dann besonders die Fröhlichkeit und als ein Element derselben den Humor. Jesus habe besonders viel Humor gehabt, darum sei er so oft zum festlichen Mahl geladen worden. Ohne seinen Humor wäre er nicht ein solch populärer „diner out“ gewesen. Also Jesus war so gern gesehen bei Banketten, weil er so gute Witze machen und humoristische Geschichten erzählen konnte.

Als wir das gehört hatten, waren wir am Ende unsrer Tatkraft. Wir waren enttäuscht. Kirche und Altar und Liturgie waren alle da und waren schön. Aber die Predigt enttäuschte uns, und wir fühlten, daß wir zu denen gehörten, denen die Predigt die Hauptsache ist. Das nächste Mal werden wir zu einem Mann gehen, der über etwas anders predigt als die „hinges“ des alten Tempels.

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### „Und wenn sie gleich alt werden . . .“

Das Altwerden war schon unsern Vorfahren ein ebenso unangenehmer wie unabwendbarer Prozeß. Noch hatte die strenge Wissenschaft nicht alle Gebiete des Lebens in ihre Zucht und unter ihre Herrschaft genommen. Die üppig wuchernde Phantasie bemächtigte sich auch dieses Problems. Sie träumte von einem Jungbrunnen, der die Kraft haben sollte, den Alternden die Jugend wiederzugeben. In den Büchern der Kulturgeschichte finden wir Bilder dieses Wunderbrunnens. Auf der einen Seite steigen alte Männer und Frauen in seine Fluten. Auf der andern Seite kommen sie hervor mit den Reizen und Formen der Jugendlichkeit. Auch wurde gefaselt von einem Lebenselixir. Die Alchemisten jener Tage mühten sich ab, einen Trank zusammenzubrauen, der dem Genießenden die Frische und Schwungkraft der Jugend wiederzugeben sollte.

Natürlich der denkende Teil der Menschheit hatte von jeher eine bessere Einsicht in die Gesetze des Lebens gehabt. Im Novem-



berhaft von 1930 besprachen wir Ciceros Schrift *De Senectute*. Der Weg zu einem glücklichen Alter, sagte er, ist eine wohlverlebte Jugend. Ein nützliches Leben und ein fester Charakter verbürgen ein friedliches Greisenalter. Die Freude an der Natur und an der Einfachheit des Landlebens sind wichtige Faktoren. Auch der Glaube an ein Jenseits und eine Gemeinschaft mit den Geistern der Großen daselbst wird von ihm in Rechnung gestellt.

Auch unsere Zeit arbeitet angestrengt an dem Problem der Ueberwindung der Altersbeschwerden. Vielfach wird der Menschheit eine stark gesteigerte Lebensdauer in Aussicht gestellt. Andre laden uns ein, neue Methoden der Leibespflege zu versuchen. Vor einigen Jahren war hier in Cleveland eine Miß Blair, 63 Jahre alt, die versprach durch geeignete Leibesübungen uns die Geschmeidigkeit und Spannkraft der Jugend wiederzugeben. Sie selbst hatte das Aussehen und die Gewandtheit einer jungen Frau. Der Schreiber dieses wandte ihre Methode an. Er zog sich dabei einen Schaden zu, der ihn kürzlich genötigt hat, sich einer Operation zu unterziehen und auf einige Wochen wieder seine Zuflucht zu unserm Hospital zu nehmen. Damit wollen wir nicht sagen, daß Leibesübungen, nicht eine gute Sache sind. Im Gegenteil, die moderne Betonung des „*fana mens in corpore sano*“ ist ein Schritt in der rechten Richtung, besonders da das Automobil uns das Gehen ganz abgewöhnt.

Doch von alledem sagt unser Text gar nichts. Der Psalmist ist auch alt geworden, und er weiß, daß andre alt werden. Auch er weiß, daß man gerne jung bleiben möchte. Aber er sagt nichts von Leibesübungen; er weist uns nicht an, wie man Aderverkalkung abwenden soll. Er redet nicht vom Landleben oder von Naturfreude; auch nicht einmal von geistigen Interessen. Ihm ist der religiöse Glaube die einzige Garantie der ewigen Jugend. Wie die Schrift Alten und Neuen Testaments, über Mittelursachen hinwegsehend, in Gott allein den Ursprung und Bestand der Welt gesichert sieht, so ist das „Wohnen im Hause Gottes“ die alleinige Bürgschaft für das ewig junge Herz. Gott ist die Quelle des Lebens, und wer aus ihr schöpft, bleibt frisch und fruchtbar.

Beachten wir, daß es heißt „im Hause des Herrn.“ Es ist die Stätte der gemeinsamen Anbetung. Nicht das einsame Sichversenken des Mystikers in das Meer des Göttlichen schwebt ihm vor, sondern die Gliedschaft in der Gemeinde derer, die an Gott glauben, den Gott, der sich offenbart in der Geschichte seines Volkes, wie im Leben der Welt und im Walten der Natur. Das Alter hat die Neigung, sich abzuschließen und so den Zusammenhang mit dem Leben zu verlieren, sich mit dem Alten zu begnügen und von dem Neuen sich fern zu halten. Das ist nicht das Verfahren, das der Psalmist im Auge hat. Mit dem lebendigen Gott und seiner

Gemeinde in Lebensgemeinschaft zu bleiben, das ist der Weg zu steter Geistesfrische und fruchttreibendem Wachstum. Hier hat man Zugang zu immer neuer Erfahrung der Gottesnähe und darum einer stetig quellenden Dankbarkeit. Wer so lebt, hat auch im Alter das dankbar frohe Herz. Und wenn das Herz jung bleibt, wer wollte sich nicht zufrieden geben?



## The Christian World

### Rev. John Haynes Holmes on Russia

The largest gathering in years at a meeting of the Universalist ministers of Boston assembled at the Church of the Redemption, Boston, Monday, January 4, to hear Rev. John Haynes Holmes, D.D., of New York, talk upon Soviet Russia. The Unitarian and Congregational ministers of Greater Boston were guests of the Universalists. Every seat in the chapel was taken and many had to stand. Rev. Ulysses S. Milburn, D.D., president, presided, and Rev. Abbot Peterson of the First Parish Church (Unitarian), Brookline, conducted the devotional services.

Rev. William Ware Locke of Groveland announced that the Congregational and Universalist ministers of Greater Boston would be the guests of the Unitarians at 25 Beacon St., at 2 P. M. February 8, to hear Professor Carver of Harvard University.

Rev. George Lyman Paine, president of the Boston Federation of Churches, announced a great public mass meeting in the interest of disarmament on January 31, the same day that similar mass meetings will be held in London and Washington, to be attended by high officials.

Dr. Holmes was in fine fettle, in spite of the fact that he faced two other large meetings on Monday in Boston, and the fatigue following large Sunday meetings. He spoke in part as follows:

"I was in Russia first in 1922. At that time, everything was more or less disorganized. Hangings were going on. It was a spectacle of a society gone to pieces. Everybody walked around more or less in a daze. No man could have predicted the great things that were going to happen.

"I visited Russia again in 1931, after an absence of nine years. In the outward aspect of things there had been no great changes, the buildings looked the same, the cities looked the same. On the psychic side there was no comparison between the Russia of 1922 and the Russia of 1931. In 1922 no one knew where he was going. In 1931 everybody knew. In Russia today every one is living in the future. They are living hard; sacrificing for a better *regime*.

"Russia is a country that has a future. Sometimes I think that Russia is the only country with a future. This morning I want to emphasize one fact. Russia is here and Russia is going to stay here. Russia has the oldest government in continental Europe. Every other government has changed, but Russia has the government that came into existence in the revolution of October, 1917.

"I have not imagination enough to conceive of the changes that are coming to this world. One thing to me is entirely sure—Mussolini

is going, Germany will smash up in February or March, Great Britain is going to pieces, but Russia is standing like a rock.

"Russia has one of the most powerful military machines in the world. Short of the military machine of France, there is no army in Europe to match the Red Army of Russia. Russia has established a solid economic system. In 1922 nobody knew where they were going to get food. The railroads were broken down, the food storehouses were empty. The situation was so bad that Lenin abandoned the communist plan. He surrendered to capitalism. He accepted the system of private trade on the basis of private capital late in 1921. I saw the system in full operation in 1922. There was no other way of keeping the people alive except by private trade. When the embargo was raised, private traders flocked over the border on all sides. All that is ancient history now. They have a solid economic system, a tremendous export trade—and this is a great factor in Western depression. The people do not have all the food that they want, but they have all the food they need to keep them efficient. All the food that can be saved is saved to buy machinery in the West. In the short period of ten years, they have succeeded in organizing an economic system. They have outlawed poverty on the one side and unemployment on the other side.

"Ten years ago there was a question as to whether the Soviet had popular support. The government held its power by force of arms. It was a tyranny. The tyranny still exists. Russia is one of the most powerful autocracies that the world has ever seen, but there is no question today about its having the support of the people. Ninety per cent of the people are for it. They believe in it not simply because it is powerful, but because it is beneficent. The people of sixty or sixty-five, trained in another *regime*, may not favor it, but they are dying rapidly. For 90 per cent of the people, the new system is a joyous experience. For 10 per cent it is hell. The significant thing is that the young people are enthusiastically behind the government. In fifteen or twenty years these young people will be the masses.

"There is one reservation in what I say. It relates to the peasants. In our visit to Russia, we went out on the farms and talked with the peasants as well as with the industrial workers of the cities. The government does not get the same popular support from the peasants that it gets from the industrial workers, but the difference is one of degree and not of kind. What the peasants dislike is collectivization. The Russian peasant is one of the most selfish, self-centered individualists in the world.

"When we talked to the peasants, we found criticism of the government that was bitterly expressed. We had to smile cynically when we thought of the people in this country who say there is no free speech in Russia. The peasant loves his little farm. He wants to live in his own way. The government comes along, backed by the power of the Red Army, and takes his property and collectivizes it.

"When, however, we presented to the peasant the question as to whether he would prefer the Soviet Government to going back to the government of the Czar there was only one answer—he prefers the



present *regime*. The peasant is intelligent enough to see that there is no alternative to sovietism except czarism. It is easy to observe that among the peasants, as among all other classes, there will be practical unanimity for the government in ten years.

"Russia is here, and here to stay. The Government of the United States does not know it. That is a joke to anybody who goes to Russia and sees that colossal thing which has come into existence.

"Now for the future. We consider it first as to the relations of Russia to the rest of the world, and second as to the indirect influences of Russia because of what goes on inside of the country.

"Will there be a war to the death between the communist state in the East and the capitalist state in the West? On the Russian side there is the fact that the Russian people are absolutely convinced that a capitalistic war for the destruction of Soviet Russia is just around the corner. They think of the rest as already marshaling arms for the destruction of their country. We tried to convince the Russians with whom we talked; we said, 'Don't you think that the nations of the world have troubles enough of their own?' but we made no progress. The masses live in a world of fear, not in a world of fact. Their dogma says that the capitalistic nations will unite to destroy communism, and what their dogma says must be true. In one month, six months, one year, at the most two years, the war must come. That is why they are so excited about completing the five year plan. On any other theory it would be ridiculous to try to do all of the building of new Russia in five years. It becomes understandable when you see that behind the drive to make Russia absolutely self-supporting by 1933, or even 1932, is a terror of war. The picture they have is of Russia so self-supporting that they could, ringed about with enemies, maintain themselves for a hundred years against a siege. We failed 100 per cent to make any impression on the Russian mind. They are sure we want to destroy them.

"In our part of the world we have the feeling that Russia is a great peril to us. In Germany and in France you find the same attitude. We think of the Red hordes as sweeping down upon us. On both sides of the frontier you have the fear of war. From our knowledge of psychology we realize that we have here the making of one of the most terrible wars in human history. As I tried to convince the Russians, so I try to convince every audience to which I speak in the United States, that there is no possibility, at least for a full generation, of the Russians provoking war. There is no possibility of a Red menace.

"One of the most interesting pieces of history in modern times is related to my deep conviction that Russia has no intention of making war on the world. There has been a tremendous change in the Russian international policy through the conquest of Trotsky by Stalin. Trotsky stood for a foreign policy in terms of international communism. Stalin stands for a foreign policy in terms of national communism. Trotsky held the concept of an international communism based on the theory that communism can not survive in a capitalistic world.

Communism must completely destroy capitalism, and destroy it as speedily as possible. When the policy of international communism was at the front in Russia, there was an attempt to destroy capitalism. It was a feeble attempt, but nevertheless it was an attempt. Every group in foreign countries for the spread of communism went out of existence when Stalin took power and Trotsky fell. All that is left of the old system is the astonishing fact that a soldier in the Red Army of Russia does not take oath to support his country. He is the only soldier in the world who does not take such an oath. He takes the oath of allegiance to the proletarians of the world. Lenin was one of the greatest statesmen of all times and was followed by Stalin, one of the greatest statesmen of our time. What Stalin says is this: 'Russia does not need to worry about capitalism. Capitalism does not have to be destroyed. Let Russia draw in upon herself and concentrate upon her own affairs and all will be well.' Stalin felt sure that the communistic state can live and grow powerful in a capitalistic world. The question that he put to his associates was this: 'What is the use of arguing about whether communism can survive in a capitalistic world when it is surviving?' That is, he is a realist. He says that Russia is not only surviving but growing in power.

"Then Stalin presented a second proposition to his associates. It was this: 'We do not want to destroy capitalism. We need capitalism to feed on. Where are we going to get our machinery? Where are we going to get trained engineers? Where are we to sell our goods? Let us keep the old cow (capitalism) well, let us milk her dry. If she shows any signs of illness, let us come to her help.'

"Then Stalin cynically added another proposition. He said: "The Soviet Government does not need to worry about destroying capitalism, for capitalism will take care of that itself. In it are the seeds of its own dissolution. Our program is to keep capitalism alive long enough to satisfy our needs, and that is our most terrible job.'

"One of the greatest stabilizing influences in Germany today is the Communist Party. It is not that they love Bruening, but they do not want a revolution because of the great tide of things, goods and men, that they are pouring into Russia today. In my visit to Russia and in my visit to Germany, I became convinced that the Communist Party in Germany is under orders from Russia to hold up the Bruening Government.

"Have you not wondered why Russia is not doing something about the situation in Manchuria? The policy of Russia in Manchuria is the policy of the pacifist. It is not because Russia is not involved—she is terribly involved—but she does not propose, at this juncture, to go to war with any government for any reason, and so will pay any price almost to keep out of it.

"When you look far enough into the future and see a Russia that has her own engineers and her own machinery, when you can envisage a time when Russia has milked the cow dry, there may be a change in that policy. No man can say. As I look ahead forty or fifty years or so, I see three great powers controlling the world—America, the last



refuge of capitalism, Russia, the embodiment of a tremendous communism, and Japan, the Eastern embodiment of Western imperialism.

"Of the indirect influence of Russia by going ahead with their own affairs I have time to say only a word. I am not a communist, but, looking out at things from the standpoint of an impartial discoverer, I see that the spectacle in Russia today is one of the most thrilling things in human history. A new system has been established, from which there has been swept clean every vestige of the concept of private property. Our civilization is absolutely dominated by the concept of private property. Whenever the real test comes in our civilization, we never hesitate to sacrifice man to property. You and I do not live or think or do anything except around that concept. In Russia, the highest ambition of the young people is to qualify for membership in the communist party. When one enters it, the organization takes him over. He goes where he is ordered to go and he does what he is ordered to do. In this Russia there is no wealth and there is no poverty. The only one who does not have a card guaranteed him for food is the priest. He still lives on the bounty of others, but for every other man subsistence is guaranteed. I doubt not that there are hundreds of those in this country who would be glad today to exchange their present status for a status where livelihood was guaranteed. The indirect influence of Russia,—self-determining, self-supporting, self-sufficing—will be the way in which she will exert her mighty influence on mankind."

In the discussion which followed, some one ask Dr. Holmes why he had said that the only alternative to the Soviet was czarism, and his reply was that he meant the only alternative to the Russian mind. They have come out of the Middle Ages into Sovietism. They could not envisage a system like ours.

Mr. Leining asked about the Russian destruction of initiative, and Dr. Holmes replied that Prof. Harry F. Ward was now in Russia working on a book—"Initiative in the Soviets."

Dr. Cary asked him about crime and criminals, and Dr. Holmes described at some length the crimes against the state and against the individual, and the ruthless measures taken by the government to wipe them out.

Rev. Crawford Smith asked about religion. Dr. Holmes replied that the intelligent people do not think about religion. *It is dead.* As to the masses, the Czar symbolized religion and when they got rid of the Czar they got rid of religion.

*Christian Leader.*

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### In Re, the Orthodox Church

According to *The Church Gazette* (Irish Protestant) Professor Bulgakov thus describes the place of the Virgin in the orthodox church.

"The orthodox church venerates our Lady as the Mother of God; we glorify her not only as the Ever Virgin, but also as the Queen of Heaven and Seraphim and All Angels; the first of all humanity and of all creation. . . . According to the faith of the Orthodox Church, the assumption of our Lady was her complete glorification; she was not only raised from the dead by her son, but also taken into Heaven and sits on the right hand of her son. . . . In her there is already accomplished the fulness in the created world, and no further completion is possible. Therefore she is present at her son's right hand at the Last Judgment. She herself is not judged, but she implores His mercy for others. . . . She is the dwelling-place of the Holy Ghost. He personally abideth and reveals Himself in her. . . . And this fullest, perfect penetration becomes a revelation of the Holy Spirit in the person of the Holy Virgin. She, in her person and nature, in her whole existence, is completely penetrable to the Holy Ghost, and so is His personal revelation, just as the son is revealed in Jesus Christ. She is the bearer of the Holy Ghost and therefore the representation of the holiness of the Church, the Bride of Christ . . . as a spiritual center of humanity she is the mother of all mankind."

According to the above statement our readers will notice that the doctrine of the Trinity, which is so often represented symbolically, by a triangle, should properly be represented by a quadrangle; but in this case the quadrangle is a fourth dimensional rhomboid or some distorted figure in which one side is longer than any other. This fourth side represents the Virgin, as the above formula has it, who is not only the first of all humanity but of all creation. Also the Virgin contains more of the Holy Spirit than does the Son. In other words there is a complete pleroma, or, put in summary scholastic fashion, there needs to be a reversal of the formula which should now read *non sola tota in qualibet parte, sed tota in toto*.

As *The Church Gazette* pertinently remarks, "All this sounds strange teaching in the ears of a member of the Church of England. There is not a scrap of evidence for it in Holy Scripture, and there is nothing of it in the thirty-nine Articles or other formularies of our Church." To this we can subscribe "Amen".—*Chronicle*.



### Schweitzer: A Brother to the Man in Pain

Those who are now reading Dr. Schweitzer's new book, "The Forest Hospital at Lambarene," and who have not already read the story\* of his work in Africa, "On the Edge of the Primeval Forest," will do well to turn to it for an explanation of much that the second book contains. Interesting as the new volume unquestionably is, it is not to be compared in inspiration or literary value with the first, for, in these experiences and observations so simply and beautifully set down, Dr. Schweitzer gives us his philosophy of life and his arguments for missionary service in a fashion that is both noble and unanswerable.

Why did this gifted theologian, philosopher, doctor of medicine, and distinguished musician abandon certain rewards from science and art in order to proceed to Equatorial Africa as a missionary doctor? Why did he risk his health and future to minister to ignorant men and women who sometimes were not even grateful for the service that he rendered? Why did he find it worth while, after four and a half years of arduous toil and with his work practically ruined by war conditions, to return to Europe and set about, almost single-handed, once more raising funds to go back to rebuild on firmer foundations the work to which he had pledged his heart? When so many question the wisdom of such a brilliant man "wasting" his unquestioned gifts, why does he feel such a call to minister to the needy "heathen?" Only a religion of love and brotherhood can explain such a life.

Dr. Schweitzer went to Africa because he believed that the parable of Dives and Lazarus had been spoken directly to the privileged peoples of the earth. He says: "We are Dives, for, through the advances of medical science, we now know a great deal about disease and pain, and have innumerable means of fighting them; yet we take as a matter of course the incalculable advantages which this new wealth gives us! Out there in the colonies, however, sits wretched Lazarus, the colored folk, who suffers from illness and pain just as much as we do, nay much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate." And so this great man went to Lazarus, raising the necessary funds practically through his own efforts, because "it was, and is still, my conviction that the humanitarian work to be done in the world should, for its accomplishment, call upon us as men, not as members of any particular nation or religious body."

Believing that his mission is to help, he serves these needy people, helps them to rid themselves of their fears and superstitions so far as may be, never attempts to order their lives by some set pattern of morality and "goodness," and always remembers that they are children of whom too much can not be expected until they are more completely

\* "On the Edge of the Primeval Forest." By Albert Schweitzer. (A new edition.) Macmillan, \$2.00.

set free. That unlimited love and patience is required is evident. He himself tells us that the life he lives is "a terribly unromantic business life for one who came out to preach the religion of Jesus," and "the Head could sometimes almost forget that he was a missionary at all! But it is just by means of the Christian sympathy and gentleness that he shows in this every day business that he exercises his greatest influence; whatever level of spirituality the community reaches is due to nothing so much as to the success of its Head in this matter of Preaching without Words."

Dr. Schweitzer is convinced that our civilization is burdened with a great debt. "We are not free to confer benefits on these men or not, as we please; it is our duty. Anything we give them is not benevolence but atonement." And so he pays this debt, not only for himself but for those who believe in his work and have helped to sustain it. And in order that the work may be continued and strengthened, he tells us that what he would most like is a Fellowship of those who bear the Mark of Pain—those who have known physical anguish, those who have watched the suffering of loved ones, and those who have seen deliverance from death itself. If all these will feel their obligation to pass on the benefits which they have received, if they will feel an obligation to assist in providing such helpers for those who now lack them, such a fellowship can work miracles. Commissioned by it, doctors can go forth "to carry out among the miserable in far-off lands all that ought to be done in the name of civilization, human and humane."

Does it pay? How can a doctor here and there cope adequately with the misery of the world? This doctor, who has seen for himself, answers unhesitatingly: "From my own experience and from that of all colonial doctors, I answer that a single doctor out here with most modest equipment means very much for very many. The good which he can accomplish surpasses a hundred-fold what he gives of his own life and the cost of the material which he must have. . . . We can in a single year free from the power of suffering and death hundreds of men who must otherwise have succumbed to their fate in despair. . . . Is not this really a call to us?"—*Christian Leader*.



## Book Review

*(When ordering books, please mention this Magazine.)*

NOTE—Reviews, when not signed, are by the Editor.

**St. Augustine.** A Study in his personal religion by *Eleanor McDougall*, Principal Women's Christian College, Madras. Student Christian Movement Press, London. 125 pages.

This is a book by one who admired and loved the greatest of all church fathers exceedingly. Of course, the author does not discuss Augustin's theology or his churchmanship. She just presents the man, but she thinks that as a devout Christian, a man who practiced the presence of God, he has few equals, and that his influence on his time and all time, has been wholly good.

Kershner, on the other hand (see B. R. page 234, May, 1931) in referring to Augustine's Confessions, speaks almost contemptuously of his slavish homage to the Ruler of the world. "He fairly grovels in the dust before the Almighty." He also, says Kershner, takes a strange delight in recounting the tortures of eternal damnation (see 17th book in the "City of God"). Kershner almost holds him responsible for the terrible cruelties of the Middle Ages, they were "only faint imitations on the part of human beings of the divine hell-fire of Augustine." "For a thousand years the shadow of Augustine was cast across the church."

Miss McDougall has brought historic sequence into the chapters of Augustine's "Confessions". From the so reconstructed record (and from his letters) she builds up a story of Augustine's conversion that in minuteness and impressiveness we have never seen surpassed. The long battle for the soul of the young man, who learned to love the name of Christ from his mother, long before he dedicated himself to him, is dramatically described. It was a long battle lasting until he was more than thirty-two years old. But after it was finished his consecration to the Lord was complete. His carnal lust, once so strong in his members, was entirely subdued. His love of praise stayed with him, as a constant danger, but also continually resisted and overcome.

After that memorable scene in the garden at Milan—where his conversion took place—he passed through severe trials. His mother died; the mother of his illegitimate son left him; his best friend passed away suddenly—to his loving soul a great blow—and Deodatus, his son, a boy of brilliant gifts, died at fifteen years of age. All the more undivided was his surrender to the Lord. He was a great letter-writer. Over three hundred are existent (every letter required a carrier, there being no postal service). He exerted a great influence over people in all kinds of stations and conditions through these letters. But soon he was prevailed upon to take orders, and a sudden election to the bishopric of Hippo (in North Africa) followed in 395. He

accepted it reluctantly since he would have preferred a life of prayer and meditation. He stayed in this obscure diocese until he died (430) during a siege of the city by the Vandals. His influence, however, was world-wide. It was felt no less by the Protestant Reformers than by their Catholic predecessors.

It is true that his habit of bursting into prayer, in his Confessions, at the least provocation is not so much to our taste. It is also true that as an interpreter of the Scriptures he makes an extravagant use of the allegorical method; as the author puts it, he expatiates more than he expounds. His lurid ideas about the condemned he shares with his and all Christian ages.

His devoutness, his ardent love of God and of mankind, his faculty of concentration, his depth of insight, his keenness of mind, his creative thought have placed him on a level with the very greatest of the race. His name will not perish, it will hardly lose in luster with the passing of the aeons.

The book describing the deep piety (Bhakta the writer loves to call it, using the Hindu term) of the man will stimulate a mood for prayer more than many a technical book of prayers.

**An Emerging Christian Faith** by *Justine Wroe Nixon*, Harper and Brothers Publishers, New York and London, 1930, 327 pages.

The author agrees with the many who believe that the Christian religion needs "a new house of faith." The Christian Church "once more must essay the task of developing a high philosophy of religion and life—a philosophy which in both its intellectual strength and its spiritual dignity will be comparable to that of the Alexandrian thinkers in the third century, of Augustine in the fifth, of Thomas Aquinas in the thirteenth and of Calvin in the sixteenth." The Church as a whole needs a radical reconstruction of its system of thought.

The changes in world view since Calvin's time are so great that it is absolutely necessary for the Christian Church to adjust itself to the new intellectual environment. This new philosophy will, in the author's opinion, not come from a few great thinkers; it will be the task of many. If a sufficient number of people who have the religious faith and are open-minded towards new ideas, band themselves together they can give the movement a momentum felt by the whole church. And since it is to be a democratic affair, the practical interests of religion, what it does for the enrichment of life, will be the decisive criterion in the new orientation.

The author does not make the claim as though he were giving this new philosophy in the book before us. He has written the book largely to satisfy his own needs, in the hope that, since the needs of others may be very much like his own, he may also render a service to many contemporaries. In this intercourse, as parish minister, with young people, he has had to answer three questions in this connection. First, Why are we so confused in our religious thinking when our fathers were so sure? The second was the question of the validity and relevance of religion in our day. The third was, what might be the posi-



tive content of a modern Christian faith. These questions find their answer in the book.

Our fathers had the infallible Bible, the product of divine revelation. To us biblical criticism has revealed the human side of the Bible. We see in the Bible a gradual growth of moral and religious ideas. To the Liberal the Bible, though he values it as no other book, does not speak with absolute authority on all questions of belief and morals. He believes that the enlightened judgment of the individual Christian is the court of last resort. Again, the marvelous advance of science in our day, while it has conferred innumerable blessings, has also created serious problems. Evolution traces the history of man to an animal past. He rose to the human level in a development of countless centuries. His "sins" are the heritages of his beastly antecedents. The earth is not a divine creation. As the offspring of a larger body, its present shape and nature is the result of the operation of physical forces. A happy "accident" made it a suitable place for anthropoid apes and their descendants, human beings. Its diminutive size, compared with other bodies in the universe, seemed to belie the claims religion makes for earth-born man.

It is not necessary for us to discuss the elements in the modern world making for change in detail. The author sums them up by saying that it is the organic view of the world that is the chief new thing and with which the church must come to an understanding. This view looks upon the world and life as a whole. All the different parts are interrelated, man and nature, natural and spiritual, science and faith. Out of all the activities of the human mind we must form a synthesis. Every aspect and area of his world makes some contribution to his philosophy and to the kind of faith that is going to emerge out of the melting pot in which human thought now finds itself.

The present state of religion is not satisfactory. College youth, the writer says, do not think of God naturally. To the working world God is a symbol of the economic oppression its members are suffering from. Technology, not prayer, furnishes the key to the control of natural forces today. What function is left to deity to perform? It is to have the fate of the devil, who is now a "vagrant" (without visible means of support)? How can the evil in the world be reconciled with a loving God?

Nevertheless, religion has survived the contempt of the wise. It answers to our feeling of the mystery of life; it leads to great fulness of existence; supports us in the crises of life and acts as a cement holding together the individuals and groups of society. The belief is growing, even among the leaders of science, that faith has the backing of the universe; that the world at bottom is reasonable and just; that back of the natural process there is a purpose and a mind. God, in relation to us a person, in relation to the material world the order of nature, has still remained to us. Jesus Christ, thoroughly human and yet more than human, as the highest embodiment of love to God and love to man, can inspire us with a similar love by contact with his personality. That there is a life after death, while it cannot be demon-

strated, it is highly probable. The creed of the author (his: "we believe") is the conventional one of the Liberal: Faith in God the only durable basis on which life can come to its fulfilment.

In Jesus we have the highest revelation of God's character and source of spiritual energy

Life with God and men is possible on the basis of love.

To make the fruits of personal and group experience available for all, marks the line of advance for the Christian spirit.

The author's creed is not an adequate interpretation of the "second article." But in his study of relevant literature of his subject and in his stand over against the opponents of the Christian faith, he shows a surprisingly large acquaintance with contemporary thought and great independence of judgement. The book deserves careful attention and will be a helpful guide to the one who is groping after a way out of the confusion.

**Jesus Came Preaching.** Christian Preaching in the New Age by Geo. A. Buttrick. New York, Chas. Scribner's Sons, 1931. 239 pages, \$2.50.

There have been a great many "Yale Lectures on Preaching" since H. W. Beecher and Phillips Brooks had set the pace. These two have perhaps never been equaled in all the years that followed, but why should only those be heard to whom ten talents had been given? Nevertheless, it might seem as though in all those years nearly everything had been said that could be said.

Those who reason thus forget one important factor: all preaching must be *timely*. The preacher must adapt himself to his audience, he must be in touch with the spirit of the age. And since this spirit changes, the preacher's manner and method must change. This is the point the author of this book, containing the Yale Lectures on Preaching of last year, tries to make.

Is there still a place for the preacher, he asks, in this twentieth century of ours? Isn't science the light of this new age rather than faith? Or hasn't the press taken the place of the spoken word? Or isn't radio a more efficient method than the pulpit. There are discordant voices enough; still the race can't get along without the divine love to lean upon, and the son of God who convinced it of the reality of this love. And as he used the method of preaching to deliver himself of his message, so must his disciples be living witnesses of a divine influence that is as operative today as it was then.

But is Christ still the preacher's authority? "It is a faithful saying that apostolic preaching had but one word—Christ, from whom all other words derived their life. The night of pagan cults had a thousand stars; the day of the apostles' gospel had but one Sun. He was Alpha and Omega. There was no other name in earth or heaven. All their arguments were clinched and all their commands were sealed, in Him." "The first Christian preaching had for its cloud by day and its fire by night Christ—Him crucified and Him risen."

"But our age has scant respect for tradition. In music the masters



are ignored, their rhythms beaten into a tattoo, thin haunting sequences abducted and made drunk. In art likewise a new fashion prevails, whether good or bad few know, for few can comprehend. In morals the upheaval is so vast that it seems at times as though all the roads were gone, all the bridges down, all the floods let loose. In religion the revolt has swept beyond the outer earth works to the very citadel, so that now it is not a question of dogma but of the reality of God." Christ himself has not been saved from the acids of a critical analysis. Yet whatever may have been the results, his God-consciousness, his sublime character, his love for man, his wisdom, his teachings have stood the surest criticism of the ages. Even today, the world does not find fault with him but, rather, with the church for not following the words and example of its master. He is then, he ought to be even according to the world, the pattern and authority of the preacher.

The author goes on to show that in Christ the mind of today finds certitude as well as fortitude; that the social order needs for its readjustment the courage and devotion of Christian leadership. He has a chapter on the craftsmanship and the personality of the preacher. He closes with one on the cross. With great emphasis he here proclaims that, although the cross is absent from a great many sermons today, its central importance for preacher and preaching remains the same. Without offering a special or new view of the mystery of the atonement, he stresses that in it God's self-sacrificing love is supremely manifest; that no life comes to maturity without suffering; that the church may obscure the cross only at its peril.

With great earnestness the writer pursues his task. He has a very original and often very striking way of putting things. The ideal he sets the preacher for his preaching is high; it requires the highest efforts of mind and heart to realize. The perusal of the author's noble thought is an aid to the preacher as he tries to approximate the goal so elusive and yet so compelling.

**Giving the Men a Chance** by *William F. Weir, D.D., LL.D.*, General Secretary of the Men's Work 1916-1931, Presbyterian Church, U. S. A. Privately published, Chicago, Ill. 1931. 148 pages. \$1.25.

There aren't many books like this in the market. In fact, people who know tell us that it is the only one of its kind. A great many books, of course, have been written on men and their relation to the church in general. This book, however, is a handbook showing how work for men and with men can actually be done in the local church. For while the church as a whole must work out a program and define objectives, this book points out how such a program can be channeled into the individual congregation. Dr. Weir has had a long experience in men's work; and since 1916 he has been the general secretary of the Men's Work in the Presbyterian Church. He has spoken on this cause at many places and before large and important gatherings. These addresses have been collected in this book.

For a long time it had been considered doubtful whether men could be interested enough in religious affairs to justify the organizing

of men's clubs or brotherhoods of a distinctively religious nature. Mr. Weir, because of an optimistic temperament perhaps, but more on account of successful work, does not hesitate a minute to claim that men can be enlisted in work for Christ, the Church at large, their denomination and their local congregation. He is by no means satisfied if the brotherhood is nothing more than a social club. It must be an organization based on religious fellowship, and it must engage in Christian work of a very practical and worthwhile character.

Of course, we all know something about these things from our connection with our own brotherhood work. But one who reads the book, at once gets the impression that he has to do with an expert along this line. Besides, there is nothing superficial or conventional about these addresses. The author writes a vigorous, manly and pleasing style. There are no obscurities in it and yet there is a wealth of thought ably and concisely expressed, so that the reading of the chapter is an enjoyable privilege rather than a duty.

There is in the book material enough for a good many addresses for men. More than that, it is a text book that will teach many a busy pastor how to make out of his brotherhood a real asset to the church and a useful agency for work than can only be done by the men of the congregation.

**The Recovery of Worship.** A Study of the Crucial Problem of the Protestant Churches by *Geo. W. Fiske*, Professor of Religious Education, The Graduate School of Theology, Oberlin College. The Macmillan Co., New York, 1931. 269 pages.

The crucial problem of the Protestant churches, thinks the author, is more vital and creative worship, yielding a deeper sense of God's presence and power. "Pulpit pyrotechnics, hypnotic revivals, music, operatic or syncopated, benevolent social programs, or highly intellectual sermons can never save the Church. Our efforts at socializing and humanizing religion have not been entirely futile, but they often miss the main point. More and more they are losing God. Unless the free churches develop a more convincing, more compelling and more satisfying worship, Protestantism is ultimately doomed."

What the author says, really has application more to the churches of the liberal type, but since he is more at home with that class he applies it to Protestantism as a whole. The preaching, he says, is mostly of the cold, intellectual kind. Its negations are more pronounced than its affirmations. There are no strong convictions and therefore there is no note of authority. The break between the church of today and that of the past is almost complete. There is hardly a creed of any kind that can be recited in the modern church. Even the apostolic creed cannot be uttered without quite a few mental reservations. The service bears too much the character of a subjective performance. There are those even who have been stranded in the shallows of humanism. The very fact of the reality of God has been abandoned.

And as the pulpit, so the pew. People don't come to church to worship God. They come to hear the preacher and to be entertained



by the choir. Their attitude is passive, not active. Their temporal condition is so full of comfort, the mastery of nature's powers by science and the technical arts is so complete that the need of a God is hardly felt. If they come to church at all it is by force of habit and to preserve respectability.

This is a gloomy picture, indeed, and it is no wonder, says the writer, that Newman's beautiful hymn ("Lead, kindly light") with its "encircling gloom" is so popular. The note of triumph is very rare in Protestant churches. What a contrast to the Catholic services! When the priest, in performing the miracle of the Mass, pronounces the magical words, "*Hoc mea corpus est*" (Who is responsible for the false gender? Rev.), a holy thrill pervades the worshipers and the whole assembly bows in reverence. They know—or they think they know—that Christ himself is present and they return to their daily task satisfied that they have been in touch with the head of the church.

How, then, is the Protestant church to save itself from virtual extinction? It must recover the lost art of worship. The services must be so conducted that it is possible for the people to realize in them the presence of God. They must be made to learn that the altar is the center of the service, not the pulpit. The writer then joins hands with those who have in these latter years stressed the necessity of a well arranged worship program. Without approving the sacramentarian tendencies of the Anglo-Catholics, he heartily commends a liturgy that uses the best elements of past and present models. The church itself ought to be so built that it is a sanctuary, not just a meeting place or a theater either. The church year ought to be re-established, in a more or less modern form. The Lord's Supper ought to be made the climax of the service of worship, but its note ought to be made one of triumph, relieving the somewhat funereal character it has at present, according to the author.

The Sunday school ought to be the training place of the young in the discovery of this worship ideal, although the writer does not conceal from himself the difficulties that are in the way of such a goal.

The churches have to be taught to be singing churches. This will require a thorough re-education of our people, but songs have ever been more powerful than sermons.

The author seems to favor written or printed prayers to the spontaneous and unprepared kind (the very opposite of the tendency noted in our Church where most of the younger clergy deem it beneath themselves to use the prayers of the Manual.) He offers a collection of prayers mostly used in college services. They were gotten up with meticulous care and are addressed to worshippers of all kinds and conditions. This kind of prayers doesn't appeal to reviewer, he thinks that such an enumeration of many different psychological cases would tire the hearer; but he may be mistaken.

The book as a whole is a noble contribution to an important cause. The writer has studied the subject in all its aspects. The volume is rich in striking illustrations and very pleasant to read. On every page

it bears witness to the fact that the writer is constantly drawing on the experience of many years.

In closing we want to record one point where we differ from the writer. Of course it is true that he claims he does not weaken the emphasis on the preaching function. Still he makes the assertion all the way through that the praying and singing part of the service makes the presence of God felt more than the preaching. Reviewer, on the other hand, while admitting the power of music, of beauty and silence, must contend for himself that real, spiritual preaching has helped him more than all the singing. Faith cometh by hearing and hearing by the word of God, says the apostle. On Pentecost it was the sermon that converted those thousands; the singing is not even mentioned. All these other things cooperate, but real execution is done in the pulpit. Should it be otherwise today?

**The Message of the American Pulpit** by *Lewis H. Chrisman*, A.M., Litt.D., Professor of English Literature, West Virginia Wesleyan College. Richard R. Smith, Inc. New York, 1930. 255 pages.

The purpose of this book is to give a clear understanding of the spirit and content of the message of the contemporary American pulpit. In endeavoring to render such a service, the author says, he is pushing the plow into virgin soil. We have on our shelves hundreds of collections of sermons, but have had hitherto no volume which summarizes what the modern pulpit has to say on important subjects.

The author, in preparing this book, has studied over six hundred sermons, most of them preached since 1920. He has arranged his summaries in thirteen chapters and we have no hesitation in saying that he has written a most interesting and informing volume on this theme. On the whole he takes an optimistic view of the intellectuality and spirituality of the American pulpit. He is detached enough to do justice to the messages of different types of theological schools, and at the same time, honest enough to point out limitations where such seem to occur.

The first chapter is on the Present-day Preacher's Interpretation of God. We don't today try anymore to prove the reality of God by syllogisms. We have come to admit that we can't convince a man of it by demonstration. The mind must be open to spiritual truth, one must be a seeker or God won't be found. Still the main difficulty does not lie in the intellectual field: the real enemy of theism is materialism. Modern science furnishes itself strong arguments for the reputation of a materialistic philosophy. Besides, the American pulpit has been successfully contending that belief in a higher being is one of the essential endowments of human nature. In preaching God we often stress the human characteristics of God at the expense of the transcendent ones and his love more than his justice. The teaching of God's immanence, so popular in our day, sometimes leads to the borders of humanism. One thing the writer seems to have overlooked in this connection, namely the recent contention about the personality of God. Scientists and theologians have been trying to give us a conception of



God that seems to overcome the limitations that the idea of personality carries into the divine being, especially the writings of Wieman, Sh. Mathews, Kirsopp Lake, and others. These modern substitutes have been found to be entirely inadequate. We fail to see any reference in the book to this important phase of the discussion.

The second chapter is entitled "Jesus in the pulpit of this Generation." Jesus is the highest revelation of God man has. That God is like Jesus is one of the main emphases of Christological preaching of the last decade. In interpreting Jesus our pulpit likes to bring out his virile qualities rather than those of the "meek and lowly." Sometimes this tendency has led the advocates of "muscular Christianity" to absurd lengths (Bruce Barton "The Man Nobody Knows"). Still, even where such derailments are avoided, it seems to be the tacit understanding that people would rather hear of Jesus as the one who leads to fulness of life than as the one who brings forgiveness of sin. The author, nevertheless, is of the opinion that the doctrine of atonement is still preached with due emphasis. Reviewer disagrees here with the writer. To him it seems that the atonement is the very thing that our pulpit is at sea about. Most preachers are hard put to it when they are to explain why Christ had to die in order to make available for us the divine forgiveness.

A very good chapter is the next, "the Preacher as Interpreter of his Age." Ours is the age of the machine. Our society is mechanized and a mechanized society becomes a materialized society. Man is regarded as the plaything of a mechanized process, not a living soul. It is an age of disillusionment. "Things are in the saddle and ride mankind" (Emerson). No mighty works can be done in an atmosphere of unbelief. We are for change, quick change, our feet are on the accelerator. The Japanese commit *hari kari*, the Americans commit *hurry-scurry*; both are suicidal. We must saturate civilization with the spirit of the Sermon on the Mount.

Our is not a heroic age. We look down on the Victorian Age as one of dulness and hypocrisy. Our own is one of revolt, but it remains to be seen whether we shall achieve better standards, whether we shall reconstruct society or disrupt it.

Other chapters are on the Church, on Sin, on Evolution, on Internationalism, on the Larger Hope (Immortality). The whole book is a mine of information on the important trends of the day. It is based on the extensive and intensive study of the subject. It is a most welcome aid to the student of the modern church. Numberless sermons could be produced from its material. It has our most complete and cordial recommendation.

**God in Christian Thought and Experience** by W. R. Mathews, Dean of King's College, London. Nisbet and Company, London, 1930. 283 pages.

The number of those who accept the affirmations of the Christian faith simply on the authority of the Bible or the church, is constantly diminishing. If the church and religion are to maintain themselves

it can only be done by a frank and courageous facing of the problems which science and modern thought raise before the man of today. Of these problems the nature and reality of God is the outstanding one. The fight is not any more about the outposts of Christianity but about the very citadel of its existence. The writer of this book has taken the bull by the horns. In a thoroughgoing, substantial and solid way he shows what the Christian faith in God means and why such faith can raise its head confidently in the midst of modern life and doubt. The faith of the Christian is not an assumption (as so many Christian apologists even are satisfied to grant), nor a philosophical speculation. It is based on spiritual experience, the experience of the Christian Church as well as of the individual Christian. The central position of this experience is its faith in God. In interpreting its nature the writer sets out from Schleiermacher's definition of religion as the "feeling of absolute dependence." In his opinion the essential correctness of this view may be conceded, but Schleiermacher seems to him to neglect the part reason and conscience play in the religious consciousness. His conception is too passive, dependence ought to be supplemented by cooperation. R. Otto's famous investigations (in his book "The idea of the Holy") comes to mind here. Religion is to Otto the feeling of the "Wholly Other." Yes, says our author, but at the same time the feeling of the other as continuous with our self, the feeling of the beyond which is also within; for if it was not also within, we could not notice or appreciate it.

The nature of religion is just as pregnant in meaning as it is native to man and universal. It has been explained as a search for unity. The fact of polytheism seems to oppose this view. But the human mind never rested with polytheism. Polytheism has always been an imperfect monotheism and has been overcome in and by the latter. The relation between religion and morality of some sort has always been close. Religion has been the guardian of the higher values. Kant went as far as postulating a God in order to guarantee the moral order. He seemed to think it was necessary to invent a God to get us to be good. Religion and morality, however, are not the same thing. Religion is fellowship with the divine, not only obedience to the moral law. Nor is a belief in high ideals a substitute for faith in God. There is a redemptive element in every kind of religion. The religious man finds himself impotent and wretched in his isolated selfhood.

If the belief in God and all it involves is nothing but a projection of the human mind and its aspirations and needs into the cosmic sphere, then every concept of science, every idea of the reason, every judgment of value will be of physical origin and therefore nothing but a worthless projection.

The conceptions we have of God are often said to be inadequate because they are naturally clothed in anthropomorphic dress. Over against this the writer makes the challenging statement that the Christian doctrine of God depends more on the legitimacy of the anthropomorphic approach than any other. It is obvious that Jesus' conception of God as the Father was preeminently of this kind.



Our idea of God results from two streams of religious and intellectual development. It is the completion of the Hebrew religious experience: God is the sustainer of the ethical values, he is the God of righteousness. And there is in our view the Greek contribution: God is the satisfaction of the intellectual thirst for unity and coherence. In Jesus the prophetic or Hebrew element predominates. There is nothing in him resembling philosophical argument, nor any trace that he conceived the necessity of finding rational grounds for his belief.

Historic Christianity is not the religion of Jesus but the religion which centers upon Jesus. So often in these latter years we have heard that what counts is not the religion about Jesus, but the religion of Jesus, his faith and his love. But the New Testament offers no basis for such a view. Of course, Jesus is our inspiration and we ought to follow in his footsteps. Still the New Testament gospel is that we are reconciled to God in Christ, that he is the Savior from sin and the source of new life to us. Only when in a state of grace through redemption, can we have the new nature that conforms to him in faith and love. The creative line of Christian development of thought is found in Paul and John. "The new experience of God in Christ is something quite different from a following of a human example however perfect: it is the participation in a personal life which continues and is divine."

All through the book the author remains true to the biblical teachings about the nature of God. God is to him the creative Personality on whom all things depend, not the idea of an Absolute in whom all things are. He knows as well as anybody the difficulties in ascribing to God the attribute of personality. But he never, for that reason, yields to the modern tendency to make of God an empty abstraction or a bloodless phantom ("that feature of the universe. . ." Wieman). He sticks to the Christian heritage but he faces every objection and shows himself familiar with every trend of thought in this field.

Such difficult subjects as the Trinity, God the Creator of heaven and earth, the origin of evil, predestination, God and time, providence, etc., are all handled with candor, with insight and skill. The reader at all times has the feeling that he has to do with a mind of superior clarity and the widest information. The writer cannot solve all riddles. What he says about the Trinity didn't enlighten us much. But such has been our experience with other great thinkers, the trouble lies in the subject, not in the writer. The book is written in a style that will appeal to the general educated reader. Sometimes the material is of an abstract nature demanding considerable concentration. Any pastor who wants to be a theologian also, in reading this book will find that the author is one of the clearest thinkers and best equipped guides, in this field, he has met with in a long time.

**Creative Teaching**—Letters to a Church School Teacher by *John Wallace Suter, Jr.* The Macmillan Co. 159 pages.

For some time we have had the feeling that in our book reviews we had been neglecting the field of religious education. In discussing

books one is apt to follow too much one's own preferences or the prevailing trend in general. There has been of late a liberal output of books dealing with the conception of God in our modern thought, and with the wider field of the adjustment of theology to the demands of science and the social situation. The subject of religious education, however, has in the last years assumed such importance and the application of modern pedagogical principles to it is deemed so imperative that without a doubt the subject should find adequate consideration in these pages.

We begin with this book, not because it is just off the press—it is in fact several years old—but we just happened on it and found it a most challenging little volume. We will say, at the outset, that the demands the writer makes of the Sunday School teacher seem to us extreme. Furthermore, that we have never seen a Sunday school, much less had one, where the ideals of the book came even approximately near realization. The kind of classwork he pictures for us could only be done in schools where each class had its own room—and 80% of all schools cannot provide that. It could be attempted only by trained teachers and most of our teachers are not trained. Finally, only teachers of a high spirituality could exert the religious influence the writer expects of them; but how often do we find men or women of such a high spiritual type?

Nevertheless, although the ideal teacher is as rare as a white raven, one must concede to the author that it would be great if we had such teachers as he portrays and that ideals, although seldom realized, are useful for inspiration and aspiration.

The old idea of the Sunday school was that it was there to impart facts and ideas, to instruct and to exhort. The new idea is to lead the pupil to make spiritual experiences. The two chief experiences are that of worship (public and private) and that of neighborliness: in biblical language, love to God and love for the neighbor. The new Sunday school studies the child first and then looks for such teaching material that is adapted to the child of a certain age and has the tendency to help him to the right kind of worship and brotherly love. Religion is not a topic but a life. It cannot really be taught it must be lived. The teacher must live it before the pupil and the pupil must catch the inspiration to a Christian life from the teacher.

As was said before, the writer expects of the teacher the most extraordinary qualities and efforts. He must know and like every pupil, even the mischievous one. He must know his home life and atmosphere, be his spiritual parent. He must devote at least two hours every week to his preparation. By the way, the writer speaks of the teacher always in the feminine gender, he doesn't seem to imagine even that he could be a man just as well.

The practical, detailed hints as to how a teacher is to prepare for a particular lesson are very helpful and complete. The aim must always be to teach the child, not a book. The purpose of the teacher is to influence the life of the pupil, and since man is a bundle of habits she will do well to make as many attitudes and activities of the chil-



dren habitual as she possibly can. One learns to do by doing. Therefore, by teaching and example, urge and help the pupil to act out the implications of the Christian life. Of course, the Christian religion is not all doing. There is also knowledge, understanding; there is a place for memory work. But the character and its upbuilding takes first place. In this great and serious work of changing human lives we need the help of the divine spirit. The writer gives prayer a large room. Every chapter has a prayer, every Sunday school period should begin with prayer.

The writer labors earnestly at his task of making the teacher realize the holiness and importance of his teaching function. To a large extent it will depend on her whether the children get the impression that the Sunday school is a real school and not a makeshift only. It is a book written by a man of long and intense experience. It is full of wise counsel, it is a book which will act as a moral tonic on all those who want to do better work in Sunday school. We recommend it most unreservedly.

**Church Profit-Making** by *F. A. Agar*. Fleming H. Revell Co. Price \$1.00.

Since this book has been selected as the *Stewardship Book* of our Synod for 1932 it should be read by every Evangelical.

The question as to how and from what source the modern Church shall secure the needed finances with which to operate, is always before the Church but in our present day it is more acute. It would be well therefore for modern church leaders to study and apply the methods advocated by the author and which he bases upon scripture, in order to maintain the Church's self-respect and really meet the demands made upon it.

The author gives a number of very concrete examples as to what profit-making by the church is and shows the harm being done by following these examples. He analyses the problem of church finances as not being a lack of money among the members, but a failure of the church to educate the people in right standards of giving. The legal and moral sides are also stressed. But the author does not only destroy the old method of money-making by the church. He replaces it with suggestions as to how to educate the membership of the church in proportionate giving. The book ought to be given the widest possible circulation among the leaders of our churches.

Rev. Streich informs us that this book will be strongly recommended to our men and women this year.

*L. H. Lammers.*







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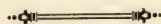
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### POSSIBILITIES FOR RECONSTRUCTION OF PRAYER

G. A. FRIZ

Every praying individual prays after his own fashion, for prayer is mostly a subjective matter and defies any normative formula or prescription. As in education there are also stages of development or advancement in the art of praying. A careful observer is able to discover three distinct types that can be classified according to their advancement.

The majority of praying folk are in the elemental stage. They generally ask God for physical and material things; they seek divine intervention when calamity threatens; they implore Him to heal their sick; they ask Him to provide them with the necessities of life (which He does even without their asking); they beseech Him to prosper them materially, to insure their safety, to bless their armies, to fight their battles, to send rain and to stop the floods, to shift the storms and to banish the grasshoppers, to cure the incurable and to save the doomed—, briefly, they pray essentially the same as did their religious ancestors of primitive times. Probably most of us will continue to pray in this fashion. It is not the aim of this treatise to insinuate that this status of prayer is lamentable; nor is its purpose a disparagement of those who still pray in this elemental manner. Its aim is to suggest possibilities for reconstruction to those sincere praying people who find it impossible to subscribe to the prayer-methods and content of the elemental stage. Through bitter experience or through a marked



development of their spiritual selves they have advanced to the transition stage of prayer.

The elemental stage having proved itself unsatisfactory and unreasonable, they ceased to pray according to the elemental prototype and either abandoned the prayer habit or they are earnestly trying to reconstruct the same. They are seeking the guidance and sympathy of their spiritual leaders who often glibly and thoughtlessly urge them to go back to the elemental class of praying people, and term such desires as ungodly or modernistic. When one considers the decline of the prayer habit today, there may be perhaps as much reason for rejoicing as for lamenting; for among the thousands who have abandoned the habit of praying, there are many who can be truly classified as those who have advanced in their prayer life and are developing a desire to pray for spiritual things only. There are few people who can pray for spiritual gifts only; yet they typify the highest type of praying folk. This treatise seeks to suggest possibilities for reconstruction to those who are of the transition stage that they might find their way into the advanced group, there to enjoy the harmony of mind and spirit, the complete satisfaction that comes from praying rightly.

#### I.

It does not require an astute mind to discern the decline in the practice of prayer. Evidences of this decline are so numerous, that it is almost unnecessary to give specifications. One need only to refer to the infrequency, and in some cases the complete abandonment of the prayer meeting; to the growing discontinuance of family worship; to the decay of habits of personal devotions even in the lives of those who are active church members. The vivid sense of God as a determining factor in daily life, which was characteristic of an older piety, seems strange to many of the earnest young people of our day.

Especially among college students a marked decline is evident. Those who judge superficially will draw the conclusion that the new knowledge annihilated the desire to pray, destroying thereby the only vital connection between student and God. Upon more serious inquiry, however, one finds the abandonment of the prayer habit among students due to the recognition of certain characteristics of the prayer habit, the absurdity or the inconsistency of which was all too apparent to the inquisitive and searching mind. Naturally there were also difficulties resulting from the conflict of science and theology. One could hardly reconcile the fact of an orderly universe with the tenet of a capricious God.

Kirsopp Lake in an article in the *Atlantic Monthly* begins by telling us what prayer has meant to praying people of the past and then goes on to explain why it cannot mean the same thing to us

who are living today. Prayer to our fathers was primarily petition, the process by which God "was induced to do otherwise than he would have done if prayer had not been used." But modern science with its clearer revelation of the laws of life, has made this view no longer possible to many modern men.

While there are sufficient reasons which in part explain the decline of prayer life among students and the educated class, the loss of the prayer habit among the handicraft classes is not so easily explained. We cannot attribute this loss to their philosophizing about prayer; they are not critics of religion, and yet the art of prayer has lost its appreciators even in this group. This we can attribute to the general misunderstanding of prayer. Generally where a devoted prayer life has been forsaken, we find as a cause the fact that prayer "failed to work" in times of dire need. Prayer was that emergency apparatus which failed to function at the time when calamity occurred. Such people lost faith in an apparatus of their own invention, but seldom did realize that they had the wrong conception of prayer.

Closely connected with the conception that prayer is but the wish of man, desired for his own benefit and the welfare of those of his own communion, is the false notion that God should make all the adjustments for man; that man is but the chessman that is moved on the board of this universe by the wisdom of God, and that man himself is not required to harmonize and to reestablish himself in the chaos wrought by calamity. Therefore it occurs that man does not even attempt to make adjustments, but readily deduces that God is his enemy or prayer a false notion.

Despite the fact that there has been a general decline of prayer practice, there are many signs of revival. These are all the more hopeful because they are indicative of new conceptions of prayer, its purpose and its values. There is first the re-discovery of the inner life. People's thoughts are turning again to the more intimate and personal aspects of religion. Another hopeful sign is the tendency toward a better understanding of providence. Catastrophe is not considered God's wrath exercised on a sinful people, cataclysms no longer are the instruments of punishment. Man's insignificance in a vast universe becomes more apparent through scientific discoveries—, and men realizes that it is morally wrong to avoid making necessary adjustments in times of catastrophe. We are getting closer toward the understanding of the words of Jesus—"Not my will but Thine will be done."

With these hopeful signs numerous possibilities present themselves. Prayer tomorrow will be little different from the prayer of the past unless we profit by the experience of the present day. In considering what prayer today lacks, what obstacles present



themselves, and what are the causes for unfavorable reaction, we venture to discuss possibilities for reconstruction.

## II.

One cannot suggest possibilities for reconstruction without taking recognition of individual religious experience. The best psychologist or psycho-analyst cannot penetrate completely into the soul life of the individual. Their deductions are always the result of observing thought processes and reactions. In trying to reconstruct a defunct prayer life one is confronted with the task of rebuilding a shattered faith.

First the mind must be disabused of certain misconceptions. One must cease to conceive prayer as a duty and be convinced that it is an unspeakable privilege. Prayer is the free, spontaneous outgoing of the inner self to something without. If prayer is merely a duty for certain people, it were better if they ceased to pray for a time until the need awakes which transforms prayer into a privilege.

Secondly, one must rid himself of the idea that God is a partial, unduly favoring and insistent deity. Although a prayer might close with the rather commonplace expression—"Not my will but thine be done," there is usually a feeling present that God must recognize the plea of so worthy a person as the one who is praying. Generally the well-being of the individual and hardly ever of the group is considered.

Prayer is indeed "the soul's sincere desire," but not all desires expressed in prayers are of the soul; mostly they are of the flesh. Prayer is more than a wish. Wish prayers are sham prayers just as wishes are abortive substitutes for volition. Petition is a will-attitude. A voluntary act as ordinarily understood includes both a change of will attitude and a change of bodily functioning. We seem by an act of will to set free characteristic forms of energy that express themselves in bodily movement. But strictly speaking only the change in the inner life of the self can be reckoned as part of our transaction. What follows in the external world, including the body is the response of the ultimate power in carrying out the volition.

There are two factors involved in prayer; the subjective appeal and the objective response. The self contributes only the suppliant attitude. The act of the will changes the inner state and nothing more. The self often makes the mistake of thinking that by its importunity it can make nature serve its demands, but upon analysis it discovers that it can only request or petition. It must appeal to the power upon which we depend. The self wills, the Power executes. The universe is such that when a human being rightly wills a certain good, as for instance a desirable change in the en-

vironment, the good comes to pass. The inevitableness of the result is impressive. This reveals that God stands ready to carry out our wills, when *we carry out the conditions*. Naturally these conditions are all moral, because we live in a moral world where good is obtained by request and only so. The universe is infinitely sensitive to will-attitudes and we are called upon to utilize this sensitivity to our profit.

This in part explains the success that the "New Thought" enthusiasts claim. However not all prayer is successful as measured by the petition itself, for we do not always meet the conditions. We can never be sure that we have met the conditions for obtaining the good we pray for, although sometimes that is the fortunate coincidence. The principle behind the New Thought idea is on a rather high plane, but to most of its enthusiasts it is never apparent, much less understood. The external world is for them the important thing and their inner life is seldom touched. As soon as the individual believes that God operates only in the spiritual world all prayer will be directed toward the enrichment of selfhood. Whatever happens in the external world will be of secondary importance, even though it may in many cases be far from negligible. All physical change is subsidiary yet instrumental to the development of selfhood. Prayer leads the soul into the spiritual world, into a conscious presence of God. There as it sees the vastness of the universe, it receives a different conception of values. It is able to distinguish between values that are abiding and those that are but imaginative in a world of flesh. God's will is recognized and understood, and the soul which heretofore had only a microcosmic perspective pledges its cooperation to the ultimate power as it views the larger world of abiding values. Communion with God in prayer is the supreme experience of life. The soul returns from this experience with a new attitude toward God and the universe. It realizes that the most desirable good is not the preservation of material values, but the preservation of all moral and spiritual values. It knows that the good sought for the body is entirely negligible in comparison with the good sought for the beneficence of mankind, in other words, for God. There is also the conviction that unless the soul carries out the conditions there can be no success in prayer. We can be fairly sure that the following conditions hold.

1. Prayer must enlist all our resources, spiritual and physical to achieve results. The prayer should be for something intrinsically better than what we have. When we are mistaken as to the desirability of the good we seek, we may not expect the answer to be in exact accord with the request. Our limitations of insight, on the one hand, and the cosmic character of interests involved, on the



other, make it necessary for the worshiper to pray in the spirit of the great petition, "Not my will but thine be done."

2. Paramount in the things we pray for should be the spiritual good. An indication of advancement in prayer is the petitioning for this good only. It is very difficult to pray for spiritual things when so many material needs are pressing for attention. It is no easy matter for the soul to detach itself from the things of the world and seek solely its spiritual development. A great deal of adjustment is necessary.

### III.

Spiritual education is required to make correct religious adjustments. There must be the recognition of an orderly universe. Prayers which petition God to perform a miracle by intervening in the orderly processes of nature are generally motivated by selfish, materialistic desires, or else they portray an ignorance of the divine plan of an orderly universe. We concede the fact that it is God's will that there be an orderly universe and yet we beseech Him to change the world order, suspend the laws of nature and perform a miracle every time our lives are endangered. Most of us have had the experience that God does not change the order of the universe after it was established and He "saw that it was good." Praying people in the transition stage must learn not to depend on miracles in the sense of divine arbitrary interventions, but they must find a reasonable solution of the religious problems of evil and suffering.

When Jesus prayed in Gethsemane that the bitter cup might pass from him, he finally realized that it was for the greatest good of the world that events take their course and thus he submitted to the higher will of his Father. He knew that as long as his will was in harmony with that of his Father no harm could befall his soul. He did not insist that God change the course of events to save his life. He could have commanded "a legion of angels" to help him, or he might have stepped from the cross, but that would have been a violation of natural laws, and he who performed miracles himself refused to ask God to perform a miracle in his behalf. He knew that ultimate, spiritual values created in his life would be preserved. That is why he faced unspeakable calumny and despicable death serenely and without fear. His prayer attitude typifies the advanced stage of prayer life.

"The question of prayer and its answer must be faced from this point of view. How many are there who have prayed in the agony of spirit that the bitter cup might pass from them, and the heavens seemed as brass; to its very dregs they drank the cup. There is a place and a large one for answer to prayer. Prayer is the right religious adjustment, and there are objective effects following the right religious adjustment which would not be experienced with-

out it. This is the dependable human experience of the answer of prayer. But it is also a dependable human experience that the heavens are as brass toward any petition that asks for what is against the laws of nature. There is a law of prayer and its answer. But there is no place in the best possible kind of universe for the arbitrary interruption of the established natural order."\*\* (D. C. Macintosh—The Reasonableness of Christianity.)

The man who prays in this spirit will soon experience that prayer is something real; that in this educational process he understands correctly what adjustments to make under any circumstances. There is a certain spirit of adventure found in every adjustment that man has to make. No occurrence in man's life, formerly considered as inherently evil, will then be accepted as the inevitable; but it will be considered as an opportunity for the spirit to adjust itself in the best way possible. Thus a man, whose dearest child is suddenly stricken and taken from him, must begin to pray. That implies that he must try to reconcile such an occurrence with his belief in a loving God. Such a task is never an easy matter. But in reflecting upon the truth that spiritual values will be conserved, man finds his God (who now seems cruel and inconsiderate) to be transformed into a loving, sympathetic companion with whom he can discuss his own personal woe and sorrow. In trying to understand, the man prayed, that is he sought communion with the supreme Power. He wanted to know why his personal will had not triumphed. Once in tune with the Infinite, he discovers the truth that such was the price he had to pay for an orderly universe and that it would have been utterly selfish for him to insist that God intervene for his sake; for him who was but one sufferer among countless millions. With that conviction he begins to adjust his life and character to the situation, his attitude of animosity disappears and God is again the God of love because He is just and all-wise. The problem is to find and establish that adjustment through which God can do this for us. The prayer which God answers is not merely a prayer of words, but it is the prayer of total organic and mental adaptation to Him.

All life is a preparation for prayer; at least it may be made so, since it is the scene of God's constant activity. The possibilities which we have considered arise from our conception of what prayer means and implies. The suggested conception that prayer is in a sense volition and all volition is prayer implies that it all depends upon our change of attitude. If we want our prayers to be effective we must change our false notions—, that prayer means extreme activity on the part of God and passivity on our part; that God should adjust Himself to us and we remain idle and merely receive without effort the "free" gifts of God. If God is to do what we



will, we must carry out the conditions, and these are moral. An understanding of the moral order can only be acquired through contemplation when God speaks to us; then we begin to grasp the moral purposes of life and the universe. And having sensed the implications of a moral order we cannot help but adjust ourselves to those conditions, which, although adverse to our own individual well-being, are nevertheless requisite for an orderly universe. In the realization of our moral duty to aid in the sustentation of this world, we will continually be praying, that is, we shall never cease making our adjustments, nor will we ever entirely succeed in fulfilling the conditions which are generated by our wills as an obligation to God for His readiness to carry out our volition. Through these possibilities the prayer life of those in the transition stage can be reconstructed upon a firm and proved basis; and many who observe the fingers of traditional and elementary praying people pointing guiltily and accusingly at their apparent negligence, or disregard, or liberalism, will be encouraged to know that there are possibilities for reconstruction and advancement in prayer that will in no way lead them away from God but will bring them into closer and more intimate relationship with Him.

## MODERN PREACHERS AND THEIR PREACHING

W. BECHTOLD

In selecting so comprehensive and prolific a subject, the writer is fully aware that he can not adequately treat, much less exhaust, the same in the space allotted for this article. To do full justice to the subject, would call for a book of many pages. The purpose of this essay is, to merely point out the line of thought the pulpитеers of today are following, to show what kind of spiritual food they are offering their congregations, and to present some personal ideas of the writer regarding modern preaching. The expression "modern preachers" is not used in the sense of "modernism," for the sermons the writer has studied in preparation for this article, include those of preachers who may be termed "fundamentalists," however, in the best sense of the word. The term "modern," as used in connection with the subject, covers the present era, a period of ten or fifteen years, which is in the truest sense a period of modern thought along religious lines. Viewed from this angle, every preacher occupying a pulpit during this time, is a modern preacher, though not necessarily one who is a victim of modernism in the obnoxious meaning of the term. Naturally we would expect the modern preacher to preach a modern sermon, in keeping with progressive religious thought and revelation. Now we know from the history of mankind that in its various ages the needs, tastes, ideas, and standards regarding mode of living, social customs, art, etc. have continually changed, and consequently the form and style of preaching have likewise undergone various changes in accordance with conditions and circumstances prevailing in each age.

The spiritual needs of mankind, however, have remained the same at all times, neither has the standard of morality been subject to any widely divergent changes. There can therefore be no vital difference in the subject-matter of Christian preaching of former ages and today; only the form may vary to meet existing conditions, and to present the Gospel in such a manner that modern minds may the more readily grasp its great truths.

Says the Rev. W. R. Matthews in his book, "The Gospel and The Modern Mind": "The needs of the human soul have a strange persistence. Superficially they may seem to change. But if we look at the psychological situation rather than at the words and figures in which it has been expressed, we shall see that in essentials it does not vary. It may be true that 'the modern man is not worrying about his sins', and it is certainly true that he is not greatly disturbed by the fear of hell; but he is worrying about his com-



plexes and he is in search of the same kind of deliverance as that which his predecessors were pursuing—the inner peace which can only come from the resolution of conflict and the unification of the self round a satisfying object of love and loyalty. The modern man needs salvation, he needs to be shown a life that is worth living and to obtain the power to live it.”

This is what modern preachers are aiming to do, not all, however, in the same way, i. e., not by the same kind of preaching. No doubt some are shooting past the mark, as a few quotations from sermons of some outstanding preachers in a nearby mid-western metropolis will show.

One of these modern preachers, styling his church “The Community Center,” chooses for his topic “Amos ’n’ Andy” and says in part: “The devoted friendship between Amos and Andy compares favorably with historic friendships between two men, running clear back to the time of David and Jonathan.” Later on in the same sermon this modern preacher says by way of application: “It is a Christian philosophy, after all. (The philosophy of the above negro impersonators). It is the simple life that Jesus came to teach. . . . What higher thing did He teach us than affection for one another and loyalty to one another? Love, the greatest thing in the world, the very top of Jesus’ teaching, affection in all our relationships, this we can learn from the humblest people more often than from the richest and most aristocratic.”

No doubt, the application of the subject is very apt and strikingly original. It would perhaps never enter the mind of a preacher of the old school to choose such a subject for a sermon and to apply it in that way. But the question arises: What actual need of the soul is supplied by such preaching?

From another sermon of the same preacher on the subject, “A 6-Foot God,” we quote the following: “The grown-up God, the scientific God, the God of the modern times must be a God of law. He never can keep those stellar galaxies, weighing millions of millions of millions of tons, swirling like puffs of smoke in space without law, rigid, regular, implacable and irrevocable law. We all live under law and die under law. Let us get that through our heads and quit talking about ‘God in His infinite mercy has taken out of this body the spirit that inhabited it.’”

“God’s infinite mercy had nothing to do with the cancer, or the typhoid, or the pneumonia that took out of this body the spirit that inhabited it.”

Then referring again to those “stellar galaxies,” the preacher in question continues: “No use asking God to put His fingers into the creation and stop the operation of the law. One of those galax-

ies might swing out of its place if He interfered even for the life of one single man, and the whole thing go to wreck and ruin."

The discourse closes thusly: "To see Jesus with the eye of faith and imagination is about as near as any of us can come to seeing that more than 6-foot God."

What satisfaction can a soul, seeking the God of mercy and love, derive from a sermon in which such a relentless God of law is proclaimed?

From another "modern" sermon by a preacher of a different denomination we quote two very significant passages: "I remember when we were taught that every word in the Bible was inspired and to be accepted in every detail. We were taught that God actually walked in the Garden of Eden and talked to Adam and Eve. Anthropomorphic conceptions of God are no longer tenable. Modern thought is protesting against such static and literalistic theology, a protest similar to that manifest in Luther's day."

"We should rejoice in the reform movement of Luther 400 years ago. Yet we should be happier still in a modern reform movement, just as momentous and far-reaching as the one led by the great Luther. God speed the day when we shall be led out of our intellectual, creedal and denominational bondage into a promised land of liberated and practical Christianity wherein human personality is supreme."

This preacher is both modern and modernistic.

Contrast with the foregoing the statement of a preacher who is modern, occupying a chair of theology in a prominent theological seminary. He very likely would be dubbed a "reactionary" by the modernist.

"There can be no compromise or straddling the issue. 'He that is not for me is against me.' You can't worship at the altar of popular opinion and then come before Christ. Today our pastors must discern on the basis of the Scriptures how they can strengthen their spiritual existence and make others see the road of salvation. We do not want them to know Shaw or Dostoevski; to review 'Green Pastures' or other books."

It is not difficult to guess the denomination of this modern preacher who dares to contend for the ancient purpose of the Christian pulpit.

Speaking further of modern preaching, not the extreme, but the normal, we make bold to offer a few suggestions which might prove instrumental in promoting the effectiveness of the modern sermon, so that it might the better accomplish its ultimate purpose, the *salvation of souls*. We postulate for the modern sermon the following requirements:



## I. THAT ITS CONTENTS BE THE GOSPEL

No more than the Gospel and also no less, but all of the Gospel, as contained in the Scriptures of the Old and New Testaments, for "every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness." Some modern sermons are no longer based on the Scriptures, consequently they do not proclaim the essentials of salvation. They are lectures on subjects of literature, history, science, or discussions of current events, social, political, or others, biography, character sketches, book reviews, etc.

In the following list of topics, gleaned from over 300 sermon subjects, published by preachers of eight different denominations in a metropolitan newspaper of the midwest, we have a variety of topics which evidently are not based on Scriptural texts, at least, it would prove a difficult task for one who is not thoroughly familiar with his Bible to find texts to fit them:

- "Mussolini versus the Pope."
- "Russia, Threat or Challenge?"
- "Gandhi Half Naked Fanatic? or Saint and Prophet of a New Era?"
- "Titanic Blues."
- "The Wisdom of Will Rogers."
- "Gandhi Proposes the Politics of Jesus."
- "The Field Museum, Monkeys and Man."
- "Stupendous or Ridiculous—Which?"
- "The World Upside Down May Be Right Side Up."
- "Closing the Banks."

In addition to these topics a number of book reviews were announced. No doubt these preachers had texts, but having a text for a discourse does not necessarily make the sermon Scriptural, for the sermon must grow out of the text. As a rule we do not build houses first and then set them on a foundation. The superstructure arises, so to speak, out of the foundation. One may construct his sermon first, or at least prepare it in outline, and then look for a text, or find the text first and let it serve as the foundation upon which the sermon is built up. The question arises, which is the better way? Famous preachers of former days have followed both plans. (Beecher, Brooks, Newman, et al.)

Scriptural preaching is demanded by the soul in its search after God and salvation, yet science, literature, art, and current events may be employed in a Gospel sermon by way of illustration, as a means to an end, but not as the latter itself, which end or purpose at times seems to be merely to display the preacher's intelligence and keen-mindedness, or to build up for him a reputation

at the expense of his hearers, who have come to find soul food but receive only husks.

There is a greater demand among modern church-goers for the pure Gospel with its solemn truths, than some preachers seem to realize. There are even today in every Christian congregation many who come to the church service for the purpose of being filled with bread of heaven, and to drink of the water of life. Shall they be fed with the husks of rampant modernism, with unproven theories of an agnostic science, or with social and political jabbering, having no bearing whatever on the welfare of their souls, and satisfying no yearning and searching of their sin-afflicted and care-worn hearts?

The modern sermon should have for its contents, and deal with the essentials of religion, in order to adequately meet the spiritual needs of this age.

While we earnestly contend for the Gospel sermon, which does not neglect the essentials of Christian faith, we will in no wise deny, that the modern sermon must assume.

## II. A FORM WHICH MEETS CERTAIN JUSTIFIABLE DEMANDS

These are:

- a) *Brevity in regard to time.*
- b) *Practicality as opposed to Doctrinality.*
- c) *Popularity in style, to forestall a stereotype sermonic form.*
- d) *Variation of subjects.*

a) *The modern sermon should be brief.* Is this demand justifiable? We believe it is, although under certain circumstances, the preacher need not comply with it. We do not limit Chautauqua lectures or other public speeches to 25 or 30 minutes, yet people will sit patiently for hours to hear them, while they find it difficult to "sit through" a half hour sermon, without signs of impatience. Yet withal, we believe, that in keeping with the general trend of our time to concentrate, condense, and centralize, ministers of the Gospel should endeavor to master the art of brevity. In a sermon of half an hour's duration, if carefully planned and thought out, we may give the attentive hearer sufficient food for thought. The long sermon is seldom the most effective. We have human nature to reckon with even at the time of worship.

We are living in an age, marked by restless activity in every field of human endeavor, and all this activity is directed to the achievement of definite practical results. It is eminently a practical age.

b) *The modern sermon should therefore also be practical.* The demand of the age in regard to Gospel preaching is practicality as opposed to that ossified doctrinality which is so out of keeping with this fast-moving, on-rushing 20th century civilization. We are not saying, however, that the doctrines of Christianity shall be



barred from the modern pulpit, for there is dire need of fundamental doctrinal preaching. It is essential that we keep before this generation the blessed teachings of the Master and the doctrines founded on them. We thoroughly disagree with those who would cast aside all the fundamentals and remain only on the periphery of faith. The rabid fundamentalist may be the representative of the one extreme, but the "superficialist" who would take out of Christianity all that is divine and leave only the human element, is certainly the other extreme of modern theology.

The danger, however, of drifting into a onesided discussion of doctrines, which after all avail little, unless applied to the practical life of the Christian, is apparent. Our pulpits should not be made chairs of systematic theology, but rather a forum for presenting and discussing the practical problems of Christian life in a practical manner, so that our hearers may be enabled to translate into every day life the great truths which Christ taught and which He Himself lived out during His presence on earth, thereby setting the most lofty example for His followers, and especially for ministers of the Gospel. The doctrinal sermon is needed to instruct in the essentials of faith, to lay the foundation for faith, and to strengthen it, but practical preaching is more necessary, for it builds up on the foundation of faith the Christlike life, a life of love and service, produces Christian character, enables men to be better citizens of community and country, at the same time qualifying them for citizenship in the Kingdom of God.

c) *The demand for popular preaching* is one with which the modern preacher seems sometimes to comply too freely. Deep thinking on the weightier matters of faith is not as prevalent among church-goers today as it was a generation or so ago, despite the fact that most congregations have a better educated membership than formerly. But the trend of our time is toward that which is light in character. In music and the drama, jazz and burlesque have displaced the opera, the oratorio and the classic play. So the average church goer clamors for the popular preacher who preaches an equally popular sermon in a language which the man on the street can understand, and in a form which will entertain rather than edify. Yet withal, the demand for popular preaching is justified. The needs of the hour, the current problems, the characteristics of our time must be taken into account. Itinerant preachers and evangelists, employing popular methods, and preaching in a pleasing, striking and entertaining manner, succeed in reaching that class of people which is often neglected, or, still oftener, refuses to be cared for, by the established churches and their pastors. Whether or not, in order to draw the crowds, we should imitate the pulpit pranks of a Billy Sunday or other barn-

storming evangelists and revivalists, or present the Gospel in some other popular, but perhaps less drastic and dramatic way, to attain the desired result, is a matter we hesitate to decide; however, we shall insist on the demand of popular preaching in its best form.

If some would look with suspicion or prejudice upon the so-called popular preacher, imagining him to be a spineless sort of a creature, ready to comply with every whim of his parishioners, and willing to adopt any fad that comes along, let them bear in mind that this is the extreme, and all extremes are, of course, objectionable. On the other hand, it is better to possess and enjoy popular favor, than to have the ill-will of the congregation to contend with. In fact, a minister has outlived his usefulness in a congregation, and perhaps in the community at large, when he ceases to be popular.

The popular preacher avoids any tendency to adhere to stereotype forms in or out of the pulpit, any stiffness in conduct and bearing, whereby people are led to think that he has a superiority complex, which causes him to hold himself aloof from the "common herd." To be popular means simply, to be, and to remain, at all times in touch with folks, so as to be able to meet their actual spiritual needs, not only from the pulpit, but in private spiritual ministrations as well.

In accordance with the varying spiritual needs of human souls there must be

d) *Variation in preaching.* The subjects may be chosen either according to ecclesiastic seasons, where the church year is observed, or in accordance with congregational and denominational requirements and ordinances, or as individual, congregational, or community needs and conditions may require. There is no need of specifying, for a thousand and one subjects present themselves for choice.

The modern preacher evidently enjoys perfect freedom in the choice of subjects and texts. Even in those churches which prescribe pericopes for every Sunday and festival of the church year, pastors quite frequently choose "free" texts. Evangelical preachers have broken away more and more from the biennial rotation of Gospel and Epistle texts and are using free texts more frequently than a generation or so ago. Years ago the writer was accused by one of his parishioners of not complying with the custom of the Evangelical Church because he did not preach on the "Evangelium" every Sunday.

In choosing sermon subjects much depends on the right choice at the right time. Looking over again the long list of sermon subjects referred to above, we find a regular "pi," a veritable mixtum compositum, sermons preached "in season and out of season" (liter-



ally), topics at Christmas time which would be more appropriate for Easter subjects, timely and untimely, original and borrowed, anything and everything, to fill the time in the pulpit on Sunday and the columns of the newspaper on Monday. Of course, we must bear in mind that these subjects are not the selection of one preacher, nor of preachers of the same denomination. Nevertheless, we find the church year a most useful institution for homiletic reasons. A more uniform sermonizing by all pastors of our church, or any other, having the church year, is made possible, and every phase of church life, and every development of personal religious life is covered. Where the church year is not adhered to the choice of texts and subjects will of necessity be in accordance with the personal ideas of the pastors regarding the "eternal fitness" of things. Just so no real spiritual need goes unnoticed and remains unmet.

It now remains for us to consider just one more point in connection with our subject:

### III. THE MODERN PREACHER DARE NOT LOSE SIGHT OF THE PURPOSE OF GOSPEL PREACHING

This seems to us the weightiest matter of all. Here we have the most fault to find with modern preachers and their problems. There are the behaviorists and the humanists. To make men better, morally, intellectually, to make them happier in the worldly sense of the word, to preach a Gospel of ease and comfort, to regain Paradise lost, change earth to heaven, that is the burden of their testimony. Others stress the practical side of Christianity to the breaking point, as though the purpose of preaching were to make men and women more active church members. Church life is made the equivalent of spirituality. Still others seek to train men for better citizenship here on earth, without a thought of the citizenship which is in heaven. Finally there are those who preach a "soft" Gospel, telling only of the joys and blessings of the Christian religion, but neglecting the subjects of repentance and conversion, for to brighten life and to bring happiness to all men—that is the mission of Gospel preaching. Do they not forget that there can be no true happiness without the painful ordeal of self abasement and no newness of life without regeneration?

Surely Gospel preaching will do all this—will make men better physically, intellectually, morally, socially, will bring happiness, true inward happiness for time and eternity. These are its results if its requirements are met by those who hear and heed it. But the one thing that is needful, upon which all else depends, is the salvation of man's immortal soul.

But salvation is not only transcendental, not only the blissful life of eternity, and the joy of heaven. It pertains to this life as well.

The Christian religion is often accused of "otherworldliness," unjustly. Believing in Jesus we *have* eternal life, here and now. perhaps this is not always clearly emphasized by fundamentalists. On the other hand, the modernist seems to lose sight of the transcendental character of fundamental religion. Therefore, two extremes should be avoided by the modern preacher:

- 1) Modernizing the sermon to such an extent that its spiritual and transcendental character and purpose, man's salvation, is neglected or lost sight of.

- 2) Preaching sermons which dwell on the future life of the soul and neglect the needs of body and soul, of the whole personality, in this life.

Modern preaching, therefore, to be evenly balanced, will have to deal with the Gospel in its two fold relation—to this life, and the life that is to come. That is the standard of Gospel preaching which should not change in any age, no matter how progressive, scientific or enlightened it may be. This standard is therefore binding for the modern preacher, for he, too, has been commissioned by the Lord of the Church and ordained by the Church of Jesus Christ to preach the GOSPEL OF SALVATION.



## SERMON SKETCHES

BY A. BERLEKAMP

May 1

### PRAYING IN JESUS' NAME

John 16: 23 "Whatsoever ye shall ask the Father in my name, he will give it you."

"How wonderful! Jesus gives us a charm to overcome God's reluctance. The phrase 'in Jesus' name' is the Christian's Aladdin's magic lamp." Thus construe our text? No! True prayer fulfills not external but spiritual and moral conditions. Thus not magic. Jesus perfectly knew and fulfilled the necessary conditions of true prayer. We learn from him.

We pray in Jesus' name.

I. When we have Jesus' motives in prayer.

1. Jesus' primary motive was communion with God. Need of companionship. Reciprocal interaction between praying and sense of companionship: each influences the other.

2. Thus Jesus sought to learn God's will: "Thy will, not mine, be done." Did not seek to coerce God to do Jesus' will.

3. Jesus craved spiritual more than material gifts. Cf. petitions in Lord's Prayer. "All these things shall be *added* unto you."

How do our motives check with above? Do we not often seek to persuade a reluctant God to do our will, seeking first "all these *things*," with perhaps the after thought that somehow the Kingdom of God will be added unto us? Such inversion morally impossible.

II. When we have Jesus' spiritual attitude in prayer.

1. Complete trust in God's love, wisdom, power. "Trust is the native air of friendship. A breath of doubt chills and chokes." *S. D. Gordon.*

2. Humility. Parable of Pharisee and Publican reveals Jesus' condemnation of self-righteous pride in prayer.

3. Earnestness. "Sweat as great drops of blood."

4. Steadfastness. Parable of Importunate Widow.

How does our attitude check with above? Do we not often pray doubtfully, self-righteously, luke-warmly, sporadically? Dare we expect affirmative answers to such praying?

III. When we are conscious of Jesus' companionship in prayer.

1. We are assured of Jesus' presence in true prayer: "Where two or three are gathered together in my name, etc." Further, He prays *for* us (John 17), so also *with* us.

2. Consciousness of Jesus' nearness helps us make prayers genuine.

"Lord, what a change within us one short hour  
Spent in Thy presence will avail to make, etc."

—*Archbishop Trench.*

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May 5 (Ascension Day)

CHRIST'S ABIDING COMPANIONSHIP

Matthew 28: 20 "Lo, I am with you alway, even unto the end of the world."

Has Jesus kept His promise?

I. The history of the Christian church witnesses to Christ's abiding companionship.

1. The zeal, courage, power of endurance of the early Christian's not otherwise explainable. Examples: Stephen's vision and death-prayer, Peter's post-Ascension strength contrasted with his pre-Crucifixion weakness, Paul's conversion and subsequent repeated testimonies of Christ's presence.

2. Throughout the centuries since the Apostolic Age Christians have felt Christ's presence. Cite St. Augustine, St. Francis, Thomas à Kempis, Martin Luther, John Wesley, Father Damien, Bishop Thoburn as notable examples representing various centuries, countries, movements, temperaments, creedal positions, etc. All unite on one fundamental conviction: Christ's immediate presence and help. Thus Thoburn's statement: "Whatever success I may have had in India I attribute to the fact that Christ is always nearer to me than this man sitting here next to me."

3. Not only the illustrious but also the obscure have felt Christ's presence. Evident from the growth of the Christian church and the spread of Christian ideals in social life.

II. Where may we look for Christ today?

1. The age of Christian heroes is not past. The in-dwelling Christ constrains them to baptize and teach at home and in foreign lands and to seek to establish Christian ideals in the home, in industry, among races and nations, etc. Cite Jane Addams, Albert Schweitzer, Wilfred Grenfell, etc.

2. The important question is, Is Christ dwelling with you and me? Yes,—if we are observing and teaching others to observe "*all* things whatsoever I have commanded you." Then Christ is "The head of this house, the unseen guest at every table, the silent listener to every conversation." Then we can say with deep conviction, "Lo, Christ is with me always."



May 8

## BEARING WITNESS: AN INESCAPABLE OBLIGATION

John 15: 27 "And ye also shall bear witness, because ye have been with me from the beginning."

All of us bear witness to somebody or something: to good or evil friends, to good or poor training, etc. We cannot escape it.

## I. It is the Christian's duty to bear witness to Christ.

1. It is everyone's duty to witness to the highest truth he knows that others may share in it.

2. In spirit we "have been with Christ from the beginning," i. e., have seen His works, heard His words. Indeed, we have, in a sense, a greater obligation than the early disciples, for we have seen many wonderful works of the Living Christ. The glorious certainty of Christ's supremacy and all-sufficiency we must, nay rather, we want to share.

## II. The Christian's life is his best witness.

1. Let no Christian refuse to confess his Lord (Mt. 10: 32). Need for courageous, outspoken Christians in an agnostic, skeptical, over-cautious age.

2. But Christian conduct is a more effective witness than Christian speech. Pious phrases *may* roll from impious tongue: Pharisees (Mt. 23: 3). The world heeds "Sermons in Shoes" and reads "Living Epistles." Traveler to Cornish miner: "You are a very temperate people here." Reply: "There lived here a man named John Wesley." Memorial tablet to Dr. Geddie, at Anetum, New Hebrides: "When he landed in 1840, there were no Christians here; when he left in 1872, there were no heathen." Fred B. Smith: "We shall not Christianize the world in a million years unless we give up this un-Christian business of war."

3. Your obligation and mine: not self-conscious conduct, neatly calculated by rule of thumb to serve as "example," but a genuine Christian inner life issuing naturally and spontaneously in a Christian outer life.

## III. Christian witnessing embraces our whole life.

1. It is a full-time vocation. Not merely on Sundays, nor while in confirmation class, nor while on Church Council, nor while president of Ladies' Aid, etc. Pathetic self-indictment of those who boast: "Oh, yes, I used to be a regular attendant at church." The worst possible witness is one who retracts his testimony but expects credit for having given it.

2. It is a full-space vocation. Not merely in home community but pagan while away on vacation, nor merely in home while a barbarian in the office, etc.

3. It is a full-relationship vocation. Involves Christian attitudes and conduct toward strangers and foes as well as toward friends; toward other races, classes, creeds; in business, recreation, etc.

Implicated in our witness-bearing is our own individual spiritual welfare and that of all humanity.

#### May 15 (Pentecost)

##### POWER FROM ON HIGH

Acts 1: 8 "Ye shall receive power, after that the Holy Spirit is come upon you."

What a promise! How we crave power, admire the powerful, pity the impotent!

##### I. Our need of power.

1. Knowledge alone, though desirable, is inadequate. "To know the good is to do the good" is a false epigram. Cite specific cases of intelligent and educated people doing wrong. Also: "I know I ought to attend church, but. . ."

2. Power necessary to impel the will actively to seek the good and to resist the evil.

3. All need it, for the conflict of flesh and spirit is universal. St. Paul's confession: "The good that I would I do not."

##### II. The gift of power from on high.

1. There is not sufficient power within individual man nor within humanity apart from God. The fate of naturalistic humanism: the disillusionment and cold despair of a Joseph Wood Krutch or a Bertrand Russell.

2. God comes to man's rescue with power from above. The book of Acts is the book of the Holy Spirit's power in men.

3. But man must prepare for the gift. We get it if we make the proper connections through sincere prayer and earnest seeking to obey God's will.

4. Power need not come in cataclysmic fashion as in sudden conversion. May be a slow and steady appropriation.

##### III. Retaining the power.

1. How pathetic the loss of power exhibited in weakened wills, waning enthusiasms, hauling-down of high ideals, cowardly compromises with evil, complacency. In every annual inventory the pastor can write on certain membership cards: "Exhibits symptoms of fatty degeneration of the soul."

2. St. Paul gives negative and positive words of advice on retaining the power from on high: a) "Quench not the spirit." Keep out the hindrances of sin; avoid short-circuits. b) "Walk



by the spirit." Keep close to God and use up each day's supply of power.

IV. Harnessing the power to life.

1. Mechanical power may be used selfishly and cruelly to destroy life. Our natural anxiety concerning this machine age is its threat to our spiritual values through misuse of mechanical power.

2. The Spirit's power must be used to give men "life more abundant." Use it in every sphere: achieving personal piety, overcoming temptation, enduring personal hardship, striving for social righteousness, building a world in which spiritual values are supreme.

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May 22

"TRUE WORTH IS IN BEING, NOT SEEMING"

I Samuel 16: 7 "Man looketh on the outward appearance, but the Lord looketh on the heart."

"Save the surface and you save all" is good paint advertisement but poor religion. True religion does not traffic in veneers. God's rebuke of Samuel.

I. The fact that "man looketh on the outward appearance" often has serious consequences.

1. Mad attempts to "keep up appearances" perhaps a large factor in present economic depression.

2. Moral penalties: hypocrisy, posing, worry, loss of independence, temptation to steal, etc.

II. The standards of men are not the standards of God.

1. We evaluate men in society by their stature, wealth, culture, popularity, success, cleverness, professional ability, etc.

2. We evaluate our church members by attendance, donations, peacefulness, reasonableness, etc.

3. But the sham of outer respectability has no standing with God who reads the heart. Only the pure in heart shall see God. Jesus condemns Pharisees for not cleansing inside of the cup.

4. The Judgment Day may present us with some startling surprises. "The publicans and harlots go into the Kingdom of God before you."

III. The Christian permits the Holy Spirit to accomplish a thorough spiritual purification in him.

1. "Except a man be born again, he cannot see the Kingdom of God."

2. The pure heart must be kept pure. "Keep thy heart with all diligence, for out of it are the issues of life."

"Purer in heart, O God, help me to be, etc."

May 29

## COMPASSION IN ACTION

Luke 16: 19-31 Parable of the Rich Man and Lazarus.

In the first scene we pity the beggar and detest the rich villain. In the second scene our sense of justice is satisfied: "Serves the rich scoundrel right!" But may we not stand self-condemned?

## I. The sin of Dives.

1. Was it his wealth? No. Was not Abraham a wealthy man? Jesus had no ascetic or class prejudice against wealth. His concern was that it be rightly used.

2. Was it deliberate cruelty? No. He did not drive the beggar away.

3. It was his lack of compassion.

a) He used his wealth for self-display ("purple and fine linen") and for selfish indulgence ("fared sumptuously"). He thought only of himself and his equally "respectable" friends.

b) He saw Lazarus not as a fellow-man entitled to neighborly treatment but as a sort of sub-human derelict cut loose from all human claims.

c) He thus violated the fundamental principle that the strong must bear the burdens of the weak. The very fact of being in need entitles the weak to a claim upon the strong: Parable of Good Samaritan.

## II. Dives and Lazarus in 1932.

1. Scene I of the drama often re-enacted. Recent news item: "Mr. Blank, president of the Blank Corporation, sat on his private yacht and matched \$20-bills against pennies." In an editorial of the same paper: "Unless something is done, thousands of people will starve."

2. But compassion is required not only of wealthy. Church-member to pastor recently: "That sermon of yours on the Rich Man and Lazarus didn't fit our congregation, for we have no wealthy people." He had missed the point that compassion toward the weak is required of *all* who are stronger. Illustration of three attitudes toward the weaker: a) Selfishness. "What I have is mine. What you have is yours. Be satisfied." b) Unscrupulous acquisitiveness. "What I have is mine. What you have is mine if I can take it from you." c) Compassion. "What you have is yours. What I have is yours if you need it."

3. Compassion is more than mere pity or abstract well-wishing. Wealthy countess one cold night wept for poor beggar portrayed on stage. Returned to her coach to find her coachman, whom she had ordered to wait for her, frozen to death. Compassion is active goodness.



4. These days of depression compel the indictment of our whole economic system as incompassionate: "Every man for himself, and the devil take the hindmost." Also compel us to seek ways of helping the weaker without hurting them.

5. Meanwhile, those indigent neighbors of ours, those underfed children on our street, those starving millions in China, etc.—are we as Dives toward them?

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June 5

#### THE TRAGEDY OF GOOD EXCUSES

Luke 14: 16-24 Parable of the Great Supper.

Each of the three invited guests had a "good" excuse for declining. Were not these men engaged in honest pursuits? And was the host's invitation of sufficient importance to allow those pursuits to be temporarily suspended? Then why a tragedy?

##### I. God's generous invitation.

1. God repeatedly represented by Jesus as inviting men to enter the Kingdom. Parables of Lost Sheep, Lost Coin, Prodigal Son, Cruel Vinedressers, present parable.

2. God invites today through Bible, Sacraments, church, promptings of the Holy Spirit, voice of Christian friends. His evidences of love, etc.

##### II. Men's polite refusals.

1. Comparatively few people who refuse are convinced atheists or confirmed criminals.

2. Many people refuse simply because other things seem more important. They do not seek first the Kingdom. First come, as in this parable, interest in daily labor, business speculations, duties of home life, etc. Illustration: Musician held crowd on street corner spell-bound till market-bell rang; then all left but one man. Musician complimented him on having soul above mere merchandise so that market-bell could not draw him away. Man replied he was a bit hard of hearing and had not heard bell and immediately left also.

3. What we have time for reveals what we regard as most important. If a man says, "The church, etc., are good, but I can't find time for them," he betrays his low estimate of them.

##### III. The tragic results of refusals.

1. Shut out from the Kingdom! "None which were bidden shall taste of my supper." Their own refusal shut them out. Does not seem like tragedy to those who "make light of it" (Mt. 22: 5).

2. But this very self-complacency and pre-occupation are tragedy in themselves even apart from their consequences.

June 12

## ACCEPTING CHRIST'S CHALLENGE

Luke 9: 59 "Follow me."

1. Following the supreme leader.

1. Not "Follow a principle, a formula, a sign-post." Such an invitation unappealing.

2. But "Follow *me*." The genius of the Christian faith lies partly in its call to loyalty to a living personality rather than to dead principles.

3. This person is the supreme leader. He has gone before us. No general is greatly respected who commands from the safety of the rear. Christ's pre-eminent leadership in all spheres has remained unimpeachable through the centuries. Following Him is supremely worth-while.

II. Only heroes need apply.

1. "Come unto me . . . and I will give you rest" is followed by "Take my yoke upon you." Luke 9: 57-62 admirably stresses Christ's insistence that only heroes, willing to bear His cross, need apply for membership in His ranks.

2. Contrast navy department's invitation to enlist with Christ's challenge to follow Him. Navy offers glamorous inducements: "Visit foreign countries, see strange sights, get paid for traveling." Jesus challenges: "Men shall revile you and persecute you." "Whosoever killeth you will think he doeth God service." "Whosoever would be my disciple, let him take up his cross and follow me."

3. Are Christ's demands too severe? No. Consider how His disciples grieved Him repeatedly by indolence, selfishness, cowardice. Nor are they too severe today: morally impossible really to follow Jesus without courage, endurance, sacrifice in a world where dishonesty, selfishness, etc., prevail. Examples: A man lost position in dairy because he protested against practice of watering milk. A tenant was ejected by landlord because he voted for new school building which would increase landlord's taxes. We make mistake of teaching children that goodness, honesty, etc., are always rewarded by world; would better teach, "Be good, though you suffer for it."

4. The follower's reward is not wealth, fame, etc., for these may be denied him just because he is a follower, but the inner peace of companionship with Jesus and the satisfaction of being uncompromisingly loyal to the highest.

True disciples march under the ensign of the Cross. "Am I a soldier of the Cross, A follower of the Lamb?, etc."



June 19

## SELF-CRITICISM: A RARE VIRTUE

Romans 2: 1 "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

"The pot called the kettle black" is a proverbial summary of our text. Censuring others is easy and pleasurable but pernicious; judging oneself is difficult and distasteful but morally profitable.

I. Our text forbids not judging but censoriousness.

1. We could not form standards of conduct for our own guidance without honesty judging good and evil in others.

2. Censoriousness, i. e., rash, unjust judgments resulting from an unlovely spirit, is forbidden as inwardly harmful to the censorer and outwardly harmful to the one censured. Thus understand also Christ's: "Judge not" and the saying about the mote and the beam.

II. Our text enjoins honest self-examination and self-criticism.

1. This is not inconsistent with a justifiable self-respect. "Love thy neighbor *as thyself*." Kant's: "Treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as means only." A few people criticize themselves too severely and gain an inferiority complex.

2. Lack of critical self-judgment a common failing. Really difficult even with best intentions, for our motives are complex. But in broad outlines we know whether our motives and attitudes are pure, yet we shield ourselves from unpleasant self-criticism.

3. Selfishness and pride conspire against self-judgment. Unwilling to endure shame of exposure, we come gradually to excuse our weaknesses and vices and to hide them even from ourselves, and become, paradoxically, honest hypocrites. David's honest wrath against the rich man of Nathan's parable an excellent example of this.

4. Our text may be applied to groups as well as individuals: our church, nation, race, culture, etc. Examples: "The Negro is all right in his place." "God has showed his approval of our nation by blessing us above all other nations of the world." "The Anglo-Saxon is destined to rule the world."

5. Through self-criticism comes repentance, God's forgiveness, moral development, merciful judging of others.

June 26

## SAVING THE ENDS OF THE EARTH

Isaiah 45: 22 "Turn unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

I. Our text is challenged by God's competitors.

1. Education sweeps over the world, and some educators declare with almost religious fervor: "Turn unto Education and be ye saved, etc."

2. Thus also inventions, trade and commerce, finance, professional sports, etc.

II. But only God, as revealed in Christ, can really save.

1. By "saved" is to be understood not merely bliss beyond grave but also a being-made-whole in this life, redemption from sin's power.

2. God's above-mentioned competitors for man's allegiance, however valuable, cannot save; indeed, they may increase man's misery if he has not God.

3. Human experience conclusively testifies to God's ability to save.

III. Yet God's competitors can teach God's worshipers the valuable lessons of zeal and whole-hearted loyalty.

1. How far the promoters of the Gospel lag behind the promoters of education, inventions, trade, finance, etc.! Where bankers, scientists, etc., go forth by thousands, Christian missionaries go forth by mere tens! Most nations are "civilized" scores of years before they are Christianized. We are put to shame!

2. Why that pitiful lag? Is it not that secretly we mistakenly value civilization's finery and comforts above spiritual welfare? For example, our reluctance to sacrifice luxuries to contribute to mission work betrays our distorted estimate of values.

3. Once become really convinced that only God, as revealed in Christ, can save, and that it profits us nothing to gain world and lose soul, and Christian missions will take their proper place.

4. Such zeal will involve sacrifice. Our "Let George do it" excuses must cease. Illustration: Mr. Judd, Student Volunteer speaker, was invited to bring mission appeal to a city women's missionary federation. Daughters of the women also present. After the address, the president, who had invited Mr. Judd, objected: "It's all right to make moderate appeals for missions, but you made your plea too strong. Why, you almost persuaded our own daughters to become missionaries!" We must be willing to sacrifice all,—daughters, sons, time, money, self.

Jesus to Peter: "From henceforth, *thou* shalt catch *men*."



## Die Betätigung des christlichen Charakters gegenüber Gott.

Von Prof. Dr. H. G. Grübmacher.

### I.

Ist das Wesen der Religion Verkehrsgemeinschaft Gottes mit den Menschen, so liegt die Aktivität zwar zunächst auf der Seite Gottes, aber sie ruft dann auch eine entsprechende Betätigung des Menschen hervor. Gott redet, der Mensch antwortet. Diese Antwort vollzieht sich am unmittelbarsten im Gebet. **Das Gebet ist die Form der sittlichen Aktivität des christlichen Charakters gegenüber Gott.** Sein Verständnis ist eine der hauptsächlichsten Aufgaben der theologischen Ethik. In ihren verschiedenen Systemen herrscht in der Wahl des Hauptgesichtspunktes bei der Behandlung des Gebetes keine Einheit. Richard Rothe sah in dem Gebet wesentlich nur ein Tugendmittel. Das Gebet soll die sittliche Kraft des Christen immer wieder stärken, indem es ihn mit der Urquelle seines neuen Lebens, Gott, in engste Verbindung setzt. Nach Schleiermacher und Ritschl ist das Gebet das wichtigste Mittel, um dem Menschen die Unterwerfung unter Gottes Vorsehung zu ermöglichen. Schickt diese schweres Leid, so wird es dem Menschen ertragbar durch betende Versenkung; wird ihm ein großes Glück zuteil, so bewahrt ihn ein Dankgebet vor Uebermut. Beide Auffassungsweisen beschreiben durchaus wichtige Folgen und Wirkungen eines echten Gebetes. Es stärkt die aktive Kraft und macht fähig zum Ertragen des von Gott gesandten Schicksales in jeder Form. Aber das Wesen des Gebetes besteht nicht in seinen nachträglichen und indirekten Wirkungen auf den Menschen, sondern in seiner direkten Beziehung auf Gott. Der Erlanger Hofmann hat es darum richtig als die Hauptform des unmittelbar auf Gott gerichteten sittlichen Handelns verstanden, das kühn in die Transzendenz hinübergreift.

Das Gebet ist ein integrierender Bestandteil jeder lebendigen Religion. Es spielt darum eine außerordentliche Rolle in der **Religionsgeschichte**. Friedrich Heiler hat in seiner großen Monographie „Das Gebet“ als innerstes Wesen der Religionsgeschichte verstanden gelehrt. Er zeigt das Bestehen zweier Haupttypen des Gebetes, in denen zwei grundverschiedene Frömmigkeitsrichtungen sich ausleben. Das **mystische Gebet**, das hauptsächlich in den indischen Religionen gepflegt wird, aber in der Mystik aller Zeiten auch in der christlichen wiederkehrt, hat seine Eigenart darin: „Das mystische Beten ist die Hinwendung der von Welt und eigener Leidenschaft losgelösten Seele zu Gott, dem höchsten und einzigen Wert. Von der Meditation steigt der betende Mystiker zu einer wonnevollen Contemplation des höchsten Gutes, bis sich zuletzt die

entzündete Gotteschau in die unendliche Seligkeit der Ekstase verliert, in welche der endliche Mensch untertaucht in der Fülle des unermesslichen Gottes.“ Das **prophetische Gebet** dagegen, das besonders klar bei den großen israelitischen Propheten, bei Jesus, den Aposteln und Reformatoren zum Ausdruck gekommen ist, „ist im Unterschied vom mystischen ein naives Ausschütten des Herzens, schlichte Aussprache der drängenden Not und sehnächtigen Verlangens, Bitte um Erhöhung, Hilfe, Gnade und Heil für sich und die Brüder.“ Nur diese letztere Betätigung ist im strengen Sinn Gebet, d. h. Verkehrsgemeinschaft mit einem persönlichen Gott, während das mystische Gebet richtiger als Kontemplation bezeichnet wird und auch bei einer pantheistischen, ja selbst atheistischen Weltanschauung möglich ist. Diese Grundstruktur des echten Gebetes setzt sich nach Heiler aus drei Elementen zusammen: „Der Glaube an den lebendigen persönlichen Gott, der Glaube an seine reale unmittelbare Präsenz und der dramatische Verkehr, in dem der Mensch auf den als gegenwärtig erlebten Gott trifft.“ Leitet somit schon die allgemeine religionsgeschichtliche Betrachtung — freilich mit Einschluß der biblischen Offenbarungsgeschichte — auf das **wahre Wesen des Gebetes als bewußten direkten Verkehr mit Gott**, so zeigt die außerschristliche Religionsgeschichte besonders deutlich auch die **fittlichen Verkehrungen, denen das Gebet unterliegen kann** und die auch in der Geschichte des christlichen Gebetslebens ihre Spuren hinterlassen haben.

Ist das Gebet in den heidnischen Religionen meist auf das Engste mit dem Opfer verknüpft und tritt es mehrfach wie z. B. im späteren Judentum geradezu an die Stelle des Opfers, so ist es begreiflich, daß man auch dem Gebet den Charakter einer die Gottheit befriedigenden Leistung, eines ihre Güte verdienenden, ja abkaufenden Werkes zugeschrieben hat. Diese Annahme hat dann auf die formale Gestaltung der Gebete eingewirkt. Nicht der freien und spontanen Aussprache, sondern festgeprägten, möglichst langen Formeln, die häufig zu wiederholen sind, wird die besondere Wirkung des Gebetes zugesprochen. Diese Züge der **Verdienstlichkeit**, des **Traditionalismus** und des **Mechanismus** hat das Gebet im Pharisäismus und Talmudismus gewonnen. Nach schroffer sind die im nördlichen Buddhismus in Tibet in Erscheinung getreten. Hier wird eine einzige Gebetsformel: „O du Kleinod in der Lotusblume“ ununterbrochen wiederholt, aber nicht nur von menschlichen Lippen, sondern sie ist auch auf Papierstreifen niedergeschrieben, die von Gebetsmühlen in Bewegung gesetzt werden. Mit der Verderbung des Gebets hängt eine zweite noch schwerere zusammen. **Das Gebet wird zu einem Zaubermittel, zu einer magischen Handlung.** Ihr Wesen besteht darin, daß sich der Mensch eine amfehl-



bare Macht über Gott zutraut. Nur scheinbar ordnet er sich ihm unter, wie es die echte Religion verlangt, in Wirklichkeit will er mit seinem Gebet Gott kommandieren und die Erfüllung seiner Wünsche erzwingen. Diesen magischen Charakter der Gebete beobachtet man besonders bei den primitiven Völkern. Aber auch in einer so vergeistigten Religion wie der brahmanischen schimmert er deutlich hindurch. Bedeutete in ihr Brahma zunächst das menschliche Gebet, so wurde es später zur Bezeichnung der höchsten Gottheit als Ausdruck der Ueberzeugung, daß sich unter das Gebet auch alle Götter beugen müssen.

Wenden wir uns nunmehr dem **Alten und Neuen Testament** zu, so erscheint das Gebet als die spezifische Form der sittlichen Betätigung gegenüber Gott. Die Frommen beten alle. In dem Buch des Alten Testaments, das die persönliche Beziehung der Seele zu Gott schildert, den Psalmen, ist alles Gebet, bald Dank für empfangene Güte, bald Bitte um zukünftige Gaben, aber auch Anbetung und Huldigung gegenüber Gott ohne jeden Wunsch. Der genauere Inhalt dieser Gebete spiegelt die Offenbarungsstufe wieder, auf der sie gebetet wurden. Neben den Bitten um innerliche Güter, wie Vergebung der Sünden und ein neues Herz und einen gewissen Geist, steht auch das Verlangen der Abwehr, ja Rache an den Feinden Gottes und des Volkes. — Im Neuen Testament erscheint **Jesus selbst als Beter** und zwar nicht nur dann und wann, sondern regelmäßig. Lukas 5, 16 berichtet als seine Gewohnheit, daß er sich in die Einsamkeit zurückzog, um anhaltend zu beten. Die entscheidenden Wendepunkte seines Lebens spiegeln sich in seinem Gebet wieder. Im hohenpriesterlichen Gebet faßt er sein Testament für die Welt in einem Gebet an Gott zusammen; in Gethsemane wird es ihm zum Mittel, sich dem Willen des Vaters zum Leiden und Sterben innerlich zu unterwerfen. Auch fast alle seine Worte am Kreuz sind Gebetsworte. So gibt Jesus persönlich ein Vorbild im Beten und außerdem in seiner Lehre besondere Anweisungen zum Gebet. Obwohl er feststellt, daß der Vater schon vor unsern Gebeten weiß, wessen wir bedürfen, verlangt er von seinen Jüngern Gebete und verheißt ihnen Erhörung. Auf die Bitte der Jünger gibt er ihnen als **Beispiel des rechten Betens das Vaterunser** (Lukas 11; Matth. 6, 9). Hier zeigt Jesus den rechten Inhalt, den ein Gebet haben soll. Zuerst hat sich der Mensch auch im Gebet um Gott zu kümmern, um die Heiligung seines Namens, das Geschehen seines Willens, das Kommen seines Reiches. Ist das geschehen, dann hat der Mensch auch ein Recht seine irdische Existenz und die dazu nötigen Mittel von Gott zu erwarten. Bedeutsamer als diese aber ist noch die Erhaltung seines geistlichen Wesens, zu der die Lösung von der Schuld, die Bewahrung vor

Verfuchung und zuletzt die Befreiung von allem Uebel gehört. **Dieses Gebet ist von Jesus als Beispiel, nicht aber als gesetzliche Formel gegeben.** Die älteste christliche Gemeinde hat sich darum nicht ängstlich um seinen Wortlaut gesorgt, wie die verschiedene Ueberlieferung beweist; fehlen doch im Text des Lukas die dritte und die siebente Bitte und ist der lobpreisende Schluß im Urtext der beiden Evangelien nicht vorhanden. Zum rechten christlichen Beten des Vaterunsers gehört darum nicht seine äußerliche Wiederholung, sondern sein Verständnis — wie das aller Gebete — „**im Namen Jesu.**“ In den Abschiedsreden Joh. 16, 21. 24 gibt Jesus seinen Jüngern, die schon seit langem das Vaterunser gebetet hatten, die überraschende Erklärung, daß sie bisher noch niemals in seinem Namen gebetet hätten und dies erst in Zukunft tun würden. **Der Name Jesu ist im biblischen Sinn die Bezeichnung für die vollendete Offenbarung seines Wesens.** Diese aber war in jener Stunde, wo Jesus das Vaterunser gab, noch nicht vollendet; sie ist es erst durch Kreuz und Auferstehung. Jetzt erst ist das Wesen des christlichen Gottes als des Erlösers klar geworden, jetzt erst deutlich, wodurch seine vergebende Herrschaft zustande gekommen ist. Mit diesem Gehalt hat sich alles christliche Beten einschließlich des Vaterunsers zu erfüllen. Aus dem Gebet im Namen Jesu wurde folgerichtig das **Gebet zu Jesus.** Dieses konnte erst einsetzen, als Jesus wieder nach seiner Himmelfahrt in die Sphäre Gottes aufgenommen war. Sobald das geschehen war, begannen einzelne Christen wie der Märtyrer Stephanus, bald aber auch die ganze Gemeinde Jesus im Gebet anzurufen (Apg. 7, 60; 1. Kor. 1, 2; Offb. 5, 8; 22, 20).

Den zahlreichen übrigen Stellen des Neuen Testaments entnehmen wir, daß das christliche Gebet sowohl **Dank** für empfangene Gaben wie **Bitte** um neue Wirkungen Gottes ist. Es kann sich ebenso auf die Bedürfnisse des natürlichen, wie des geistlichen Lebens beziehen. Seine **Erhörung** wird sich jedoch nicht immer in den Formen vollziehen, wie sie der Mensch erwartet. Paulus hatte immer wieder um Befreiung von seinem „Pfahl im Fleisch“ — wohl einer leiblichen Krankheit — gefleht, aber ihm war immer wieder die Antwort geworden, die auch eine Erhörung bedeutete: **Laß dir an meiner Gnade genügen, denn meine Kraft ist in den Schwachen mächtig.** — Wenn 1. Thess. 5, 17 ein ununterbrochenes Beten verlangt wird, so ist darunter nicht eine stete äußere und bewußte Aussprache von Gebeten zu verstehen, sondern ein Zustand steter Gebetsfähigkeit der bei gegebenem Anlaß sofort in einzelne Gebete übergehen kann.

Auf Grund dieser biblischen Aussagen, wie der lebendigen religiösen Erfahrungen, die in den kirchlichen Bekenntnisschriften, aber



auch den persönlichen Werken der Reformatoren enthalten ist, ergibt sich für das christliche Gebet die Wesensbestimmung: **Das Gebet ist die sittliche Hauptform der bewußten und direkten Aktivität des Menschen auf Gott.** Sie dankt zunächst stets für empfangene göttliche Gaben, erbittet aber auch — erhörungsgewiß — neue. Inhalt des Gebetes vermag alles zu werden, was der Entstehung und dem Fortbestand des christlichen Charakters dient in der richtigen Abstufung der Werte für denselben.

## II.

Der sittlich-religiöse Erfolg des Gebetes besteht zunächst für den Menschen in der Erschließung und Zugänglichmachung objektiv schon vorhandener göttlicher Wirklichkeiten für seine Subjektivität. Diese Erkenntnis hat besonders Luther in der Erklärung der drei ersten Bitten des Vaterunser deutlich gemacht. Er stellt hier fest, daß Gottes Name geheiligt, Gottes Wille getan, Gottes Reich kommt „auch ohn unser Gebet.“ Er verwirft damit deutlich die Abhängigmachung Gottes von unserm Gebet. Dieses hat nur den Zweck, daß die göttliche Wirklichkeit auch zu uns komme, sein Wille auch bei uns und durch uns geschehe. So war der Erfolg des Gethsemanegebetes nur der, daß der längst vorhandene Vaterwille, der Erlöser müsse leiden, auch von Jesus persönlich angeeignet und zu seinem eigenen Willen wurde. Das Gebet macht uns fähig schon vorhandenen Gotteswillen uns innerlich anzueignen.

Auf der andern Seite aber ist es auch — nach Schrift und Erfahrung — **Zweck des Gebetes, neue Willensakte Gottes zu erbitten und auf geistlichem wie auf natürlichem Gebiet hervorzu- rufen.** Bestanden die Haupttugenden des christlichen Charakters in Glaube und Liebe, so wird der Beter erwarten, daß ihm Gott durch seine Bitte den Glauben stärke oder ihm auf diesem Weg erst die Kraft gebe, seinen Feind zu lieben. Nicht minder sind die prophetischen Persönlichkeiten der Ueberzeugung, daß menschliches Gebet auch göttliche Einwirkungen im leiblichen Leben hervorrufen könne. Luther hat bei einer schweren Erkrankung Melanchthons Gott solange bestürmt, bis wider alle Erwartung Genesung eintrat und diesen Erfolg auf sein Gebet zurückgeführt. Naive und lebendige Religiosität rechnet mit einer Wechselwirkung zwischen Gott und Mensch. Sie will zwar Gott nicht zwingen, erwartet aber, daß er auf menschliche Anregung ebenso eingeht, wie ein Vater auf die Wünsche seiner Kinder. Aus dieser Ueberzeugung von einer Einwirkung menschlicher Gebete auf Gottes Verhalten ergeben sich allerdings für das verstandesmäßige Denken außerordentliche Schwierigkeiten. Gehört es geradezu zum Wesen Gottes als der Ewige unveränderlich zu sein, so wird bei der Gebetsbeeinflussung mit seiner Veränderlichkeit gerechnet. Weiter erhebt sich die Schwierig-

keit, wie Gott scheinbar auf gegensätzliche Gebete — etwa kriegsführender Völker für den Sieg ihrer Heere — reagieren soll. Demgegenüber wird man entweder bei der Paradoxie, der Unvereinbarkeit der verschiedenen, gleichberechtigten Tatsachen stehen bleiben oder nach einer lösenden spekulativen Formel suchen. Bei dem ersteren Standpunkt kann man auf die allgemeine Spannung zwischen Ewigkeit und Zeit, Sein und Werden verweisen, die trotzdem nebeneinander bestehen. So ist Gott als der Ewige unveränderlich, als der in der Zeit sich Offenbarende veränderlich. Als dem Uebergeschichtlichen kommt Gott unveränderliches Sein zu, als der Geschichtliche geht er in die Geschichte und damit in ein sich veränderndes Werden ein.

Von einem spekulativ metaphysischen Standpunkt aus könnte man behaupten, daß von Gott schon in der Ewigkeit der Zusammenhang seiner Willensbetätigung und der sie hervorruhenden menschlichen Gebete geknüpft ist. **In den göttlichen Weltplan sind vor aller Zeit auch unsre Gebete als wirkende Faktoren aufgenommen.** Wie die Naturgesetze ihre tiefste Begründung nicht in der Folge zeitlicher Ursache und Wirkung haben, sondern in ihrer ewigen Setzung durch Gott, so hat Gott auch den Zusammenhang zwischen unsern Gebeten und seinen Wirkungen in den Plan der Schöpfung und Erlösung von vornherein aufgenommen. — Allein auch solche spekulative Gedanken geben Anlaß zu neuen Bedenken und Fragen und sind zudem kaum geeignet die Lebendigkeit und Unmittelbarkeit des Gebetslebens zu fördern. **Darum wird sich der schlichte christliche Charakter am Besten an die Tatsache halten, daß Gott seine Gebete will und diese auch für das göttliche Verhalten von wirklicher Bedeutung sind.**

### III.

Nach Erledigung der prinzipiellen Fragen über Wesen und Wirkung des Gebetes erheben sich noch einige weitere, die unter ethischem Gesichtspunkt in die **konkrete Gebetspraxis** eingreifen. Ist das Gebet der bewußte Verkehr des Menschen mit Gott, so wird es sich in der Regel in **klare Worte** fassen. Mindestens werden sich im Innern bestimmte Wortbilder gestalten, auch wenn diese bei stillem Gebet nicht zu lauter Aussprache kommen. Im Unterschied zum mystisch-ekstatischen Gebetsstypus zeichnet sich der prophetische dadurch aus, daß er bestimmte Gedanken und ihnen entsprechende Worte vor die göttliche Majestät bringt. Darum widerspricht ihm auch nicht der Gebrauch **bestimmt formulierter Gebete**, wie sie etwa in den Psalmen, dem Vaterunser, der kirchlichen Liturgie und dem Gesangbuch gegeben sind. Es gibt für die Christen aller Zeiten und Orte soviel gemeinsame und wiederkehrende Anliegen, daß der Eine die Gebete des Andern mit innerer Wahrhaftigkeit nachspre-



chen kann. Der einfache Christ lernt sogar erst aus den Gebeten großer prophetischer Persönlichkeiten, was er alles von Gott erbitten darf. Auf der andern Seite bestehen auch **ethische Gefahren in dem einfachen Nachsprechen vorhandener Gebete**. Man hat das Vaterunser einen der größten Märtyrer aller Zeiten genannt, weil es so oft durch gedankenlosen Gebrauch erniedrigt wird. Infolgedessen wird der christliche Charakter seinen Gebeten auch einen persönlichen Inhalt und eine individuelle Form zu geben haben. Das Ideal ist die **Verknüpfung von übernommenem und eigenem Gebet**, etwa die Ausfüllung der entsprechenden Vaterunserbitten mit konkreter Lebensnot und besonderen Versuchungen des Einzelnen.

Für die Praxis erhebt sich die weitere Frage, ob Gebete nur ganz spontan aus dem Innern des Menschen bei besonderen Anlässen hervorberechen sollen oder ob sie auch auf äußere Anregung regelmäßig **zu bestimmter Zeit** zu sprechen sind. Der Muhammadismus kennt täglich fünf wiederkehrende Gebetszeiten; auch für den katholischen Priester und erst recht den Mönch sind sogenannte Sorengebete streng vorgeschrieben. Bei diesen Bestimmungen liegt die Gefahr einer gewissen Mechanisierung nicht fern, und der evangelische Christ wird sich an eine solche Reglementierung nicht unter allen Umständen binden. Andererseits aber ist die Naturordnung, die es Morgen und Abend werden läßt, und die Sitte, die den Menschen zu bestimmter Zeit speisen läßt, doch auch eine Gottesordnung. Sie enthält begründete Motive, Gott in der Frühe um Kraft zur Arbeit, des Abends um Schutz für die Nacht zu bitten, bei Genuß des täglichen Brotes für seinem Empfang zu danken. **Das sittliche Ideal bleibt immer die Verbindung von Freiheit und Festigkeit**. Unterdrückt die Festigkeit die innere Freiheit, dann ist sie kühn zu durchbrechen und auf die Regelmäßigkeit eines äußerlich gewordenen Betens zu verzichten. Entsteht aus der Freiheit eine Vernachlässigung des Verkehrs mit Gott, so können feste Sitten eine wirksame Erinnerung an ihn werden.

War bisher das Gebet als eine individuelle Angelegenheit des einzelnen Christen verstanden, so wird es doch auch zu einer **sozialen Betätigung**. Die Familie findet sich beim häuslichen Tischgebet zusammen, das Volk eint sich bei großen Entscheidungen — etwa bei Beginn von Krieg und Frieden — im Gebet. Vor allem aber sind Gebete ein Hauptbestandteil des christlichen Gemeindegottesdienstes, der hier nur unter ethischen, aber nicht liturgischen Gesichtspunkten interessiert. **Bei gemeinschaftlichen Gebeten werden feste Formeln zu bevorzugen sein**. Schon der erste Clemens-Brief bietet in seinen Schlußkapiteln ein allgemeines Kirchengebet und alle großen Kirchen haben seitdem in der Regel feste Formulare in ihren Gottesdiensten gebraucht. Diese bringen gewiß — beson-

ders bei öfterer Wiederholung — die Gefahr mit sich, daß die Hörer ermüden und nicht innerlich mitbeten. Hier kann eine Abwechslung und Verwendung des reichen Gebetschatzes der Kirche Abhilfe schaffen. Bei ganz besonderen Anlässen mag auch ein freies Gebet an die Stelle treten. **Gegen die absolut freien Gebete**, die einzelne christlichen Gemeinschaften zum Prinzip erhoben haben, **bestehen dagegen große ethische Bedenken**. Jene gewinnen nicht selten einen so individuellen Charakter, daß die Hörer die Bitten nicht als die ihren zu empfinden vermögen, während die sie bewegenden Räte übergangen sind. Vor allen Dingen aber kann das freie Gebet, gerade wenn die Absicht besteht, möglichst „erhörlich“ zu beten, gekünstelte und unerfreuliche Züge annehmen. Quantität tritt an die Stelle der Qualität, Länge ersetzt Tiefe. Ja es kann sogar natürliche Eitelkeit und menschliche Rhetorik im Gebet glänzen wollen, und es dadurch als die höchste Form des Verkehrs mit Gott entweihen.



## Goethe und sein Verhältniß zum Christentum.

Zu seinem hundertjährigen Todestag  
am 22. März 1832.

Dr. C. Schieler.

Unter den unzähligen Abhandlungen, die über Goethes, des großen deutschen Dichterfürsten, Leben und Dichten zur Feier seines hundertjährigen Todestages geschrieben und gedruckt werden, darf eine solche über sein Verhältniß zum Christentum nicht fehlen. Auch darüber ist schon sehr viel geredet und geschrieben worden. Ganz erklärlich! Ist es doch für einen jeden Christen eine Frage von nicht geringer Bedeutung: wie stellte sich unser größter Dichter, dessen Werke unter allen zivilisierten Nationen der Erde verbreitet sind, zum Christentum, zum Glauben an Gott, an Jesus Christus, sein Evangelium und Kirche? Aber die Ansichten hierüber gehen weit auseinander. Manche wollen diese Fragen nur aus Aeußerungen des Dichters beantworten, die in seinen vielen Werken, poetischer und prosaischer Natur, zerstreut sich finden. Dadurch konnten sie nicht zu einem der Wahrheit entsprechenden Urtheil kommen. Eine viel wichtigere Quelle hierfür sind die Briefe des Dichters, insbesondere seine Gespräche mit vertrauten Freunden, geistreichen, strebenden Männern und Frauen seiner Tage. In Briefen an vertraute Personen und in Unterhaltung mit solchen gibt der Mensch seine innerste Gedankenwelt zwanglos kund. Beide Quellen müssen wir vereinigen, des Dichters Aeußerungen über die höchsten Fragen des Lebens objektiv betrachten, von des Dichters und nicht von unserm Standpunkt aus sie erfassen, um zu einem richtigen Urtheil zu gelangen. Es ist ja ganz natürlich: die Kirchlichen möchten doch nicht einen solchen Geisteshelden verlieren, und die Unkirchlichen frohlocken, einen solchen Zeugen ihrer Gesinnung zu haben; die Pantheisten spinozaischer Richtung erklären freudigen Stolzes voll: er gehörte zu uns, und Atheisten wollen ihn als Gesinnungsgegnossen reklamieren. Er war ein Heide, wie wir sind, rufen sie, obgleich getauft und im Christentum erzogen, in christlicher Atmosphäre, in christlichem Haus. Gehen wir näher darauf ein!

Man darf sagen, daß die Beantwortung unsrer Frage: „In welchem Verhältniß stand Goethe zum Christentum“ bis in unsere Tage mit einer gewissen Leidenschaft behandelt wurde. Auf der einen Seite sind es die aufrichtigen und entschiedenen Bekenner des Christentums, die sich aber in zwei Fraktionen spalten: die einen sehen in Goethe nichts als Heiden, in seinen Werken nichts als Heidentum, in der Beschäftigung mit seinen Dichtungen und der Liebe zu denselben nichts als heidnischen, und, was mehr ist, widerchristlichen Kultus des Genius; die andern wollen den großen

Dichter der Nation, mit dem sie sich durch tausend geistige Bande verknüpft, mit dem sie sich in wesentlichen geistigen Momenten **Eins** fühlen, nicht preisgeben und bemühen sich angelegentlichst und ängstlichst, sein Christentum zu retten. Stellen, Ausdrücke und Worte sucht man aus seinen Werken und Briefen zusammen, in denen von Gott, von Christus und dem Christentum die Rede ist, oder auch nur ein entfernter Anklang vorhanden ist, um einen sozusagen juristisch dokumentierten Beweis dafür zu führen: Goethe war doch ein Christ. — Auf der andern Seite befinden sich recht viele, solche, die dem historischen, zumal dem kirchlichen Christentum fremd geworden sind, sei es nun, daß ihnen das Christentum, wenn auch nicht in der **Tat**, doch noch als **Lehre** etwas gilt, oder daß sie scharfsinnig, mutig und ehrlich genug gewesen sind, den angefangenen Prozeß bis zu Ende durchzudenken, mithin auch die Lehre des Christentums im modernen Bewußtsein für aufgehoben zu erklären, die Religion in die Anthropologie zu verweisen und die Politik als ihre Religion zu bekennen. Diese beiden Klassen unsrer Mitmenschen berufen sich fast sämtlich auf die größten Geister des Jahrhunderts, auf Goethe und Schiller, als ihre Autoritäten, daß es mit dem positiven Christentum nichts sei, daß aber die **allgemeine Religion**, das sogenannte Wesen dessen, was sie für Christentum halten (Gott, Tugend und Unsterblichkeit) bei Goethe und etwas mehr bei Schiller in reicher Fülle zu finden sei; Goethe habe sich ja im Pantheismus wohlfühlt. Es wäre nun vergebliche Mühe, sich mit denjenigen der letzten und auch der ersten Klasse auseinanderzusetzen. Tatsache ist es, und diese wollen wir betonen, daß eine **Dissonanz** zwischen dem Christentum, und nicht bloß dem kirchlichen, und unsern großen Dichter vorhanden ist. Diese Tatsache mag uns als treuen, überzeugten Anhängern und Dienern des Christentums unlieb sein, hinwegzuleugnen ist sie nicht; man mag auch recht zahlreiche Stellen aus den Werken und Briefen und Gesprächen des Dichters zusammentragen, in welchen Hochachtung und Verehrung für Christus und sein Evangelium zum Ausdruck kommen, andre Stellen schwächen bedenklich ab oder widersprechen. Ein deutscher Professor, und wie es scheint ein Goethekenner, hat in neuester Zeit viele Aussprüche Goethes zusammengetragen, um zu beweisen, daß es mit des Dichters christlicher Gesinnung schlecht bestellt gewesen sei. Ein Jesuit (Baumgarten), Literaturhistoriker im Nebenberuf, stellt Goethe als waschechten Heiden dar und alle Freunde und Gönner der „Gesellschaft Jesu“ oder Jesuiten sagen dazu Ja und Amen und warnen vor dem „alten Heiden von Weimar“; seine Schriften seien Gift für die Jugend usw. Vor einigen Jahren wallfahrtete eine kleine auserwählte Gesellschaft, kommend von dem Monistenkongreß in Hamburg, zu ihrem gefeierten, ver-



götterten Oberhaupt, dem Professor Hädel in Jena, der neben dem „Dichterphilosophen“ Nietzsche der gehässigste Feind Jesu und des Christentums war (siehe seine „Welträtzel“). Sie legten ihm die Frage vor, ob er denn ganz ohne Religion und Gegner jeglicher Religion sei. Der Gelehrte antwortete: So ganz ohne Religion könne er doch nicht sein, er huldige der Religion Goethes: Natur ist Gott, Gott-Natur! So erzählte mir ein Teilnehmer.

Sehr beachtenswert und für den Widerstreit der Meinungen in diesem Punkt scheinen mir folgende Auslassungen des Literaturhistorikers Vilmar zu sein. „Fragen wir,“ schreibt er, „ob nicht trotz der Stürme, welche die Oberfläche bewegen und in unruhigen Wogen auf und niedertreiben, dennoch etwa in der Tiefe des Elements, wohin das stumme Auge nicht reicht, eine Ruhe und Stille herrsche, welcher die Stürme der Zeit nichts anzuhaben vermochten; fragen wir, ob die aus der Tiefe herausgewachsene Dichterblüte gleich der Wasserlilie, die von den Wellen hin- und hergeschaukelt wird, nicht auch nur von mancherlei Gedankenwogen und Gedankenstürmen auf- und niedergetrieben werde, mit ihren Wurzeln aber festgewachsen sei auf dem ewigen Grund, der gelegt ist, ehe denn der Welt Grund gelegt war? Fester gewachsen, tiefer gewurzelt als die schwankende Blüte, die ihr Haupt kaum über Wasser zu halten vermag, selbst sich bewußt war? Fragen wir, ob wir nicht, die wir selber hin- und hergeschleudert werden auf der Oberfläche des Zeitmeeres, an dem Schaft dieser aus der Tiefe aufgestiegenen Lilie hinabgleitend, selber zu dem Grund gelangen können, auf dem wir festen Fuß zu fassen vermögen, und ob wir nicht vielleicht alsdann an den Wurzeln der Pflanze die Perle finden, welche köstlicher ist als alle Schätze, die in den Schiffen und Schifflein hin und her geführt werden über die unsichere Woge? Könnten diese Fragen bejaht werden, dann wäre der kleine Streit abgetan, der mit einzelnen Zitaten und Stellen und Worten geführt wird, und für immer vorbei: die Parteien wären zwar nicht vereinigt, aber geschieden. Und ich glaube, daß diese Fragen bejaht werden können, ich glaube, daß sie bejaht werden müssen.“ Wer hat aber diesen inneren Prozeß des Werdens und Vergehens in seinem geistigen Leben und Streben noch nicht erfahren? Warum sollte nicht bei einem Goethe, der doch bei all seiner überragenden Geistesgröße Mensch gewesen, dies der Fall gewesen sein?

Auch sollte man nicht vergessen, daß Goethe ein Abbild der Welt, daß er Welt ist, in biblischem Sinn gemeint, ist Welt und bleibt Welt. Als er einst (1772) bei einem Diner zu Coblenz zwischen dem frommen Pastor Lavater und Basedow, einem Freund, saß, erklärte Lavater einem Freund die Geheimnisse der Offenbarung Johannis und Basedow suchte einem Tanzmeister zu be-

weisen, daß die Kindertaufe sich nicht mehr für unsre Zeiten ziemt; da sagte Goethe:

„Prophete rechts, Prophete links  
Das Weltkind in der Mitten“ —

und verzehrte ganz behaglich einen Rheinsalm und darnach einen Sahn.

Ein Weltkind, ein von Gott hochbegabtes Weltkind war er und wäre er es nicht gewesen, so hätte er in der Literatur nicht das geleistet, was er geschaffen, und das setzte nicht bloß dazumal und einige Zeit nach seinem Tod die gebildete Welt in Staunen, es erregt noch jetzt, hundert Jahre nach seinem Tod die Bewunderung nicht etwa bloß eines engeren Kreises gelehrter Leute, nein, man darf sagen: der Welt. Kann ein solches Weltkind nicht auch ein Christ sein? Wir finden zahlreiche, überraschend erfreuliche Aussprüche von ihm über das Christentum, über die Bibel, über Gott, aber man darf nicht allzugünstige Schlüsse aus denselben herauspressen. Das war indessen Goethes Natur: er gab nur dem in seinen Schriften und Gesprächen Ausdruck, was ihn im Innern bewegte. Mit Lavater verband ihn einige Zeit innige Freundschaft; er nannte ihn lieber Bruder, bat ihn um Gebet, daß Gott ihn beschützen möge. Da schrieb er (29. September 1779): „Ich bin ein sehr irdischer Mensch; mir ist das Gleichnis vom ungerechten Hausvater, vom verlorenen Sohn, vom Säemann, von der Perle, vom Groschen usw. göttlicher (wenn je was Göttliches da sein soll) als die sieben Botschafter, Leuchter, Hörner, Siegel, Sterne und Wehe (anspielend auf die Offenbarung). Ich denke auch aus der Wahrheit zu sein, aber aus der Wahrheit der fünf Sinne, und Gott habe Geduld mit mir, wie bisher.“ Bezeichnend ist auch, daß seine anfangs so warme Freundschaft mit Lavater mehr und mehr erkaltete je mehr er sich dem Christentum entfremdete. Es konnte in Goethe ein Zwiespalt mit dem Christentum sein, eine Erkaltung, Entfremdung, aber nie eine Feindschaft oder auch nur Geringsachtung. Das Psychische ist seine Sphäre, das Naturhafte, der Mensch mit seinem Walten und Weben, Fehlen und Fallen, Schwachheit und Stärke, Lust und Leid. Sünde, Reue und Schuld weiß er ergreifend zu schildern. „Und ihr werdet sein wie Gott und wissen, was gut und böse ist,“ — und er wußte es. Auch bei ihm ist der Tod der Sünde Sold.

„Ach, ich bin des Treibens müde!  
Was soll all der Schmerz und Lust!  
Süßer Friede,  
Komm, ach komm in meine Brust!“

Ist wohl ein weltlicher Dichter je so nahe an die Schwelle des göttlichen Heiligtum getreten und hat so tiefe Blicke hinein



getan? Aber über die Schwelle trat er nicht. „Ihn schreckte die Forderung.“

„Was sucht ihr, mächtig und gelind,  
Ihr Himmelstöne, mich am Staube?  
Klingt dort umher, wo weiche Menschen sind.  
Die Botschaft hör ich wohl, allein mir fehlt der Glaube;  
Das Wunder ist des Glaubens liebstes Kind.  
Zu jenen Sphären wag ich nicht zu streben,  
Woher die holde Nachricht tönt . . . .“

(Aus Faust I, da er die Osterglocken die Auferstehung des Herrn verkünden hörte.)

Und wieder heißt es:

„Aus dieser Erde quillen meine Freuden,  
Und diese Sonne scheint meinen Leiden;  
Kann ich mich erst von ihnen scheiden,  
Dann mag, was will und kann geschehn  
Davon will ich nichts weiter hören,  
Ob man auch künftig haßt und liebt  
Und ob es auch in jenen Sphären  
Ein Oben und ein Unten gibt.“

Und überblicken wir den Lebensgang Goethes, so finden wir in demselben gar manche Züge und Episoden, die „menschlich, allzu menschlich“ sind, vieles, das des Großen unwürdig ist, wie er immer neue Herzen bestricken und verlassen, immer neue Bande knüpfen und lösen konnte. Ja, wenn wir Goethe mehrmals geradezu der guten Sitte Hohn sprechen (man denke an seine Ehe!) und in einer Weise sich gehen lassen sehen, die er selber Niederlichkeit nennt, erregt es noch Staunen, wenn wir in seinen Epigrammen Aussprüchen begegnen, die lästerlich klingen, und wenn er sich dem frommen Lavater gegenüber wiederholt als „dezidiierter Nichtchrist“ bezeichnet? Was er Faust bekennen läßt, ist sein eignes Bekenntnis:

„Zwei Seelen wohnen, ach! in meiner Brust,  
Die eine will sich von der andern trennen;  
Die eine hält, in derber Liebeslust,  
Sich an die Welt, mit klammernden Organen;  
Die andre hebt gewaltsam sich vom Dust  
Zu den Gefilden hoher Ähnen.“

Nach diesen mehr allgemeinen Erörterungen wollen wir

#### Äußerungen Goethes

in den Bereich unsrer Betrachtung ziehen.

Was zuerst die **Gottesvorstellung Goethes** betrifft, so ist vor allen zu beachten, daß er den **rein individuellen Charakter** einer solchen Vorstellung scharf betont:

„Wie einer ist, so ist sein Gott;  
Darum ward Gott so oft zum Spott.“ (Gedichte.)

„Im Innern ist ein Universum auch,  
Daher der Völker löblicher Gebrauch,  
Daß jeglicher das Beste, was er kennt,  
Er Gott, ja seinen Gott benennt,  
Ihm Himmel und Erden übergibt,  
Ihn fürchtet und womöglich liebt.“ (Gedichte.)

Es war aber der Natur und Denkweise des Dichters entsprechend, daß er weniger auf das Wesen als auf die Lebensäußerungen, „die Manifestationen“ der Gottheit sein Augenmerk richtete. Er sagt: „Vom Absoluten in theoretischem Sinn wag ich nicht zu reden; behaupten darf ich aber, daß wer es in der Erscheinung anerkannt und immer im Auge behalten hat, sehr großen Gewinn davon erfahren wird“ (Sprüche). Und darum urteilt er auch: „Ich glaube einen Gott; dies ist ein schönes, löbliches Wort; aber Gott anerkennen, wo und wie er sich offenbare, das ist eigentlich die Seligkeit auf Erden“ (Sprüche). Ein herrliches Bekenntnis Gottes hat er in den Versen ausgedrückt:

„Im Namen dessen, der sich selbst erschuf,  
Von Ewigkeit in schaffendem Beruf;  
In seinem Namen, der den Glauben schafft,  
Vertrauen, Liebe, Tätigkeit und Kraft;  
In jenes Namen, der so oft genannt,  
Dem Wesen nach blieb immer unbekannt:  
Soweit das Ohr, soweit das Auge reicht,  
Du findest nur Bekanntes, das ihm gleicht,  
Und deines Geistes höchster Feuerflug,  
Hat schon am Gleichnis, hat am Bild genug.“  
(Gedichte.)

Die „Doppelingredienzen des Universums,“ Geist und Materie, werden ihm „Stellvertreter Gottes.“ (An Knebel, 8. April 1812.) Ueber Gott selbst wird, außer dem Schaffen, das von Ewigkeit ihm zugeschrieben wird, nichts ausgesagt. Auf das Wirken kommt es ihm an, nicht auf das Sein. Sehr offen schreibt Goethe (an Jakobi, 6. Januar 1813): „Ich für mich kann bei den mannigfaltigen Richtungen meines Wesens nicht an einer Denkweise genug haben; als Dichter und Künstler bin ich Polytheist, Pantheist dagegen als Naturforscher, und eines so entschieden als das andre. Bedarf ich eines Gottes für meine Persönlichkeit als sittlicher Mensch, so ist dafür auch schon gesorgt.“

Kann man, darf man aus dieser freimütigen Erklärung ableiten, Goethe sei ein Pantheist, ein Spinozist, gewesen? Nur Vor-



eingenommenheit kann dies behaupten. Goethes Gottesvorstellung hat nichts mit Pantheismus zu tun, welchen er selber nur als Naturforscher sich zuschreibt und mit dem man ungerechtfertigter Weise so oft die Gesamtheit Goethischer Weltanschauung hat identifizieren wollen. „Aber selbst jene pantheistische Vorstellung, welche Gott nicht als Persönlichkeit der Natur gegenüberstellt, sondern ihn in derselben leben und wirken läßt, ist, wo sie bei Goethe sich findet, nicht eine derartige, daß sie zu den Postulaten des Individuums als des ‚sittlichen Menschen‘ in Widerspruch träte; denn die von Gott erfüllte Natur wird in ihrer Gesamtheit aufgefaßt als bestimmt der sittlichen Entwicklung dienstbar zu sein.“ (Otto Harnack.) Es ist von großem Interesse, daß Goethe den § 86 der „Kritik der Urteilskraft,“ in dem Kant seine Gottesvorstellung in der Form des Postulates entwickelt, in seinem Exemplar mit der handschriftlichen Randnote „Optime“ versehen hat. Daß Goethe eine persönliche Gottesvorstellung geglaubt hat, ergibt sich unzweifelhaft daraus, daß er den in der Natur wirkamen Gott zugleich als die höchste Vernunft gedacht hat: „Ich frage nicht, ob dieses höchste Wesen Verstand und Vernunft habe, sondern ich fühle, es ist der Verstand, die Vernunft selber. Alle Wesen sind davon durchdrungen, und der Mensch hat davon so viel, daß er Teile des Höchsten erkennen kann.“ (Mit Eckermann, 23. Februar 1831.) Das Walten dieses höchsten Wesens empfindet er als fortwährende Äußerung der höchsten Liebe. In ergreifenden Versen hat er dies durch den „pater profundus“ im Schlußakt des Faust ausgedrückt:

„Sind Liebesboten, sie verkünden,  
 Was ewig schaffend uns umwallt.  
 Mein Innres mög es auch entzünden,  
 Wo sich der Geist, verworren, kalt,  
 Verquält in stumpfer Sinne Schranken,  
 Scharf angeschloßnem Ketten Schmerz.  
 O Gott! beschwichtige die Gedanken,  
 Erleuchte mein bedürftig Herz!“

Wenn Goethe nun einmal sich selbst einen Heiden nennt („du bist übler dran als wir Heiden“) oder auch Atheisten („ich halte mich fest und fester an die Gottesverehrung des Atheisten — Spinoza — und überlasse euch alles was ihr Religion heißt und heißen müßt“), so gehören solche Äußerungen einer früheren Periode an, sind beeinflusst von besonderen Stimmungen und Erlebnissen; auch Goethe mußte durch die Schule des Lebens gehen und ein Ergebnis war, daß seine Stellung zu Gott und dem Christentum klarer, bestimmter, inniger wurde; die religiös-christlichen Eindrücke seiner Jugendzeit, verdunkelt und zurückgedrängt durch Erfolge in der Welt, lebten wieder auf, wurden verklärt. Der

Goethe in der Epoche seiner Vollendung war, was sein Geistesleben betrifft, doch ein anderer als der Goethe in den Jahren der Entwicklung, wie es bei den meisten geistig strebenden Menschen der Fall ist.

Was dachte Goethe von Jesus Christus? Diese Frage müssen wir noch beantworten. In der Person Jesu Christi verehrte er **die göttliche Offenbarung des höchsten Prinzips der Sittlichkeit.** „Sobald man die reine Liebe und Lehre Jesu, sowie sie ist, wird begriffen und in sich eingelebt haben, so wird man sich als Mensch groß und frei fühlen.“ — „Fragt man mich, ob es in meiner Natur sei, ihm anbetende Verehrung zu erweisen, so sage ich: ‚Durchaus‘.“ (Mit Eckermann, 1. April 1827 und 11. März 1832.) Die Wirksamkeit Christi schildert er mit den Worten: „Indem er das Niedere zu sich heraufzieht, indem er die Unwissenden, die Armen, die Kranken seiner Weisheit, seines Reichthums, seiner Kraft theilhaftig werden läßt und sich deshalb ihnen gleich zu stellen scheint, so verleugnet er doch auf der andern Seite nicht seinen göttlichen Ursprung; er wagt sich Gott gleich zu stellen, ja, sich selbst für Gott zu erklären.“ (Wanderjahre 24.) Die christliche Religion ist in der Person Jesu „göttlich verkörpert“ (Ebenda), die „Höheit“ der Person Christi ist „so göttlicher Art, wie das Göttliche nur je auf Erden erschienen ist.“ (Mit Eckermann a. a. O.) Metaphysische Bestimmungen über die göttliche und menschliche Natur Jesu mußten der rein auf das Praktische gerichteten Denkweise Goethes völlig fern liegen. Auch dem Leiden Christi zollte er gebührende Hochachtung und Verehrung.

Hochbejahrt sagte er zu Eckermann: „Ist ein wirkliches Bedürfnis zu einer großen Reform in einem Volk vorhanden, so ist Gott mit ihm, und sie gelingt. Er war sichtbar mit Christus und seinen ersten Anhängern, denn die Erscheinung der neuen Lehre der Liebe war den Völkern ein Bedürfnis; er war ebenso sichtbar mit Luther, denn die Reinigung jener durch Pfaffentum verunstalteten Lehre war es nicht weniger.“ Darum die Zuversicht: „Mag die geistige Kultur nur immer fortschreiten, die Naturwissenschaft in immer breitere Ausdehnung und Tiefe wachsen und der menschliche Geist sich erweitern, wie er will, über die Höheit und sittliche Kultur des Christentums, wie es in den Evangelien schimmert, wird er nicht hinauskommen.“ (Ein wahrhaft prophetisches Wort! Auch in unserm Jahrhundert der Naturwissenschaft und Technik hat es noch seine volle Bedeutung.) Daher zollt er der **reformatorischen Energie der christlichen Religion** volle Anerkennung. „Der christlichen Religion gebührt das größte Lob, da sie ihren reinen göttlichen Ursprung immerfort dadurch betätigt, daß nach den größten Verirrungen, in welche sie der dunkle Mensch hineinzog, ehe man



es sich versteht, sie sich in ihrer ersten Lieblichkeit als Mission, als Hausgenossin und Bruderschaft zur Erquickung des menschlichen Bedürfnisses immer wieder hervortut."

Als einen Christen bekannte er sich selbst offen denen gegenüber, die ihn einen Heiden nannten (mit Eckermann, 4. Februar 1829); wie er aber den Gegensatz zwischen Heiden und Christen faßte, bezeugt sein Wort: „Christen gibt es unter den Heiden, die Stoiker; Heiden unter den Christen — die Lebemenschen.“ (Aphorismen.)

Der Bibel zollte er vollste Hochschätzung. „Deshalb ist die Bibel ein ewig wirksames Buch, weil, solange die Welt steht, niemand auftreten und sagen wird: ‚Ich begreife es im Ganzen und verstehe es im Einzelnen.‘ Wir aber sagen bescheiden: im Ganzen ist es ehrwürdig und im Einzelnen anwendbar.“ (Sprüche, Nr. 294.) „Jene große Verehrung, welche der Bibel von vielen Völkern und Geschlechtern der Erde gewidmet wird, verdankt sie ihrem innern Wert.“ — „Ich bin überzeugt, daß die Bibel immer schöner wird, je mehr man sie versteht; d. h. je mehr man einsieht und anschaut, daß jedes Wort, das wir allgemein auffassen und im besonderen auf uns anwenden, nach gewissen Umständen, nach Orts- und Zeitverhältnissen einen eignen, besonderen, unmittelbar individuellen Bezug gehabt hat.“ (Sprüche, Nr. 467.)

In diesen und vielen andern Äußerungen drückt Goethe seine Hochschätzung der Bibel aus. Aber jede kritische Betrachtungsweise, jede Scheidung des Echten und Unechten, Geschehenen oder Erdichteten lehnte er entschieden ab, da dadurch nur an dem Wert der Bibel gerüttelt wird. „Wenn die vernichtende Kritik irgend schädlich ist, so ist sie es in Religionsachen; denn hierbei beruht alles auf dem Glauben, zu welchem man nicht mehr zurückkehren kann, wenn man ihn einmal verloren hat.“ (Mit Eckermann, 1. Februar 1827.) Echt und unecht, meinte er, seien bei Dingen der Bibel wunderliche Fragen. Es komme nicht darauf an, ob das Ueberlieferte Geschehenem durchaus entspreche, sondern darauf, daß es heute unsrer höchsten Entwicklung diene. In diesem Sinn nannte er vor allem **die Evangelien durchaus echt**; denn in ihnen schimmere und leuchte die sittliche Kultur des Christentums; in ihnen sei der Abglanz einer Hoheit göttlichster Art wirksam, welcher von der Person Christi ausging. (Mit Eckermann, 11. März 1832, elf Tage vor seinem Tod.)

Der Kirche, wenigstens in ihrer Äußerlichkeit, ist er immer fremd geblieben. Aber sie ist ihm eine wohlthätige Vermittlerin, „damit allen geholfen werde und damit vielen wohl werde.“ (Mit Eckermann a. a. O.) Die Kirche werde als ein notwendiges, wenn auch in ewiger Umwandlung begriffenes Institut dauern, „so lange

schwache menschliche Wesen fein werden.“ Sein Zorn richtet sich aber gegen jedes hierarchische Wesen, gegen Priester, die den Menschen durch unerreichbare Forderungen verwirren, gegen die Pracht und den Reichtum, der in der römischen Kirche sich breit mache. „Was sollte auch ein armes christliches Gemeindeglied von der fürstlichen Pracht eines reich dotierten Bischofs denken, wenn es dagegen in den Evangelien die Armut und Dürftigkeit Christi sieht, der mit seinen Jüngern zu Fuß ging, während der fürstliche Bischof in einer von sechs Pferden gezogenen Karosse einherbraust.“ (Mit Eckermann, 11. März 1832.)

Hier muß ich leider abbrechen. Noch sehr viel wäre zu besprechen, um Goethe in seinem Verhältnis zum Christentum gebührend zu schildern. Es war mein Bestreben, besonders im zweiten Teil, Goethe selber reden zu lassen. Um den Dichtersfürsten recht zu beurteilen, darf man nicht übersehen, daß gerade im beständigen Fortschreiten, in beständiger Bearbeitung neuer Eindrücke und Erfahrungen, in beständig neuer Gestaltung der Ergebnisse sich die Größe seines Geistes bewährte.



## Professor Karl Barth und die evangelische Kirche.

Von R. Barfau.

An ihren Früchten sollt ihr sie erkennen. Diese Anweisung Christi hat auch jetzt noch Gültigkeit. Sie gilt auch gegenüber Professor Barth und seiner Theologie. Welche Früchte diese Theologie auf dem weiten Gebiet der evangelischen Kirche und ihrer theologischen Wissenschaft bringen wird, das läßt sich jetzt noch nicht erkennen; aber wohlberechtigt ist die Frage nach ihren Früchten in dem engeren Kreise, in dem sie entstanden ist, nämlich in der evangelischen Landeskirche. Eine Antwort auf diese Frage geben die drei Vorträge, in denen nachfolgend die Rede sein soll.

### 1.

Den ersten Vortrag hat Professor Barth am 31. Januar 1931 in Berlin gehalten und ihn im folgenden Monat in Bremen und Hamburg wiederholt. Er gibt ihm die Überschrift: „Die Not der evangelischen Kirche.“ Er führt darin aus, daß die Not der evangelischen Kirche eine doppelte sei. Die eine liege im Wesen der Kirche und enthalte zugleich ihre Herrlichkeit. Es sei Pflicht, dieser Not zu bejahen und mitzufragen, sonst aber nichts, alles Weitere sei vom Nebel. Die andre Not sei die Not ihrer heutigen Existenz. Dieser Not gegenüber sei Protest am Platz. Beide Arten von Not hängen unter sich zusammen; wenn die erste verleugnet wird, tritt die zweite ein.

Es folgt dann eine Schilderung der gegenwärtigen kirchlichen Wesensnot. Sie besteht darin, daß die evangelische Kirche die Kirche unter dem Kreuz ist. Sie ist nicht durch menschlichen Willensschluß gegründet worden, sondern sie war nach Gottes Ratsschluß da, als die Reformatoren von der Kirche ausgeschlossen, sich mit dem Heiligtum der Kirche, dem gekreuzigten Christus, außerhalb der Kirche befanden. Als Kirche unter dem Kreuz ist sie seitdem als Kirche in Not in die Erscheinung getreten. Als solche weiß sie, daß es allein der Entscheidung Gottes anheim gegeben ist, ob sie die wirkliche Kirche ist. Sie muß verharren bei dem erniedrigten Christus; sie kann nur Gott dienen, sie hat keine menschlichen Ziele. Sie kann aber auch Gott nur dienen wollen, sie muß alles Tun schließlich ihm überlassen. Sie darf auch das Ziel ihrer sichtbaren Einheit niemals gefunden zu haben meinen, sie darf nur Zeichen aufrichten auf dem Weg zu diesem Ziel. Solche Zeichen sind ihre Verkündigung, ihre äußere und innere Mission, ihr Sakrament. Das durch diese Zeichen Bezeichnete, Jesus Christus, steht nicht zu ihrer Verfügung. Solange sich die Kirche diese Beschränkung gefallen läßt und nun gerade mit letztem Ernst des Gehorsams und

des Glaubens sich bemüht, ihre Zeichen zu geben, wird sie die eine sichtbare Kirche sein.

Was die Kirche anzubieten hat, ist die in Christus erfüllte Zusage Gottes. Davon muß sie zeugen. Das Zugesagte selbst, den Frieden Gottes, die Erlösung aus der Not des Streites, dieses Zugesagte hat die evangelische Kirche nicht. Sie hat ferner die heilige Schrift als Zeugnis von dem gekreuzigten Christus. Nur dies Zeugnis hat sie anzubieten. Seine Kraft und Wirkung sind ihr nicht offenbar. Was der Kirche fehlt, ist das greifbar lösende Wort, die erfüllende Wirklichkeit der Verheißung. Es fehlt ihr die Synthese. Und das ist ihre Not.

Nach dem Gesagten mußte die evangelische Kirche existieren als eine menschliche Gesellschaft, deren besondere Tätigkeit darin bestünde, der Konfrontierung des Menschen mit dem gekreuzigten Christus stand zu halten und nichts sein zu wollen als ein Zeugnis für diese Situation.

Wenn die evangelische Kirche so existiert, hat es keine Not um ihre Existenz, weil ihr Existieren eine Anerkennung ihres Wesens ist. Die Not ihrer Existenz tritt da ein, wo man nicht dieser Wesensnot entsprechend existieren will. Das kann in zweierlei Weise geschehen. Auf der einen Seite handelt es sich um die Flucht vor der Sichtbarkeit der Kirche. Sie kann nicht Zeichen und Zeugnis geben, wenn sie nicht sichtbar und in der mannigfachsten Weise bestimmt ist. Diese ihre Bestimmtheit ist eine menschliche, welche die Kirche böse und häßlich erscheinen läßt. Darum ist die sichtbare Kirche vielen ein Aergernis. Man möchte sie am liebsten einschlafen lassen und eine unsichtbare Kirche ohne alle störenden Menschlichkeiten und ohne konkrete Zumutungen an ihre Stelle setzen. Man sieht sie an als ein notwendiges Uebel, und damit geschieht es schließlich, daß man zu ihrem Wesen faktisch nein sagt. Auf der andern Seite handelt es sich um die Flucht in die Sichtbarkeit. Die Reaktion gegen den vorhin geschilderten Idealismus ist in siegreichem Fortschreiten begriffen. Wir sind heute im Begriff, hemmungslos mit einem neu entstandenen Realismus zu segeln, der eine noch größere Not mit sich führt. Seine Entstehung verdankt er den Erschütterungen der Kriegszeit und der Nachkriegszeit, die das Dasein der evangelischen Kirche zum Problem machte und Sehnsucht nach einer aktiven religiösen Leitung hervorrief. Der Protestantismus wird Kirche d. h. sichtbare Kirche sein, oder er wird nicht mehr sein, so lautete die neue Losung. Wenn diese Wendung zur Sichtbarkeit verbunden wäre mit einer schlichten Rückkehr zum Kreuz Christi, mit einem ernststen Erfassen der kirchlichen Aufgabe, dann könnte sie der Kirche zum Segen gereichen. Aber ein Blick auf das, was gegenwärtig darin geredet, geschrieben und getan wird,



zeigt, daß von einer solchen Rückkehr nichts zu merken ist, und daß die Kirche sich jetzt in einer noch größeren Not befindet als vorher. Diese Behauptung sucht Barth durch die folgenden Wahrnehmungen zu stützen.

1. Er tadelt es, daß die kirchlichen Redner und Schriftsteller allgemein übliche Schlagwörter gebrauchen, die das Problem der Kirche nicht bezeichnen können.

2. Er fragt, was die Forderung von Charakter für die Kirche zu bedeuten habe.

3. Er bemängelt es, daß die Frage nach dem Wesen der Kirche mit der Behauptung abgetan werde: Die Kirche hat das Evangelium. Und doch sollte die Wahrnehmung, daß diese Behauptung zahllosen Zeitgenossen nicht glaubwürdig erscheint, die Kirche zur Buße treiben oder ihr wenigstens Verlegenheit bereiten. Davon sei aber nichts zu bemerken.

4. Die Kirche suche eigene Macht, wenn sie eine lebendige Potenz zu werden wünsche.

5. Was als Evangelium verkündigt werde, sei weiter nichts, als eine mit etwas Mystik versetzte Moral des gehobenen Mittelstandes.

6. Er tadelt es besonders, daß der Bindestrich zwischen Volkstum und Christentum das eigentliche Kriterium der kirchlichen Orthodoxie geworden sei.

Er schließt mit den Worten: So nicht weiter, weder zur Linken noch zur Rechten.

Es ist bemerkenswert, daß die ersten evangelischen Christen die Not, von der Barth redet, nicht gefühlt haben. Sie wissen zwar viel von der Not in der katholischen Kirche, aber in ihrer evangelischen Kirche herrscht eitle Freude und Friede. Das kommt daher, daß sie Mittel gegen diese Not kannten, von denen die Barth'sche Theologie nichts weiß. Sie glaubten an einen immanenten Gott, der die Liebe ist, und an einen in der Kirche gegenwärtigen Christus. Sie hatten als Gnadenmittel das Wort Gottes und das heilige Sakrament. Nach Barth dagegen steht Gott in unerreichbarer Ferne der Kirche als Richter gegenüber, die Heilige Schrift enthält nur von obenher das Zeugnis von dem gekreuzigten Christus, der Weg von unten nach oben ist nicht gangbar, das Sakrament ist nur ein Zeichen, eine Gnadenwirkung ist nicht faßbar. Christus steht auf der göttlichen Seite und ist darum auch unerreichbar. Was der Theologie Barths sonst noch fehlt, zeigt der folgende Vortrag. Sie ist, wie schon D. F. Münsterman in der Novembernummer 1930 bemerkt, zu individualistisch und hat kein Verständnis für soziales Christentum.

Nacht Tage nach diesem Vortrag hielt an derselben Stelle D. Dr. Otto Dibelius, Generalsuperintendent der Kurmark, einen Gegenvortrag: Die Verantwortung der Kirche, dessen Inhalt kurz folgender ist.

## 2.

Trotz der herben Kritik Barths an der evangelischen Landeskirche hat Dibelius, der zu ihren höchsten Führern gehört, doch anerkennende Worte für ihn. Er nennt ihn einen Mann, dessen Bedeutung für die notwendige Selbstbestimmung der evangelischen Kirche er sehr ernst zu würdigen wisse. Er greift auch seine Theologie nicht an, ja er fühlt bei Barths Vortrag mit die Wesensnot, die Barth der evangelischen Kirche zuschreibt, aber dann schweifen seine Gedanken ab zu den traurigen Verhältnissen in der evangelischen Kirche der Gegenwart. Er denkt an die Eltern, die für ihre Kinder keine christliche Erziehung erhalten können, an die Kranken, die das Wort vom Kreuz entbehren müssen. Er sieht sein Volk überflutet von einer Propaganda der Hemmungslosigkeit in allen Dingen. Er sieht das Leben des Volkes rationalisiert und entfittlicht. Er sieht die Feinde Christi organisiert zu einem großen Heere; er sieht im Osten das Zerstörungswerk dieses Heeres. Er sieht, wie in den Gemeinden sich Männer und Frauen zusammenschließen zu gemeinsamem Kampf gegen die finsternen Mächte mit dem Ruf: Die evangelische Kirche muß anerkennen, daß nicht bloß der Glaube, sondern auch die Liebe ihr zugehört. Dann ist er wieder bei dem theologischen Vortrag und wartet auf das Bekenntnis zu diesem Werk der Liebe, jedoch vergeblich. Von Liebe ist nicht die Rede, nur Bedenken und Kritik gegenüber aller Arbeit der Kirche. Mit dem Gekreuzigten konfrontieren, das Wort verkündigen, Zeichen aufrichten, weiter nichts. Alles andre ist Auflehnung gegen Gott, der im Gericht des Kreuzes redet. Soll es nun in der Kirche zwei verschiedene Welten geben? Dort eine Theologie, deren Ernst unbestreitbar ist, die aber das Werk der Liebe lähmt und die evangelische Kirche zum Gegenstand der Problematik macht; hier eine Kirche, die mit einer solchen Theologie nichts anzufangen weiß? Das kann nicht sein. Wenn der Kontakt zwischen beiden fehlt, muß eine Fehlerquelle da sein. Wo ist diese zu suchen? Barth gibt unzweifelhaft Luthers Kirchenbegriff richtig wieder. Die Kirche ist da, wo Wort und Sakrament sind. Ihre Aufgabe ist das Wort zu verkündigen, weltliche Geschäfte sind ihr nicht befohlen. Zu diesem Kirchenbegriff gehört jedoch als Komplement die Lehre von der weltlichen Obrigkeit. Sie soll tun, was der Kirche nicht befohlen ist. Diese christliche Obrigkeit ist heute nicht mehr da, deshalb muß die Kirche aus christlicher Liebe tun, was ihr eigentlich nicht ansteht. Diese Lösung genügt Dibelius?



nicht. Er geht deshalb zurück auf das Neue Testament. Dort tritt die *Ekklesia* zunächst nicht auf als ein Glaubensbegriff, sondern als bestimmter Tatbestand. Ehe ein Wort davon gesagt wird, was die Kirche ist, wird gesagt, was die Kirche tut, nämlich Dienste der Barmherzigkeit. Daraus folgt, daß auch die Kirche der Gegenwart nicht anders leben kann, als daß sie tätig ist in der Liebe. Demgemäß ist ihre Aufgabe eine dreifache. Sie muß das Evangelium verkündigen und sie muß Seelsorge üben, damit das Wort in den Herzen Gestalt gewinne, sie muß Taten der Barmherzigkeit vollbringen oder, um alles kurz zusammenzufassen, sie muß soziales Christentum im weitesten Umfang beweisen. Wir müssen Gott dankbar sein, daß er uns diese Kirche gegeben hat, und der Dank für dies Geschenk ist es, der uns aufs neue den Ruf erheben läßt: „*Ekklesiam habemus*.“

Da Barths Vortrag später gedruckt wurde als der von Dibelius, konnte Barth sogleich eine Erwiderung auf den Vortrag von Dibelius bringen, die er als Nachwort bezeichnet. Er behauptet darin, Dibelius habe ein Botum gegen das seinige gestellt, dessen entscheidende Eigenschaft darin bestehe, zu jenem keine Beziehung zu haben. Der Hauptteil von Dibelius Vortrag ziehe an seinem Vortrag vorbei, wie der Zug des wilden Jägers vor einem einsamen Wegweiser. Dasselbe sei der Fall mit den Antworten, die Dibelius auf seine sechs Fragen gebe. Barth benutzt zugleich die Gelegenheit, seiner Unzufriedenheit mit der Landeskirche noch stärkeren Ausdruck zu verleihen. Er schreibt: „Merkt er (Dibelius) denn gar nicht, daß es Menschen gibt, die sich der Verzweiflung an der deutschen evangelischen Kirche zu erwehren haben, weil sie das Wort von Christus fast nicht mehr, weil sie fast nur noch fremdes, feindseliges Heidenwort in ihr hören können. Warum? Wegen des Brodens von greulicher Selbstzufriedenheit und Selbstsicherheit, der uns aus ihrer Predigt auf der ganzen Linie wie ein Giftgas entgegenschlägt.“ Er schließt mit den Worten: „Sie haben recht, wenn Sie sagen: ‚*Ekklesiam habemus*.‘ Eben darum kann ich mich gegen die Herrschaft Ihres Geistes nur auflehnen.“

## 3.

An den Ausruf „*Ekklesiam habemus*“ knüpft der General-superintendent D. Dr. Martin Schian in Berlin an, indem er einen Vortrag, den er am 10. Juni 1931 in Breslau vor einer theologischen Studenten-Verbindung gehalten hat, und dem er die Überschrift gibt: „Ein Beitrag zur Auseinandersetzung zwischen Karl Barth und Otto Dibelius“ mit denselben Worten beginnt. Er meint, sie seien ein wohlberechtigter Ausdruck der Freude über die Verselbständigung der evangelischen Kirche. Trotzdem seien ihr

viele Gegner entstanden sowohl aus dem Kreise der Freunde der Trennung von Kirche und Staat als auch aus dem Lager des kirchlichen Liberalismus. Schließlich sei als besonders scharfer Gegner Karl Barth in die Reihe der Kritiker dieser Lösung getreten: Er beschäftige sich mit der sichtbaren Kirche fast immer polemisch, so in seinem Römerbrief-Kommentar, so schließlich in seinem Vortrag über die Not der evangelischen Kirche. Er betont darin ihre Menschlichkeit so stark, daß er nicht bloß sich, sondern auch andern die Freude an dieser Kirche unmöglich macht. Es besteht dabei sicher die Gefahr, daß viele, die auf ihn hören, sich gegen die sichtbare Kirche wenden. Wie können die Pfarrer mit Freude in der Kirche arbeiten, wenn sie immer wieder auf ihre Anfechtbarkeit hingewiesen werden. Das soll uns aber nicht die Freude nehmen an dem gutgestalteten Werkzeug der sichtbaren Kirche, das uns hilft den Willen Gottes auszuführen.

Die Kirche ist aber mehr als ein Werkzeug, sie ist vielmehr selber tätig. Sie ist die Verkünderin des Wortes und die Gemeinschaft tätiger Liebe. Ueber diese ihre Aufgabe ist nun ganz besonders Streit entstanden, und es scheint, als ob sich die Zahl derer mehrt, die der Kirche die Pflicht fürsorglicher Liebe absprechen wollen. Dibelius hatte aus Barths Vortrag herausgehört, daß auch Barth zu diesen zähle. Es war zu hoffen, daß Barth sich dazu äußern und seine Stellung zu dieser Frage klären werde. Das ist aber nicht geschehen. In seinem Nachwort läßt er den Streitpunkt ungeklärt, ob die Kirche die Pflicht fürsorglicher Liebe habe oder nicht habe. Deshalb steht jetzt nur fest, daß Barth die sichtbare Kirche für nötig hält, und daß er sie wegen ihrer Unvollkommenheit in unschöner Weise verurteilt, ja sie durch Äußerungen wie „der Pastor und das Konsistorium in ihrer Sünden offenkundiger Maieblüte“ dem Spott ihrer Verächter preisgibt.

Wie ist das möglich? fragt Schian und gibt zur Beantwortung dieser Frage folgende Gründe an. Barth habe von seinem Standpunkt aus nur das Problem des Wortes im Auge, alles Andere interessiere ihn nicht. Fragen der kirchlichen Arbeit hätten ihm wohl sein Leben lang fern gelegen und die, mit denen man sich in Deutschland beschäftigt, sei er als geborener Schweizer nicht gewohnt. Aus seinen Schriften gehe hervor, daß er sich nicht bemüht habe, sich eine eingehende Kenntnis des deutschen Kirchenwesens zu erwerben oder die kirchliche Arbeit von innen heraus zu begreifen. Vielleicht sei ihm die deutsche Art von vornherein unsympathisch gewesen. Daß er sich mit der praktisch-theologischen Literatur in Deutschland nicht beschäftigt habe, gehe aus seinen heftigen Angriffen in seinem Römerbrief-Kommentar hervor. Man ersehe daraus sofort, daß er ein ganzes Kirchenwesen in Grund und Boden ver-



damme, daß ihm kaum recht bekannt sei. Die Art, wie er kirchliche Arbeit kritisiere, entspreche nicht den Maßstäben christlicher Sittlichkeit, ja nicht einmal dem Maßstab sachlicher Gerechtigkeit.

Aus den drei Vorträgen geht hervor, daß der einzige Nutzen, den die Theologie Barths bisher der evangelischen Kirche seines Landes gebracht hat, darin besteht, daß sie zur Selbstbesinnung der Kirche beigetragen hat, wie D. Dibelius lobend bemerkt. Ob sie ihr bald weitere gute Früchte liefern wird, erscheint sehr zweifelhaft.

Die Theologie Barths wird als eine neue Theorie auf dem Gebiet der theologischen Wissenschaft Bedeutung behalten; aber ebenso sicher ist es, daß sie praktisch angewandt auf die kirchlichen Verhältnisse bis jetzt völlig versagt hat und auch wohl immer versagen wird. Hier in Amerika wird sie wohl kaum jemals viele Freunde gewinnen.

## EDITORIALS

### KARL BARTH

It is hard for us to do justice to Barth for there is no man in contemporaneous theology whose writings we enjoy less. When we read his "Roemerbrief" we felt, of course, that here was an entirely new voice, speaking with an earnestness and an explosive vehemence you don't expect in a commentator. But then it wasn't a commentary on Romans; it was a mere pretense to call it that. Let me only mention the fact that when he takes up the practical part of Paul's letter, beginning with the 12th chapter, he entitles it: "Die grosse Stoerung." Now who in the world when coming to Paul's beautiful and moving exhortations, would think of "die grosse Stoerung," whatever Barth may mean by that. And then his "dialectic" method, this eternal see-sawing between this side and the yon side, the possible and the impossible, between time and eternity! And his style! (Zerbe points out a sentence of nearly three hundred words.) Well, the commentary was a success; the Germans listened as they hadn't listened since Ritschl's time; they were sure a new and luminous star had risen in the sky. And that was only the beginning. In less than twelve years he has built up a new theological school. There are five or six "Barthians" (look it up in the "Keryx" of Jan., 1932, by W. Petersmann). What does he care whether people in America—who have never produced a theological system anyway—appreciate him or not.

Nevertheless, the writer is perfectly willing—and moderately able—to give Barth credit where credit is due. Barth's God is a real God. He is not a democratic God. Some of us remember that even as good a man as W. Rauschenbusch demanded in his "Theology for the Social Gospel" that kind of a God. He said "the worst that could happen to God would be a failure to adjust him to the democratic tendencies of the times." (!) E. G. Humrichausen (a Reformed minister of Indianapolis) has a fine article on this feature in the "Christian Century" (Jan. 27, 1932, p. 114, ff.). He reminds us of Jonathan Edwards' sermon on "Sinners in the hands of an angry God." He said "God in those days spoke through sermons like that. He had authority then. He possessed an objectivity that was real to preacher and worshiper." "Today," he goes on to say, "that title, if reversed, would describe our temper better, 'God in the Hands of men'!" Yes we are not sure whether there is a God or not, and what kind of a God. We are afraid our



ideas of God might be only projections from the familiar sphere of our homes into the transcendental when we speak of him as a father, or even if we personalize him (see the discussion going on in the "Christian Century" between Wieman and others). Humrighausen relates an incident concerning a sermon preached, at Zurich, by Thurneysen, a Barthian. One who heard it said: "One cannot evade the impression that the man is quite impersonal. He speaks as though he was the instrument of another." God came through. Such sermons are sacraments, says Humrighausen. The preacher was mastered by God.

So the objective reality of God is emphasized throughout. The idea of the divine immanence, so popular in this country, is rejected. But the subjective side of religion receives an altogether unsatisfactory treatment. According to Barth there can be no revelation of God to man, for man is in time, God is in eternity. God has indeed revealed himself in time, but this revelation is at the same time the strongest conceivable veiling of God. The bible is the fallible word of man and also the infallible word of God. Barth, on account of the qualitative difference of time and eternity, cannot move two steps without provoking us with a paradox, without following up one statement with a contradictory one. Barth has a perfect contempt for those who claim to have a knowledge of the divine by experience. From Schleiermacher on to the Methodists and Pietists of different lands, they are all living in a fool's paradise when they speak of their religious experiences. "Rather with the church in hell than with pietists of lower or higher rank in a heaven that does not exist," he says. By the way, the church (in Germany) Barth condemns in unmeasured terms; Brunner, his friend, calls it "the synagogue of Satan."

So we could go on, indefinitely almost, if we wanted to quote all the derailments of this modern John the Baptist. But it is manifestly impossible to do this within the confines of an Editorial. So in closing we will have reference only to one other feature of Barth's system, on which Prof. Petersmann recently gave us an informing and well written article (see March number of Theol. Mag.). We mean his "recovery" of eschatology. Barth is entirely opposed to the optimism of the evolutionists, the Christian evolutionists, who believe in the progress of the race; the men of the social gospel who admonish us to build the kingdom of God; who are engaged in the task of making the "ideals" of Jesus victorious in human life and society. All these efforts are futile, only God can bring in his Kingdom and he'll do it at the end of this present aeon. Then will his whole creation be renewed, sin, conflict and death will be done away and God will dwell with resurrected and glorified humanity.

Eschatology, with us almost a forgotten issue, was the real core of the biblical and apostolical message. (Barth). Three hundred times the visible return of Jesus is predicted in the New Testament. To believe meant to hope for the Kingdom of God. "A Christianity that is not altogether eschatology has nothing in common with Christ." (Barth) "The last things are not the closing chapter of the Christian faith. Es geht um nichts anders als die letzten Dinge." (Brunner). This time of the consummation is near, explains Petersmann, because it is already in existence in the eternal world, ready to be revealed in the last time. In all times of religious awakening the same faith has manifested itself.

True, but since the end never came one would think men had learned to revise their opinions.

The problem concerning Barth and Barthianism is an interesting study. If Barth was as unpalatable to others as he is to us, it would be hard to explain the furor he has made. So the fault must partly lie in us, but then Barth has to bear his share.

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### CHRISTIAN AND JEW

We have repeatedly in the past made reference to the "Community Religious Hour" we have here in Cleveland, an hour on Sunday afternoon when audiences of Catholics, Jews and Protestants listen to religious addresses given by outstanding leaders of these faiths, in turn. A Presbyterian minister who got out of touch with his congregation conceived the idea and is now director of the hour, and the public supports it and him quite readily. The purpose is said to be the establishment of better understanding among the religious people of the community and the resulting greater willingness to cooperate in efforts for social welfare. It is true that in going to these meetings one comes to know the religious viewpoint of Jew and Catholic better, but it is not true that the Protestant feels any closer to Jew or Catholic than he did before. The Catholic speakers are all staunch churchmen, who don't deviate the breadth of an inch from the official path. Besides, there is no room for argument, only questions being asked and answered. The Jewish Rabbis, all of the liberal wing, defend the program and ideals of Judaism with great skill and erudition. Jesus is a great leader, a prophet, a son of Israel, a gift of the Jewish race to the world. But he is not divine. The Jews did not crucify him and the claims of later Christians which idealized and deified Jesus the Jew doesn't accept. He has no use for "religious imperialism." There is no "best," no universal religion, everyone ought to be loyal to his own. The longer one goes to those meetings the more he is strengthened in the impression that



Christian missions have a hard field in Judaism; and he is not surprised that the missionaries tell us that there is more hope along this direction in orthodox Jewry than in the liberal camp; perhaps because there is more real religion with the former and too much intellectual pride with the latter. The Jews seem to like that institution of the Community Hour best of all. In the first place, their own position gets a chance to be ably and impressively stated. The Jewish rabbi of the liberal sort is as a rule superior to the Protestant minister in intellectual equipment and in continuing interest in scholarly pursuits (see the interesting article by Willett in "the Christian Union Quarterly," Jan., 1932, p. 256, pp). Then they send forth the best men they have to those places. Most of them are good orators and when at times there is a Protestant speaker on the same platform and program one feels humiliated by the observation that the Jew is master of the field.

The rabbis like to serve also for the reason that their religion is apt to gain in respectability while receiving an equal share of attention with the Christian. They speak of Jesus in terms of respect and even admiration. What more can the Christian expect? They know that to many liberal Protestants Jesus is no more than an inspiring example, a fine character. They know that the Unitarians are not the only ones that rub elbows with them in fighting trinitarian beliefs (Willett, in the article quoted above, seems to think that churches have given up those beliefs quite generally). For this very reason the writer doesn't feel so at home at these meetings. You hear the same position stated again and again; ably, no doubt, but without greater cogency. There is no room for argument and if there were it wouldn't do any good. No atmosphere or even possibility for a "Christian" prayer. Religiously the Hour does hardly any good; does it do any good in other respects?

It may do some good in the sphere of social causes, such as relief of the unemployed, work for the community "chest," in great calamities, etc., if the presentation of religious differences were confined to the absolutely necessary and a common ground were sought for humanitarian work. Here the Jews can help us indeed. They are well fitted to be allies of the Christians in fighting war and in exposing the evils of the capitalistic system. The Jewish rabbis, as a rule, speak out with more boldness in condemning industrial maladjustment than most ministers. Here, of course, our advocates of the social gospel have not been backward in giving them their due meed of praise.

Finally, every contact of Christian and Jew on a larger scale does some good in helping to remove the prejudice against the Jew and the disadvantages and disabilities he is laboring under in many

countries. Even in America no one seems to like the Jew. The eastern colleges are trying hard to keep down the percentage of Jewish students. They are barred from the fraternities. Doubtless the Jews have some peculiarities that are not pleasant; but think of the sufferings, the persecutions they have experienced at the hands of Christian nations for centuries! Even now the waves of anti-Semitism roll high in our old fatherland. We are not so surprised when we hear of anti-Jewish riots in Poland or Roumania, but how can one explain the anti-Jewish plank in Hitler's platform? In case of his victory they were to be shorn of their citizenship and be put again under ancient restriction! This in the land of Lessing and Mendelssohn? The "Aufklärung" had brought toleration especially to Germany. Lessing had in his "Nathan" given the most enlightened and noble role to the Jew and now, 150 years later, the second largest party of the Reich turns its batteries of hate on the Jew again. How it got on the nerves of the Jews in this country, how they watched developments over there during the election campaign and what a sigh of relief they heaved when Hindenburg swamped Hitler. Yes, moderation got a "reprieve," as Lippmann says, but the end is not yet. It depends on the western nations and their satellites whether moderation will be finally victorious or whether desperation will drive the country to extremes.

And here Catholic, Jew and Protestant can lend a helping hand if they ally themselves with the forces of reconciliation and pacification and compel the militaristic elements to listen to reason. If this is not done, then the future will be dark indeed.

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### TO OUR CONTRIBUTORS

We are compelled to have a little talk with our contributors. The support we get from them, this year, is better than ever before. We receive so many papers that they almost "glut the market." This situation creates a condition which the French describe as an "embarras de richesses," an embarrassment of riches. You get so many you don't know what to do with them. As a result some have to wait month after month before their papers are published and one who has not been an editor doesn't know how the brethren dislike that. They often write us very peevish letters. They tell us that if we don't promise to publish their articles in the next issue to send them back "immediately"; they have "other uses" for them. We, of course, feel very sorry but we can't help it.

The most unhappy feature in the situation is furnished by him who writes a *very long* essay. He has put a lot of work and time



on it; in its type-written form it makes a good appearance and now there is *no room* for it. Brethren, such things hurt us more than you think. Please, remember, articles that have to run through several issues, are, *as a rule*, hard to get space for. There are exceptions and for exceptions, if conditions justify, there may be made a field. But, on the whole don't write more than eight, nine or ten pages (425 words a page) and you'll have a better chance. You'll also save your peace of mind and ours. Thank you.

Yours fraternally,

*The Editor.*

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**„Diejenigen, die innerlich viel haben, brauchen äußerlich  
nicht so viel.“**

Das Obige ist ein Wort des Altmeisters Goethe. Es ist angebracht, daß wir in diesen Tagen ihn zu Worte kommen lassen, denn wir haben eben erst den hundertsten Jahrestag seines Todes gefeiert. Wir wissen nicht, ob im alten Vaterland dieses denkwürdige Ereignis so begangen worden ist, wie es in normalen Zeiten geschehen sein würde. Gerhard Hauptmann ist in unserm Land auf einer Vortragstour, um den Dichterkürsten den gebildeten Kreisen zu interpretieren. Wir hörten einer seiner Reden zu, die über das Radio kam. Er schilderte das Goethehaus in Weimar, sogar die Vortreppe wurde eingehend beschrieben. Wir hatten das Gefühl, daß er mit dem Dichter einen wahren Kultus trieb, als wenn er ein Halbgott wäre, dessen Verehrung bei seinen Jüngern wohl die Stelle der Religion einnehmen könnte. Bei dem deutschen Volk im allgemeinen wird die Begeisterung nicht so weit gehen. Wenn ein Volk in einem Verzweiflungskampf um seine Existenz begriffen ist, gibt es ihm nur wenig Trost zu wissen, daß es einst einen Goethe sein eigen nannte. Nur der religiöse Glaube hat die wiedergebärende Kraft. Goethe hat schöne Worte über den Glauben geschrieben, aber ein religiöses Vorbild war er nicht.

Auch war er nicht interessiert an nationalen Fragen. Als Napoleon I. bei Jena das alte Preußen vernichtet hatte, gab er Goethe eine Audienz. Die Unterredung brachte zu Tage, daß sich die beiden Männer gegenseitig bewunderten. Goethe rief den preussischen Patrioten, die eine Ueberwindung des Despoten planten, zu: „Er ist euch zu groß, ihr werdet nichts ausrichten.“ Goethe war Kosmopolit, ihm kam es auf die Menschheit an, der gewöhnliche Patriotismus war ihm eine Beschränktheit. Goethes Weltbürgertum ist viel bewundert worden. Er gehört aller Welt, da er niemand durch nationale Parteilichkeit verletzen kann. Sehr richtig,

aber augenblicklich braucht Deutschland Männer wie Fichte, Schleiermacher und Schiller, die ihrem Volk begeistert zurufen können:

„Ans Vaterland, ans teure, schließ dich an,  
Das halte fest mit deinem ganzen Herzen!  
Hier sind die starken Wurzeln deiner Kraft . . .“

Es will uns scheinen, als ob es dem Land unsrer Väter an solchen Männern sehr gebricht, denn ein Hitler, Eugenberg und dergleichen können doch kaum ihre Stelle einnehmen.

Doch nun zu dem Wort, das an unsrer Spitze steht. Goethe drückt den richtigen Gedanken aus, daß innerer Reichtum gegen äußeren Besitz mehr oder weniger gleichgültig macht. Wie richtig dies Wort ist auf religiösem, auf christlichem Gebiet! Der Dichter hat allerdings daran wohl weniger gedacht. Er hat Geistesbildung im allgemeinen und Kunstverstand im Auge. Aber den religiösen Menschen erinnert es an den Triumph des Glaubens. Wer die köstliche Perle gefunden hat, gibt alles hin, um sie zu besitzen und schämt sich glücklich, diesen Preis zu zahlen. Noch mehr. Wer der Liebe Gottes gewiß geworden ist, der weiß, daß alle Stürme und Stöße des Lebens ihn aus dieser Burg nicht vertreiben können. Freilich hier gilt es nicht zu früh zu triumphieren. Es ist ratsam, sich von Raufschenschuß erinnern zu lassen, daß eine solche Seelenstellung nur von ganz großen Glaubenshelden eingenommen werden kann und von denen auch nur zeitweise. Ein Paulus möge sagen können: Wer ein Weib hat, der habe es, als habe er nicht. Ein Luther könne singen:

„Nehmen sie uns den Leib,  
Gut, Ehre, Kind und Weib,  
Laß fahren nur dahin . . .“

Aber der gewöhnliche Christ könne so hoch nicht fliegen. An diesem Wort ist soviel wahr, daß in gewöhnlichen Zeiten der christliche Heroismus eine seltene Sache ist. Aber es ist auch wahr, daß, wenn die Zeiten heldenhafte Charaktere erfordern, der christliche Glaube sie stets hervorgebracht hat.

Goethes Wort hat auch, abgesehen von der religiösen Sphäre, seine Wahrheit. Wer ein reiches Innenleben führt, wer Interesse an Kunst und Wissenschaft hat, wer sich schriftstellerisch betätigen kann, oder auch seine Kenntnisse nur immer mehr vertieft und erweitert, wird sich über manches Manko in seiner äußeren Stellung hinwegsetzen können. Man kann diese Anschauung zu weit treiben. Die Jyniker der alten Zeit haben gelehrt, daß je weniger Bedürfnisse der Mensch habe, um so glücklicher und zufriedener sei er. Jeder denkt dabei an Diogenes und sein leeres Faß. Alexander bewunderte ihn. Heute bewundert ihn niemand. Heute



wird man an Goethes Wort große Einschränkungen machen. Der Sozialismus hat uns an die überragende Wichtigkeit des ökonomischen Faktors erinnert. Er lehrt uns, die ganze Geschichte der Menschheit von hier aus zu betrachten und zu verstehen. Und diese Anschauung ist das Evangelium der Massen geworden. Dem gegenüber wird die Weisheit des Dichters wohl nur wenig Gehör finden. Der Durchschnittsmensch wird sagen: „Es war leicht für Goethe, so etwas zu sagen. Er führte ein aristokratisches Dasein in Weimar, hatte alles, auch äußerlich, was er begehrte. Wie aber würde er sich bewährt haben, wenn ihn das Schicksal auf die Probe gestellt hätte?!“ Nun, es gab damals viele, die in der Armut der Zeit nach des Dichters Wort zufrieden lebten. Auch heute liegt viel Wahrheit in des Dichters Rezept. Jedoch die Welt ist aus dem Leim. Das ökonomische System verlangt gebieterisch eine neue Ordnung. Goethescher Gleichmut und dichterischer Idealismus können nichts tun, um dieses Problem zu lösen.

# The Christian World

## I Remember the Days of Old\*

CHARLES E. JEFFERSON ON PHILLIPS BROOKS

I remember the days of old. Psalm 143: 5.

"I shall never go into Trinity Church again." That is what I said to myself on Thursday, January 26, 1893, just thirty-nine years ago next month. The funeral service was ended. The congregation had finished singing,

For all the saints who from their labors rest,

The eight Harvard students had just carried the casket through yonder door. It was at that moment that I exclaimed, "I shall never go into Trinity Church again!" I said it because I felt I could never look upon another face in this pulpit, and that never could I listen to another voice in this room. For me the glory of the place had departed. Through thirty-eight years I have kept my vow. I am here today solely because your rector invited me to come. I owe such a debt to this church that never shall I be able to refuse anything it asks me to do.

What I say this morning will be intensely personal—almost confidential. I am not going to give a biographic sketch of Phillips Brooks. That is an old story to most of you and the rest of you can get it in the library. I am not going to present an analysis of his sermons. That has already been done by many a homiletic expert. I am not going to exhibit a portrait of his character. That can be done by any of the preachers who come after me. It is not my purpose to estimate his influence or measure the results which flowed from his labors. That can be done by men who never saw his face and never heard the sound of his voice. I want to relate a story which has never been published, and which I alone can tell. I want to tell you what he did for me. You have often heard of what he did for young men in general, let me tell you what he did for one young man in particular. I have no time today for generalities. I desire to be original and intimate. It was Phillips Brooks who made me a minister of the Gospel. I was a law student half-way through my law course, and he took hold of me and turned the stream of my life into a new channel. I have been preaching many years, and all those years have been different from what they would have been had his life never touched my own.

The group of those who knew Phillips Brooks is rapidly dwindling. In a few years the survivors will all be gone. Because I am an eyewitness, I want to put in my testimony before it is too late. That which I have heard, that which I have seen with my own eyes, that which I beheld, that which my hands handled, that which I have seen

\* A sermon preached in Trinity Church, Boston, Sunday, December 13, 1931, by the honorary minister of the Broadway Tabernacle, New York City.



and heard, declare I unto you, that you may have fellowship with me in my knowledge of this man of God.

It was on Saturday evening, October 4, 1884, forty-seven years ago, that I saw and heard Phillips Brooks for the first time. He was then a man of forty-nine. I was a stranger in Boston, from the Middle West, having arrived here only a few days before. I knew only two men in all New England, one of whom was Dr. Frank W. Gunsaulus, at that time pastor of the Congregational church in Newtonville. Saturday afternoon I chanced to meet Dr. Gunsaulus on Tremont Street and we took a stroll through the Common and the Public Gardens. He was my Coleridge and I was his Charles Lamb. He had a habit of stopping anywhere we might happen to be and delivering an oration to me. Whenever a new idea struck him he would stop walking and begin to orate. When we came in sight of Trinity Church, he promptly halted and proceeded to deliver a eulogy on Phillips Brooks. I had never heard of Phillips Brooks. I had heard Beecher and Talmadge and Joseph Cook, for these three had visited my college town as lecturers. I had heard of Edward Everett Hale and James Freeman Clarke, for their books had carried their fame through the West. But Phillips Brooks was to me unknown. Gunsaulus informed me he was the greatest preacher in America. I felt very ignorant and ashamed. Of course I must now hear him. I heard him that very evening. Why he was preaching on Saturday night I do not remember nor do I know where he preached. The notes in my diary are provokingly brief. His text was, "Ho every one that thirsteth, come ye to the waters." The sermon does not seem to have made much impression on me, but the man did. This is what I wrote down before I went to bed: "I have heard Phillips Brooks. Grandest looking man I have ever seen. Large eyes and large mouth. Fine head which he threw back constantly." Strange to say, I added this bit of information: "There were only twenty men present." I knew because I counted them. The fact that the greatest preacher in America could get only twenty men to listen to him on that particular Saturday evening evidently startled me. I went on to quote a remark of Oliver Wendell Holmes to the effect that the best part of our education is flowing in through the women. More women than men heard Brooks that evening.

The next afternoon I was in Trinity listening to a sermon on the text: "Silver and gold have I none, but such as I have give I thee." This is what I wrote in my diary: "The sermon was twenty-eight minutes long, very simple and not unusually eloquent. House not filled." But while he was not eloquent to me that day, I discovered later on that he had written a sermon on my mind which never faded. That is eloquence, and I did not know it. He made that sentence glorious to me forever. He etched it in fire on my soul.

The next Sunday at four o'clock, I was back in Trinity again, this time to hear a sermon on "Some men's sins are open beforehand going before to judgment, and some men they follow after." In my diary I made no comment on this sermon, but I filled over a page with its contents, and I found out later on that it haunted me and it haunts

me still. The next Sunday at four I was back in Trinity again. The preacher preached on "Wherefore, brethren, give the more diligence to make your calling and election sure." This time I gave two full pages of my diary to a *resume* of the sermon, and this is what I said: "The grandest sermon I have heard in Boston. Not read, and full of fire. Earnest and full of entreaty to come to Christ." You observe that the preacher was growing on me all the time.

Boston at that time was rich in famous preachers. James Freeman Clarke, Edward Everett Hale, Charles A. Bartol, Brooke Hereford, Benard Carpenter, Minot J. Savage, John L. Withrow and Joseph T. Duryea were preaching every Sunday, and of course I had to hear them all. I was a sermon taster. I soon discovered that Phillips Brooks surpassed them all. He was in a class by himself. He was different, deeper, richer, mightier. He was more piercing, more searching, more vitalizing than all the others. It was my custom to hear three sermons every Sunday, and it was seldom that a Brooks sermon was not one of the three. I looked forward to his sermon all week long. I waited for it more than they that watch for the morning.

The effect of his sermons on me was revolutionary. I had heard quite a few preachers, but had, indeed, never heard one who preached in such fashion. I had never known what real preaching is. I had at last discovered a preacher. I wanted all my friends in the West to hear him. I felt sorry for them because they could not live in Boston. I longed to tell everybody about him. Like the woman of Samaria I wanted to cry out, "O come and see a man who has told me everything I ever did!"

Everything about him seemed to me to be perfect. Physically he was as handsome as a Grecian god. When he stood in the pulpit, I felt that an archangel had descended from the court of heaven to announce to us the will of God. Some people said he spoke too rapidly. It never seemed so to me. He spoke just right. Other preachers were too slow. I could outstrip them in my mind and had to wait for them to catch up. I never had to wait for Brooks. By running as fast as I could, I could keep up with him without losing my mental breath. From the elocutionary standpoint his voice was not ideal. He had no such voice as Henry Ward Beecher or Richard Salter Storrs. It was not musical or rotund, and sometimes it grew husky. But I did not mind that. Even huskiness seemed to be a sort of vocal virtue. I wished more preachers were husky.

More than half the time he read his sermons from manuscript. But that did not offend me. I had always said that a sermon read from manuscript is not a real sermon. Like most people, I did not care for read sermons. But I cared for his. In the mornings, he nearly always read, and in the afternoons he often spoke without notes, and I could see no difference. He was just as free with manuscript as without it and just as full of fire. When I shut my eyes I could not tell whether he was preaching without manuscript or with it. It was always genuine preaching. He burnt his way through his manuscript and set the congregation on fire. He flung himself with magnif-



icent abandon on the people before him, and a sheet of paper could not block his way.

His language was always simple and elegant, felicitous and poetic. Every now and then he tossed off a sentence which flashed like a gem. Sometimes he would scatter a whole handful of jewels over us and I went scampering after them, eager to gather them up for my diary. He never seemed to be conscious of what he was doing. He was performing miracles but he did not know it. To say things beautifully was natural to him, and the flowers which he strewed along his sermonic way were not artificial flowers coaxed into bloom by the summer which he carried in his heart. While he was preaching there was a fragrance in the air. Somebody had broken an alabaster box and the perfume filled all the place where we were sitting.

His ideas were abundant and illuminating. He always set me thinking. He stabbed my mind wide awake. The gray matter of my brain became amazingly alive, every cell was functioning. Under the magic of his thought my own thoughts leaped and danced. Scales, as it were, fell from my eyes and I saw things more distinctly than I had ever seen them before. I was swept upward to a higher plane. St. Paul says he was carried once into the third heaven. I do not know where or what the third heaven is, but Brooks could carry me into something closely akin to paradise, and when the sermon ended, whether I was in the body or out of the body I could not tell. When we passed from the vesper service into Copley Square and gazed into a western sky full of the splendor of a dying day, I felt that the glory of heaven was no more wonderful than that of the world in which we had just been living. The sermon and the sunset sky were made of the same sort of stuff, and both had on them authentic and indubitable marks of the Almighty.

It was the preacher's spirit which made the sermons great. Truth came to us through his personality. There was nothing petty about him or mechanical or shallow or false. His mind was like the city which St. John saw, open on all four sides, and the kings of thought brought their riches and glory into it. I felt he had read all the books I had ever read and ten thousand more besides. He took in all the schools, and all the theological circles, and all the creeds, and all the churches, absorbing from every one of them whatever truth it had to proclaim. His heart was big as his mind, big enough to take the whole world in. He saw the world through his heart. While he spoke we were sure we were all included in the circle of his sympathy and love. Nobody ever felt disposed to link him with any particular branch of the Church of Christ. In our heart of hearts we kept saying, "Truly this is a man like unto the Son of God!"

He dealt always in affirmations. He had no time to squander on negations. He had keen eyes for all things lovely and of good report. If there was any virtue or any praise within sight, he laid his mind upon it and we all followed his example. In his presence the peace of God which passes understanding guarded our hearts and thoughts through Christ Jesus. For he never allowed us to lose sight of Christ.

Every sermon was baptized into the Spirit of Christ. No matter what his text, one could always feel certain that before he got done with us we should all be standing before the judgment seat of Christ. He was sure that God is in Christ reconciling the world to Himself. Like Paul, he was always saying, "I beseech you in Christ's stead be ye reconciled to God." "Come to Jesus" was one of his favorite exhortations. We expect that appeal in a camp meeting or in an evangelistic campaign or in a Salvation Army meeting, but I did not expect to hear it at the center of Boston culture. I never dreamed of hearing it from the passionate lips of America's greatest preacher. It was fitting that at his funeral we should sing,

Jesus Lover of my soul,  
Let me to thy bosom fly.

I ranked Brooks above all the other Boston preachers of my day, because he above all others exalted the revelation of God's heart in Christ.

I had not listened to these sermons many weeks before I began to wish that I too might be a preacher. Now that I had found out what preaching is, I felt sure that preaching is what this world most needs. I wished I could preach. I had never had the wish before. I looked down on preachers. They were an inferior set. I looked down on the church. It was a belated institution. I looked down on orthodox Christianity. It was, I thought, becoming obsolete. My idols were Huxley and Herbert Spencer. I found no inspiration in the pulpit. I found it in Emerson and Carlyle. All my life plans were settled. I knew what I was going to do and be. My college classmates were certain I was foreordained to be a lawyer, probably a statesman. And now to my amazement I began to wish that I could preach. Old things were gradually passing away, all things were presenting themselves in a new light. Interest in my law books was waning. The old-time splendor gradually faded from their pages. The law library on Beacon Hill ceased to be the hub of my universe. In the classroom I found myself often thinking of Trinity Church. In the midst of a lecture I could hear the voice of Brooks above the voice of my professor. The church was irresistibly crowding out the court house. My thoughts hovered round congregations rather than juries. I wanted to be a preacher. I knew I could not be one, for I was a skeptic. I was a bundle of doubts. I believed in God and immortality and that was about all. But I wished I could preach. I had never had a call. I did not believe in calls. But I wished I could preach. I spoke one day to Gunsaulus about it, and he said, "Why not have a talk with Brooks?" I said, "I'm afraid of him." He said, "I will ask him to make an appointment with you at his home." The thing was done. I called on the great preacher. It was Friday morning, the ninth day of January, 1885. St. John says it was about the tenth hour when he and Andrew had their first interview with Jesus. I can be more precise than that. It was at exactly ten o'clock that I entered the rectory door. I had never been so awed in my life. I feared that the servant who ushered me in would hear the beating of my heart. I had only three or



four minutes to drink in the wealth of art treasures around me when the preacher entered the room. I was in a palace, filled with books and pictures and statues and marble busts and carved images, including a huge one of Buddha, but I never noticed the palace after the king came in. He greeted me cordially. I blurted out an apology for coming, telling him it was wicked for me to steal any of his time, but he tossed my apology aside with a story illustrating the point that, no matter how many interruptions may occur, a man always gets through the day somehow. He said all this while standing before the open fire warming himself. When he sat down he said, "Well, how is it with you?" In a few words I told him my story. I unpacked my theological burdens. I unrolled my bundle of doubts. I spread before him the things I did not believe. I expected him to fall off his chair. But he seemed neither shocked nor offended. He evidently had talked with young men before. I wanted light on a dozen puzzling questions. "Have I got to believe the miracles of Jesus?" was one of my major inquiries. His reply was, "You may believe them." That word *may* was a surprise. That swept away the specter of coercion and reduced the fever of my mind at once. We talked of the Old Testament and the stories in Genesis. He said, "Men are always afraid of giving up this or that because of the consequences. The supreme question is," said he, "Is this the truth, let the consequences be what they will." He put the truth first. It had never occurred to me that a minister could do that. I supposed that the Bible had to come first. We spoke a long time about Christ, his person and his physical resurrection. I was disposed to put all the emphasis on the spiritual Christ. He did not agree with me. He believed in the physical Christ as well as in the spiritual Christ. "The man," said he, "who believes in both will get more than the man who believes in only one."

We had talked now just an hour and a half. That is what the clock said, but it seemed incredible. I had been living above the clock. I arose to take my leave. He seemed in no hurry to have me go. He even asked me to come again. At the door he bade me good-by in a tone which was inimitable and unforgettable. I can hear him say it yet. I never called again. I felt it would not be right. I had no further claim upon his strength or time. But after a week of meditation I decided to enter the ministry. The following three seasons I attended his Saturday evening Lenten Bible Class for young men. Each course of lectures ended with a social in his study. At one of these socials I screwed up my courage to ask him a question: "How do you ever find time to do all the work which you are doing?" He was several inches over six feet tall, but at that moment he looked seven feet and over. On looking up I saw his smile floating down upon me and this is what he said, "A man can do a good deal when he gets his growth." After that night I asked him no more questions. From that time on I was a silent listener. Through the three years of my seminary course I heard him preach again and again. He was my seminary. He did more for me than all of my professors combined. He kindled a fire in me. He gave me a vision. He made me a believer

in God, and in man, and in myself. Nothing could induce me to leave Trinity. Through those three years I received communion here. I was not an Episcopalian, but he received me into your family. In spirit I still commune with you whenever the bread is broken in remembrance of him who died for us all.

I ate his sermons and lived on them. They were the bread of life to me. In my middle years in the seminary I was offered what seemed to me at that time a fabulous salary to preach for a village church in New Hampshire. I was asked to do nothing but preach, leaving Boston Saturday night and returning for my seminary studies Monday morning. I turned the invitation down. Listening to Brooks was a means of grace on which I felt my future usefulness depended. In those three years he gave me a vision of Christ which does not grow dim, and kindled in me an enthusiasm for the church which has never died down, and set me an example of preaching which humbles me and baffles me and yet spurs me on. I have now been preaching for forty-four years, just twice as many years as he preached in this church, and through all of my years, his face has been in my eyes and his voice had been in my ears, and to stand in his pulpit on his birthday, to render this tribute of love, I count the most precious of all the privileges and honors which a generous world has showered upon me.

*Christian Leader.*



## Book Review

*(When ordering books, please mention this Magazine.)*

NOTE—Reviews, when not signed, are by the Editor.

### **Interpretation of St. John's Gospel, by Prof. R. C. H. Lenski,**

D.D. Lutheran Book Concern, Columbus, Ohio, 1931. 1418 pages, \$4.50 net.

It is not often nowadays that we get a new commentary on a book of the Bible. The Religious Book Club recommends a new book every month, but if there has been a single commentary among them it has escaped our notice. The author of this book is dean of the Theological Seminary at Capital University of Columbus, Ohio, an institution of the Ohio Synod (now part of the "American Lutheran Church"). Perhaps the fact that he is a Lutheran accounts for his preference for exegetical studies. The Lutherans have always been great Bible students. They, more than any other church, we believe, still practice expository preaching. They put a laudable emphasis on the "Scriptum est!" and they don't lose themselves so easily in philosophical speculations or psychological and sociological treatises.

But even for a Lutheran Dr. Lenski has a most remarkable record. He has put out a book on the "Eisenach Gospel Selections," one on the "Eisenach Epistle Selections," one on "Old Testament Eisenach Selections" and one on "New Gospel Selections;" each one of these four books numbers over 1000 pages, all together perhaps 6,000 pages. Now he has added to these ponderous volumes the one before us with 1418 pages! Prof. Lenski seems to have an industry, a love for the work, a capacity for sustained application almost unheard of in an American theologian. It reminds us of the times and achievements of Barnes in America, Mat. Henry and Spurgeon in England and other feats of the literary heroes of the past.

The writer gives to the critical questions that a commentary on St. John's gospel is apt to raise, but little space. The author of the gospel according to him is the apostle John. The possibility that such a book could have been written by a "Presbyter" John of the second century, he dismisses, rightly, we think, as an absurdity. If John was the author it would follow that his book would deserve higher rank as a historical source for the construction of a life of Jesus than many scholars will admit. Without a doubt it is difficult to harmonize the Christ of John with the Christ of the Synoptics. In John's gospel the Baptist, already at the very moment of his first sight of Jesus, points to him as the Lamb of God that bears the sin of the world; and again,

in the interview with Nicodemus, there is another reference to his crucifixion (v. 14). The picture of the gradual development of his consciousness of the coming doom which we got in the Synoptics, is more convincing. By admitting this we by no means side in with those who claim that Jesus in his Galilean days took a rosy view of his work in Israel; for already in the Sermon on the Mount he refers to those who should be persecuted for his sake (Mat. 5: 11).

The different tone and character of John's gospel has impressed the church at all times. Clement of Alexandria says that while the other witnesses gave us largely the external facts of Jesus' life, John wrote a more spiritual gospel. And it is not only that he moves on a more exalted level. Jesus' discourses in John have only one subject, they are revelations of the Master's Self. Jesus speaks of himself as the life, the light, the bread of life, the revealer of the Father, the Son of God who is one with the Father. The course of the story as told here shows the human reactions resulting from the Lord's self-revelation. On the part of his enemies, their unbelief culminates in deadly hatred; on the part of his disciples, their faith rises to the full understanding of his mission, ch. 17, 7 pp.

As to the nature of Jesus' discourses in John, the question always arises: If Jesus generally spoke as the synoptics have him speak, could his speeches in John be just as they are recorded there? The writer of this book says, they are just as the Holy Spirit wanted John to reproduce the words of Christ. He refers to the promise that the Holy Spirit would remind the disciples of the things Jesus had told them. He makes the strong statement (overstatement, we think) that none of the sacred writers made a single mistake; that we must hold to the inerrancy of the Bible in substance and expression.

We would say that John, the apostle whom Jesus loved, was able to catch the deeper side of Jesus' nature and revelation, better than any other gospel writer, but that the discourses of the Lord as given by John were not just a "dictation" of the Holy Spirit, but the words of Jesus worked over by a deeply congenial spirit.

However, these critical questions take up only very little room in the book. Dr. Lenski has given us a practical commentary, based on a thorough study of the original. There are plenty of quotations of the Greek text and even of occasional Hebrew words (strange to say, the Hebrew is always correctly printed: a rare thing in an American book!). Still, the book is intended for the regular minister, not for the scholar only. A real, serious study of the text is necessary for the one who wants to preach a biblical sermon. In this commentary the preacher finds exegesis of the most substantial kind, in clear and fluent language. We congratulate the author on the successful completion of his great task and wish him many grateful readers. Let no one be afraid of the size of the book. He need not study the whole of the 1418 pages. Let him refer to whatever text from John he wants to preach on or to have more light about, and Dr. Lenski will put before him a full measure, a plain answer and sound doctrine.



**The Story of the Church,** by *John Clover Monsma*. Rae D. Henkle, Publisher, New York, 1931. 315 pages.

This is not a church history in the ordinary sense of the word. It is the writer's object to tell the story of the church in a simple direct way from the standpoint of a disinterested "intellectual" rather than from that of a believing Christian. For that reason all the supernatural elements of the Scripture record are omitted although the author himself says that he believes in them whole-heartedly. By this telling only the ordinary facts of history that are received by all, he thinks he can invite the attention of everybody, Jew and Gentile, Roman Catholic and Protestant.

It can be understood at the outset that this plan won't work. Christianity cannot be comprehended on a wholly natural basis; and the hope that a story of the church so written will appeal to Jew, Catholic and Protestant is also futile.

The book naturally begins with the development of Jesus (the author calls him "Joshua" throughout). Jesus had been a profound student of Israel's history; besides he is a deeply spiritual person. By brooding over Israel's tragic past and following the light of the spirit, he arrives at two principles for a philosophy of life: the supremacy of the spiritual over the natural and of the supremacy of spiritual love over physical force. He feels that it is his mission to carry this program to his people and to the world. So he steps out into the arena to throw down the gauntlet to the anti-God of the Ages. Down by the Jordan the great John baptizes him, sensing his greatness by intuition. This baptism means to Jesus his inauguration as the leader and savior of Israel and the world.

We don't think that such an insight and such an endowment with world-leadership could have come to Jesus in the ordinary way of religious development.

The writer now goes on to sketch the short career of Jesus. Not a word about his ministry of healing; just his teaching and personality. The cross is the culmination of his life. Not a word about the resurrection. Pentecost follows, great day in the history of the church. But Peter never says a word about the resurrection!

Follows the chapter on the heroic age of the church. Then its developing organization; its great leaders; its mission work among the barbarians (its Light shining in the Darkness); the first outlines of a Christian civilization. The writer paints a rather favorable picture of the Christian world of that age, somewhat in the style of the "Gesta Christi."

But then the church seeks a way out of Medievalism. The Reformers bring in a new age. The dark sides of the picture are by no means wanting. Still the outlook of the writer is tinged with optimism. Even the Russian church will take on new life, he thinks. "Joshua of Nazareth is Winning out" is the title of the last chapter. There is a lot of valuable information in the book. In a plain, straightforward way the development of nineteen centuries are made to pass before us. At two or three sittings one can get a bird's eye view of a complicated process.

But we fear the author's deliberate attempt to win the foes of supernaturalism over will miscarry. The Jews won't come for they are opposed to one world-religion for all. The Catholics won't admit that the Reformation was the best way out of Medievalism. And if he gets some liberals on his side, he'll lose all the fundamentalists and a good many who are not fundamentalists in the narrow sense.

**The Moral Crisis in Christianity,** by *Justin Wroe Nixon*. Harper and Brothers, Publishers, New York, 1931. 197 pages.

The title of the book at once reminds us of the famous "Christianity and the Social Crisis" by Walter Rauschenbusch in 1907, and in turning the title page, we notice that it is dedicated "to the memory of W. Rauschenbusch." The author pays beautiful tribute to the great and decisive influence Rauschenbusch's personality and teaching have had upon him. His first contact with Rauschenbusch was when he heard a Hallowe'en sermon by him at Dennison University (a Baptist institution near Newark, Ohio) in which Rauschenbusch presented a new conception of sainthood. It so happened that the present Reviewer heard that same sermon, at Zanesville, Ohio, a day or two previously to its delivery at Granville (where Dennison University is located).

Rauschenbusch claimed in that address that saints were not only those whose names we find in the calendar, but all those who do their daily work conscientiously, following the example of their master. His interpretation was largely in consonance with Luther when the Reformer declared that the maid sweeping the house carefully on Saturday was doing a work just as acceptable to God as the priest or bishop's reading Mass on Sunday.

The writer goes on to say that Rauschenbusch was the most religious person he ever met. To come under the spell of Rauschenbusch was to him to have come in touch with Reality. Rauschenbusch's basic idea was his conviction of the *world-transforming scope* of Christianity. His whole life embodied this idea, and he was perhaps the first to feel that the hour of its realization had come. All that Jesus said and did had to Rauschenbusch for its purpose the social redemption of the life of the race. Rauschenbusch became a Christian Socialist for he believed that Socialism in some form was ultimately needed to give the religion of Jesus a body.

The "Social" Gospel running for a while in full force, has since had its eclipse. The World War and its disappointing results have created a mood of disillusionment. A different reaction to the claims of science has divided the Church for a while into the warring camps of Modernism and Fundamentalism. A long period of prosperity (1922-1929) dulled our sense for the spiritual realities. But an unprecedented depression following this has forced again upon the Church the necessity of finding a solution for the tremendous social problems of the day. If the Church fails the world at this time and in this respect, Communism will reap the rewards, for it accepts the challenge of a refractory world order and undertakes the task to remold it on a gigantic scale.



The world is in an expectant mood, according to the writer. The question is, is our moral code to be determined by tradition or by an intelligent study of what is most expedient? In other words, the course the Church is to take is not charted by the experiences of the past. Its conduct must be to a great extent experimental. Still Christianity can make great contributions to the experiment. It bases all life on the family ideal (fatherhood of God, brotherhood of man) a most pregnant conception and a great task: that of realizing everywhere fraternal relationships. Furthermore, it presents the religious outlook of Christian theism, of a creator-God, interested and operative in his world. Finally it hands down the career and personality of its founder.

The Social Order puts before us a society of conflicting group interests. The habits, insights and ideals of the individual reflect those held by the group. Christianity's task is to create a sense of moral contradiction between the Christian ideals and existing conditions and evils. It must teach individual and class to transcend the selfish group views and interests and see the race as a whole. The strategy of the Church in working on this herculean task should be to ally itself with forces trying to remove the same conditions. It should not be satisfied with the attitude of compromise (seeking a temporary or half-way solution) or of withdrawal (leaving social salvation to the Lord and his second coming), but seek "integration", i.e., build the Kingdom of God into the very structure of society.

The author suggests a number of conditions that will be essential to progress in the church's social program. He hasn't much faith in the moral effectiveness of certain doctrinal beliefs. He would encourage the mood of exploration. He believes that the church's work in the world is creative rather than merely preservative and protective. It should move forward in a series of adjustments to the needs of mankind. The church must be *adaptable*, he emphasizes early and late; otherwise it will become merely a decorative element in society. It will in some form probably be a permanent fact, but only if it becomes flexible, progressive, life-serving. Will the religion of the future be a religion of escape or a religion of world-transformation? Herein lies the moral crisis of Christianity.

Rauschenbusch saw the inevitability of this crisis so clearly and exhorted us to the highway of danger but of exalted hope so fearlessly. Therefore the author closes his book by invoking once more the insight and courage of his hero, Walter Rauschenbusch.

It is an able book and the writer rendered a service to the cause so dear to his revered teacher. At the same time, he has brought the name and fame of Rauschenbusch again to the notice of the religious public of today. We hope, with him, that an adequate biography of Rauschenbusch will soon be undertaken by capable hands. We have often wondered why such a work had not appeared long before this.

In one respect the writer does not walk in the steps of his great teacher. Rauschenbusch's style was one of his strong features, clear, moving in short sentences, full of striking illustrations. The style of

his pupil is rather involved. We counted one sentence of nineteen lines, another of fourteen.

**Since Mrs. Eddy**, by *Altman K. Swihart*, New York, Henry Holt and Co. 402 pages.

In the September number, 1931, (p. p. 391 ff) we discussed Mr. Dakin's remarkable book on Mrs. Eddy. It was based on unimpeachable sources. Trying to be entirely fair to the striking personality and the wonderful achievements of the founder of Christian Science, it yet pointed out some of the weak points in Mrs. Eddy's spiritual armor, such as her almost complete dependence on Mr. Quimby in regard to mental healing and the fact of her life-long fight with M. A. M. (malicious animal magnetism) a kind of hysteria that caused her such intense suffering. It was no wonder that the Christian Science authorities tried to suppress the book, threatening the publishers (Chas. Scribner's Sons) with boycott.

In that review we mentioned briefly Mrs. Augusta Stetson of New York, one of the most successful and famous of Mrs. Eddy's pupils, who was later excommunicated by her because she became too influential and too dangerous to the supremacy of the founder. The book before us gives us her story in detail. It also tells us about another pupil of Mrs. Eddy, Mrs. Bill, the teacher of the "Church of the Universal Design." But since Mrs. Bill has not impressed herself on the mind of the general public, we shall give only a brief account of the former lady.

Mrs. Stetson was a woman of very strong characteristics. She possessed unbounded vitality and an enthusiasm that was thrilling and contagious alike. She became a most devoted believer in Christian Science and an adoring disciple of Mrs. Eddy. "As God is with me," she said, "so is Mrs. Eddy." Mrs. Eddy was to her the mouth-piece of God, the expression of the motherhood of God. She believed and taught that the second coming of Christ took place in the publication of the Christian Science text-book. Christian Science is the manifestation of Christ in Mrs. Eddy, the female representative of God; for her she claimed oneness with God. In all this she was only accepting what Mrs. Eddy had said of herself, although the latter would at times admonish her not to deify the founder of Christian Science.

Mrs. Stetson became the founder of the first Christian Science church in New York City. She had an especial attraction for the wealthy. Ladies in the finest of clothes and the richest of colors thronged the aisles of her church. She would say, "if Christ told us to admire the beauty of the lilies, why should beauty and color not be acceptable to him in the clothes of his believers?" Rich people contributed fifty thousand and even a hundred thousand dollars to her building fund. Her church was said to be the finest in the country. Prosperity, she would say, usually follows spirituality. Her new home cost one hundred thousand dollars.

In the main, Mrs. Stetson's ideas were borrowed from her great teacher. In some things she took a more extreme stand than Mrs.



Eddy. Even Mrs. Eddy had taught that material generation was false. Mrs. Stetson went so far as to discharge her practitioners when they married. Marriage would ultimately be abolished by Christian Science, she said. Spiritual conception was to supplant sex-generation. A true Christian Science believer would try to practice chastity even in the married estate (no cohabitation). Mrs. Stetson claimed all kinds of cures; broken ankles and legs, cancer, diphtheria, consumption, spinal troubles and other ailments yielded to her treatment. Her husband she couldn't cure, he was "unreceptive."

But her influence and personality began to overshadow that of the founder. Now Mrs. Eddy decided to move against her. It was shown in Mr. Dakin's book how well she guarded against loss of her supremacy. Mrs. Stetson was called before a committee of the Central Board. Malicious Animal Magnetism was charged against her. Errors in teaching, the use of mental reservations and other accusations were raised. She made a strong defense but in vain. Her license was revoked, she was discharged from her pulpit, dismissed from the congregation, excommunicated. A more unjust judicial verdict was seldom delivered, we think, for Mrs. Stetson was one of the most loyal pupils Mrs. Eddy ever had. Even after being so shamefully betrayed by her she stayed faithful to her. Many of her pupils and friends stood by her. For many years she advocated Christian Science principles and practices. She died at an extreme age. Her admirers and believers looked for the final "revelation" of herself and Mrs. Eddy.

It has not yet come; still the cult seems to thrive. With a metaphysics denying the reality of material existence and the inescapable necessity to ignore what can't be ignored, the Christian Scientists go on smiling and happy, letting others alone but apparently sure that they have something better. They don't argue, don't discuss—just believe. Who, in this 20th century of ours, can understand such a mentality?

The author of the book writes with a detached mind; he just records what he gathers from friendly sources. Whether he approves or disapproves, one must find between the lines if at all.

**Ventures in Belief**—Christian Convictions for a Day of Uncertainty. Chas. Scribner's Sons, 1930, New York. 242 pages.

The ten writers who contribute their thought to this volume attempt to state the major convictions of the Christian mind as they may be held by young men and women alert to every breath of modern thought. R. Niebuhr, who furnishes the introduction, writes on the general theme, the "Christian Faith in the Modern World." The Traditionalist, he says, does not feel the need of a restatement of his faith because he is not sufficiently active, intellectually, to recognize its difficulties. The moral adventurers maintain their faith in spite of recognized difficulties because by intuition they have laid hold upon heroic assumptions that furnish them a dynamic strong enough to enter upon a victorious struggle with the adverse forces of the world. Niebuhr's article is the most substantial in the book, but his language is far from being popular. In this respect he could learn from Bishop McConnell,

who follows him in the book telling us what he believes about God. The main objection to Christian theism, he says, comes from impersonalism. It is contended that personalism would bring human limitations into the deity. McConnell claims that belief in a personal God need not include these limitations. The other objection arises from the presence of evil and pain in the world. The bishop admits it is hard to account for that, but it would be still harder to account for all the good in the world without having recourse to a benevolent intelligence. The best he sees in the world is Christ, and a God as good as Christ would meet all our needs.

H. N. Wieman writes about, *What is the World to me?* Kirby Page about *Society*. H. E. Fosdick's subject is the Church. He repeats the claim of the ordinary Modernist that Jesus never intended to found a church or foresaw that a church separate from the synagogue would come into existence. A contention at once unnatural and opposed to the plain records, see Acts 1 and 2; Matt. 28: 18-20. To Fosdick the idea that the church was supernaturally founded, is incredible: what then about Pentecost and the coming of the Spirit? His article pleads for a reconciliation of faith and science, for church union, etc. Rufus M. Jones, the Quaker, writes on *Prayer*.

The volume is written particularly for students and doubtless light and leading can be found for them on many of its pages.

**Borden Parker Bowne, His Life and His Philosophy**, by *Francis John McConnell*, one of the Bishops of the M. E. Church. The Abingdon Press, New York, 1929. 291 pages.

Twenty years ago the Reviewer heard a Methodist minister speak in terms of high praise of B. P. Bowne and his philosophy. We had never heard of the man and had an unspoken feeling that perhaps the title of "philosopher" could be ascribed to him only in a very general sense. Since then we have heard more of Bowne, but if we had been asked to tell all we knew of him—before we had read this book—it could all have been done by mentioning the word "Personalism," just that and nothing more. However, now we have gone through Bishop McConnell's book and have come to see that Bowne was a great man and a philosopher of note. McConnell was a student of Bowne at Boston University. Besides, McConnell is a man who among his many good points has the distinction of possessing very considerable philosophical ability and interest. He also has the gift—somewhat rare with philosophers—to write a lucid style. In fact he has never been charged with obscurity, to our knowledge.

McConnell doesn't tell us why he waited nearly nineteen years—Dr. Bowne died in 1910—before he got busy on this biography. But such things sometimes happen. Permit us to refer to a case that we have mentioned more than once. Professor Rauschenbusch, of Rochester, N. Y., passed away in 1917, nearly fifteen years ago, and his biographer has not yet been found.

Young Bowne was very poor, yet very eager to get an education. At one time the seventeen-year-old boy worked as a truck driver in



New York, along the water front. He got his training at New York College. Later he went to Europe to broaden his mind, studying in Paris and in Halle, Germany. The teachers who influenced him most at the latter place were Ulrich and Lotze. Bowne later acknowledged that the results of his thinking were largely Lotzian. In 1876 Bowne became professor of philosophy at Boston University.

Spencer's Philosophy was the system that at that time occupied the minds of most. Spencer left no place for God or design in his evolutionary thought. The "Unknowable" was his designation for what others called God or Universal Mind: his viewpoint was altogether materialistic. Bowne felt repelled by Spencer's whole system. He objected to it not only because he himself was a theist, but for logical reasons. The faith required to accept Spencer's system, he said, was "beyond anything in Israel." Spencer made the Unknowable do the things that others attribute to God. Then Bowne wholly disagreed with Spencer's idea of the Self. The Self was not a permanent, independent agent but only a succession of states of consciousness (sensationalism).

Bowne, later, came to call himself a realistic Idealist. He believed in the material world, but the forces of the universe were to him the expression of ideas. He would again, sometimes call his philosophical position transcendental empiricism. This characterization calls to mind Kant. Kant he considered the one great star in the philosophical sky. Kant's critique of the pure Reason with its refutation of the ordinary proofs of the existence of God, he admired greatly. Also Kant's contention that time and space are only forms of intuition; time is the succession of events, space is the being together of objects. Space, without objects, is empty, is nothing.

He agreed with Kant in teaching that the reason is a constitutive factor in our getting knowledge (Kant's "categories"); and that we only know the thing as it appears to us. Kant's claim, however, of our not knowing the thing in itself, he said, leads—and has led—to skepticism.

Bowne was a confirmed Theist. The orderly arrangement of the material world, its universal law, the necessity of final causes were to him evidences of a divine, creative intelligence. The fact alone that the universe was intelligible proved that supreme intelligence was back of it. This belief, he said, was an assumption, but a spontaneous and natural one. Theistic belief is the resultant of our reaction against the universe.

The name that represents most correctly and fully Bowne's last conviction as to the universe and what is back of it, is *Personalism*. He believed in a personal creator and power behind the phenomena. The objection to this view that it would put God under the same limitations we are under he would reject. The infinite does not become finite because it gets into contact with the finite. We generally use the term "super-personality" if we want to escape the criticism made, but Bowne, as far as we can see, doesn't employ it. Bowne knew well the many obstacles to the idea of a loving, almighty God, arising from the evil in the world. He said, looked at from the individual observa-

tion, the world often suggests the dreamings of a blind demiurge (Gnostic term). Taking it, however in long periods and general tendencies it suggests a plan, progress, ends.

To the Pragmatists (James and others) he admitted that emphasis on the practical outcome is justifiable. But to believe whatever suits you, whatever brings "success", he rejected vigorously. The Universe is founded in moral principle and moral principle will have its way in the end. The test of truth is life, but Bowne held to the objectivity of truth. Still, if persons are the ultimate expressions of reality, we must follow the needs of persons in our quest for the real.

The Bishop has chapters on Bowne as a teacher and as a religious guide. Bowne was sometimes attacked by Methodists as too intellectual or too liberal, but without doing him any harm. His personalism is not a view looked on with favor today. Wieman's "feature of the universe which helps us in the integration of our life" or Mather's "personality-producing forces" are more to the taste of a scientific age. But "a deity you can't pray to is only the ghost of a God." The Christian follows the authority of Christ.

Bowne's writings have not made the impression they deserved. He had not enough illustration, nor is philosophy ever a popular subject. Nevertheless, we have read the book with great satisfaction and it will please many of our readers. They will learn to admire Bowne and learn to love McConnell even more than they did before.

**The Dilemma of Religious Knowledge**, by *Chas. A. Bennett* (formerly professor of philosophy in Yale University). Edited by W. E. Hocking, Professor in Harvard University. Yale University Press, New Haven, 1931. 126 pages.

The certainty that men used to have about religion and its main questions, such as, Is there a God? Does he care about man? Will we survive death? such certainty is largely absent today. The difficulty of establishing answers to such questions has concentrated attention on the prior question, How can we know? "To cover up their lack of confidence on this point which has been called agnosticism, sophisticated thinkers are inclined to dodge the dilemma by eliminating the "metaphysical" or supernatural from religion, and retranslating all its language so that it will apply only to what we suppose we *can* know, human affairs and the human mind."

This book takes up a number of such attempts at explaining religion by ruling out the supernatural and the objective reality of the divine factor. In interpreting the nature of religion the author follows R. Otto (Marburg). Its fundamental element, he says, is mystery, evoking a sense of awe and humility. But there is in it also a mood of expectancy. It expects to be heard by the power which is shrouded in mysterious silence. Religion involves the desire to bend nature to the purposes of man. It generates devotion: the unseen world invades the visible order. Still, the objects of religion are opaque to human intelligence. True gnosis of them may be said to be nearer to silence than to speech. The transports of the converted are unintelligible to



the secular mind. In this respect religion is kin to the arts, for the feelings of artistic appreciation are alien to him who lacks the sense for beauty.

The vehicle whereby we lay hold of the world of religion we call faith. It is often said, in defence of religious faith, that science also presupposes faith, i. e., faith in the intelligibility of the natural order. The faith of science, however, is an assumption, a working assumption, the truth of which is being continually verified. To religion faith in God is not a hypothesis, but a fact of immediate intuitive conviction. Don't trust, the writer adds, the fortunes of your faith to argument. Certainty comes rather by experiment, by "standing or falling by your issue" ("Betting your life that there is a God").

Now the author takes up Feuerbach's position (Feuerbach, long dead but his view quite up to date). To him humanity is everything, nothing beyond it. God is nothing but human nature objectified and deified. God, creation, miracles, salvation, etc., are imaginative projections of human longings and self-confidence. The child sees literally, the adult figuratively: How modern his humanism, divine immanence, his subjectivity! And how unsatisfactory.

Then follows Sabatier, to whom God is present in feeling and desires, not to reason. He minimizes the historical facts; the symbolical meaning is the important thing. Santayana next. Religion is poetry. Religion transfigures life by idealizing it. Religion and superstition are the same in origin: fancy attaches images to facts and things, instead of ideas.

The last chapter deals with Freud and the subconscious. To Freud every worth while experience is explained as an "up-rush from the subconscious." The writer admits that, e. g., in conversion the deeps of the soul (the subconscious) are stirred, but says it is also true that "an angel may have troubled the pool."

All the way through he maintains that without an outside factor religion could not be explained nor maintained. The question of truth or falsehood is primary and inescapable. The metaphysical pretensions of religion are the most important thing about it. The argument in this book is largely negative, the positive side being reserved for a special, later treatment. The writer deals fairly and with understanding with each opponent. He never evades a difficulty, he is a very trusty guide. Besides, he writes a beautiful and easy style. A very commendable little volume. It is a pity the author died so young in 1930, forty-four years old.

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**England**, von Wilhelm Dibelius. Fünfte, stark umgearbeitete Auflage. Deutsche Verlagsanstalt Stuttgart, Leipzig und Berlin. 1929. 2 Bände.

Der Verfasser dieses Buches ist deutscher Philologe, dessen Spezialität das Studium der englischen Sprache ist. (Er wohnt jetzt ins Godesberg a. Rh. in Zurückgezogenheit.)\* Das Buch hat sich einer großen Popularität rühmen können. Nicht nur in Deutschland fand es viele begeisterte Leser, sondern auch in England wurde er als eine höchst achtungswerte Interpretation des englischen Volks und Charakters gewürdigt. Seine englische Uebersetzung trägt den Titel: „England, Its Character and Genius.“ Hervorragende Rezensenten haben den Wunsch ausgesprochen, daß auch den Engländern solch ein Buch über Deutschland, von einem Engländer geschrieben, zu Gebote stehen möchte, das ihnen in gleich autoritativer Weise das deutsche Volk vorführte, wie D. es mit dem englischen getan.

Wir beschränken uns in unserer Besprechung auf den zweiten Band. Der erste handelt von Englands Aufstieg zur Weltmacht und von seiner Staatsverfassung. Im zweiten werden Englands Religion und Kirche sowie sein Erziehungssystem (Universitäten und Volksschulen) besprochen.

Wenn ein deutscher Protestant einem anglikanischen Gottesdienst beiwohnt, so wird ihn nach kurzer Zeit das befremdende Gefühl antwandeln: Wie können nur diese Leute mit einem Gottesdienst zufrieden sein, der wesentlich im Ableiern liturgischer Formeln besteht, und in dem die Predigt meist eine höchst mittelmäßige Leistung ist? Dibelius gibt auf diese Frage eine äußerst treffende Antwort. Es fehlt, sagt er, der Masse des Engländerums der religiöse Individualismus der Deutschen. Religion ist für den Engländer nicht in erster Linie individuelles Leben, sondern Kultus, Verehrung, Anbetung des Höchsten; keine Angelegenheit des einzelnen, sondern gemeinsame Beteiligung und gemeinsames Glück im gemeinsamen Gottesdienst. Der deutsche Protestant geht zur Kirche, weil er vom Gottesdienst etwas haben will, der Engländer, weil Gott die ihm gebührende Ehre und Dankbarkeit empfangen soll. Der Deutsche sucht im Gottesdienst geistliche Stärkung, Erbauung im Glauben, vielleicht auch eine Auseinandersetzung mit intellektuellen Schwierigkeiten. Der Anglikaner widmet 20 Minuten der liturgischen Antiphonie, so wie es die Väter schon seit Jahrhunderten getan. Darauf folgt in der Messe der Höhepunkt, die Predigt könnte auch unterbleiben. Auf tiefere Probleme einzugehen, liegt dem Engländer ganz fern. Dogmatische Streitigkeiten berühren ihn nicht. Auch die Geistlichen beschäftigen sich wenig mit Theologie. England hat in all den Jahrhunderten seiner protestantischen Geschichte kein nennenswertes theologisches System produziert. Natürlich gilt das, was von der Staatskirche gesagt wird, nicht alles in gleicher Weise von den Freikirchen, denn naturgemäß findet man in diesen gerade die Elemente, die von jener vernachlässigt wurden. Aber auch die Freikirchen verdanken ihre Entstehung nicht so sehr dogmatischen Unterschieden, sondern solchen der Organisation (man denke an die Kongregationalisten, die Presbyterianer u. a.).

Der Gottesdienst der Anglikaner ist wesentlich Messe, Sakramentsverwaltung. Die katholisierende Richtung ist sehr stark im Wachsen, teils weil ihr Gottesdienst den Laien mehr ästhetische Befriedigung bietet, teils weil

\* W. Dibelius ist kürzlich gestorben. Ed.



von Anfang an der katholische Charakter der Kirche möglichst erhalten geblieben ist. Ohrenbeichte, Marienverehrung, Sakramentsaufbewahrung und andre katholische Gebräuche finden Aufnahme. Nur die Priesterehe bezeichnet noch den protestantischen Geistlichen. Die päpstliche Kurie, so meint D., rechnet auf den Tag, wo sich der ganze Anglikanismus zurückfinden wird nach Rom. Doch wird das kaum je stattfinden, der Freiheitsinn des Engländer sträubt sich davor, die Oberhoheit eines fremden Potentaten anzuerkennen.

Die andern protestantischen Kirchen, insonderheit der Methodismus und die überragende Gestalt J. Wesley's, werden ansprechend beurteilt.

Bei Besprechung der englischen Frömmigkeit im allgemeinen wird der alte Anspruch stark betont, daß die Engländer sich für das auserwählte Volk halten. Die Puritaner hätten diesem schon bestehenden Trieb die religiöse Sanktion gegeben. Wirklich gebildete Leute würden über eine solche Fiktion lächeln, aber im Grunde sei das doch die Ueberzeugung des Durchschnitts-Engländer's.

Treffliche Kapitel werden dem Unterrichtssystem des englischen Volks gewidmet. Der Verfasser zeigt auf Grund sorgfältigsten Studiums die Unterschiede des englischen Systems von dem deutschen auf. Die öffentlichen Schulen (wie Rugby und Eton) sind durchaus englisches Gewächs. Die Stellung und Person des „Headmaster“ ist durchaus entscheidend. Das Ideal ist nicht, die Grundlage zu einer wissenschaftlichen Bildung zu legen, sondern die Schüler zu englischen „Gentlemen“ zu erziehen. Die Universitäten Oxford und Cambridge sind Institute voll aristokratischen Geistes, in welchen diese Erziehung zum „Gentleman“ fortgesetzt und vollendet wird. Es gibt auf diesen „Universitäten“ keine juristische, medizinische noch theologische Fakultät. Sie bieten nur eine allgemein humanistische Ausbildung. Natürlich hat die neuere Zeit viel Wandlung gebracht, besonders in der Richtung größerer Demokratie und wirklicher wissenschaftlicher Leistung. Aber der alte Geist ist infolge des stark konservativen Charakters des Engländer's noch recht lebendig. Der Engländer „still loves a Lord“, und das Glied des alten Adels ist immer noch der große Mann.

In der Schlußbetrachtung zieht der Verfasser das Fazit. Der Engländer trägt nach ihm stark den Charakter des niedersächsischen Bauerntums, praktisch, beschränkter Horizont, nüchtern, tatkräftig. Er ist durchaus ein Willensmensch, strebt nach Herrschaft. Dem verdankt er seine Weltstellung. Der Puritanismus hat ihn stark beeinflusst, aber seine Religion ist nicht mystisch oder kontemplativ, sondern ethisch. Die Kirche und die Religion haben hier größern Einfluß als in irgend einem andern Land. Doch geht mit der religiösen Haltung ein gut Teil „Cant“, Heuchelei. Der Engländer hat eine ungemeine Gabe, seinen Motiven ein frommes Mäntelchen umzuhängen.

Der Verfasser scheint uns Licht und Schatten gerecht zu verteilen. Zuweilen wirkt sein Bestreben, alles zu erklären, etwas mühsam. Doch er spricht stets mit größter Sachkenntnis, man hat das Gefühl, daß er eine Autorität ist auf seinem Gebiet. Was er von England sagt, gilt zum großen Teil auch hier in unserm Land und bei seinen angelsächsischen Eigenschaften. Es wird niemand die beiden Bände ohne großen Nutzen lesen. Wir wünschen dem prächtigen Werk weiterhin besten Erfolg.







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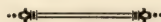
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### BROWSING AMONG THE ANCIENT CLASSICS

DR. H. J. SCHICK

To the modern pastor a study of the theology of the Greek classics is of absorbing interest. We cannot, of course, in a paper limited as this one is, go into any deep or thorough analysis of this subject. To pastors who have the time and inclination we would recommend *Naegelsbach*, "Die Homerische Theologie," one of the standard and most complete treatises on Homeric Theology. Another outstanding work on this subject is *W. E. Gladstone's*, "Studies on Homer and the Homeric Age," a more voluminous work than *Naegelsbach*, but less scientific and complete. But the fact that the author looks at every topic in its relations to Christianity and the Bible would be of great interest to the modern pastor. Written also in a nobly Christian as well as scholarly spirit is *W. S. Tyler's* volume, "The Theology of the Greek Poets," illustrating the resemblances and contrasts existing between the Bible and natural or traditional religion as found in Greek poetry.

In the *Homeric* world the conception of Divinity is polytheistic. There are many classes of divinities, more or less limited in power. However, one god is supreme, Jupiter or Zeus, the father of gods and men, who sits enthroned on Mt. Olympus. It is an interesting question as to whether in the supremacy of Jupiter or Zeus we might find vestiges of a primitive monotheism. Of no less interest is the trinity or triad composed of Zeus, Athena and Apollo. Zeus is the all-father; Athena is the wisdom born of him, and Apollo is the son who is the voice or word of the all-father. Noteworthy in this connection is also the fact that when the heroes



of the Trojan war offer their prayers to these three divinities, they address them as if they were one being, one in mind and purpose and aim, as for example in that oft-repeated prayer: "Would that father Zeus, Athena, and Apollo, etc." (Ilias 2: 371; 4: 288; Od. 7: 311; 24: 375, et al) From the marked peculiarity of these gods and the functions ascribed to them, Mr. W. E. Gladstone in Vol. 2, sec. 2, on "The Traditive Element of the Homeric Theo-Mythology," argues that they are "traditional divinities, derived in the main features of their character and office from some earlier and purer religion, and ultimately from a direct revelation, though these primitive features are obscured and disfigured by the superstitions of the vulgar and the inventions of the poet." And these superstitions and inventions have given to the Homeric gods the garments of human frailties. Divine nature is only human nature exalted and exempt from death. The Homeric god is essentially a celestial and immortal super-man,—a dim shadow of that Being whom we describe as an infinite Spirit, who is Life, Light and Love, and who is best known to our hearts by the name of "Our Father."

Stimulating is a study of the Homeric conception of *sin*, its expiation and penalty. In Homer, sin is folly, madness, blindness, missing the mark, transgression. One meets the verb *ἀμαρτάνειν*, missing the mark (II 5: 287), also the verb *ὑπερβαίνειν*, to transgress (Od. 3:206; 22: 168), but the word most frequently employed to express wrong-doing, is *ἄρνη*, a word meaning, to be-fool, to deprive one of his senses or reason, and therefore the cause of mischief and misery. In both the Illiad and the Odyssey *ἄρνη* is both sin and suffering, both folly and calamity. In other words, sin and its punishment are inseparable; to commit sin is to invite punishment; folly leads to calamity; sin is misery. However, sin may be expiated and the gods may remit the penalty, when duly propitiated by prayers and offerings:

"The gods, the only great and only wise,  
Are moved by offerings, vows and sacrifice;  
Offending man their high compassion wins,  
And daily prayers atone for daily sins."

(Il. 9: 497 sqq.)

In regard to punishment after death, Homeric theology pictures the underworld not so much as a state of retribution, but rather as a place where mortals live on, retaining the same character and habits, and following the same pursuits as in the upper world. Thus Orion is a giant hunter still; Minos continues to administer justice; Agamemnon, Ajax and Achilles, each preserves unchanged the essential character he had on earth. The

average mortal when dead reaps the natural consequences of his conduct. But positive punishment is meted out to those guilty of unnatural crimes or rebellion against the gods. Thus one may see Tityus, Tantalus, and Sisyphus suffering perpetual tortures corresponding to their crimes:

"There Tityus, large and long, in fetters bound,  
O'erspreads nine acres of infernal ground;  
Two ravenous vultures, furious for their food,  
Scream o'er the fiend, and raven in his blood,  
Incessant gore the liver in his breast,  
The immortal liver grows, and gives th' immortal feast.  
There Tantalus, along the Stygian bounds,  
Pours out deep groans (with groans all hell resounds);  
Even in the circling floods refreshment craves,  
And pines with thirst amidst a sea of waves;  
When to the water he his lip applies,  
Back from his lip the treacherous water flies."  
Sisyphus—  
With many a weary step, and many a groan,  
Up the high hill he heaves a huge round stone;  
The huge round stone resulting with a bound,  
Thunders impetuous down, and smokes along the ground.  
Again the restless orb his toil renews,  
Dust mounts in clouds, and sweat descends in dews."

(Od. 11: 576 sqq.)

Thus Homer bears testimony to that immutable law: "Whatsoever a man soweth, that shall be also reap."

The great institute of teaching by which we moderns may still profit is the Greek tragedy. Whereas modern dramatic art seeks first to entertain and then to instruct, the Greek tragedy was first didactic, and after that, diverting. The three masters of Greek tragedy are *Aeschylus*, *Sophocles* and *Euripides*. Of the seventy tragedies ascribed to Aeschylus only seven are extant; of Sophocles, to whom one hundred and seventeen tragedies are credited, only seven have survived; and from Euripides who wrote ninety-two tragedies, we have seventeen. All three masters were in part mutual contemporaries. Let us note some items of interest in their productions.

The first great law which the tragedians recognize is, that the sinner must suffer for his sin. "For him that hath done the deed to suffer for it—thus cries a proverb thrice hallowed by age":

Δράσαντι παθεῖν τριγέρων μῦθος τάδε φωνεῖ.

(Choeph. 311)



The law of retribution, the *lex talionis*, stands out prominently on the pages of the triumvirate of Greek tragedy. Note in *Aeschylus* (*Agamem.* 1562):

'Tis robber robbed, and slayer slain; for, though  
Oft-times it lag, with measured blow for blow,  
Vengeance prevaieth

While great Jove lives. Who breaks the close-linked woe  
Which heaven entaileth?"

Does not this remind us of some old Scripture doctrines, such as "An eye for an eye, and a tooth for a tooth"; "whoso sheddeth man's blood, by man shall his blood be shed"; "they that take sword shall perish by the sword"; "the soul that sinneth it shall die."

Between sin and suffering is a very close connection like that between sowing and harvesting:

"Blood for blood, and blow for blow—  
Thou shalt reap as thou didst sow.  
A haughty spirit, blossoming, bears a crop  
Of woe, and reaps a harvest of despair."

(*Choeph.* 310)

The law of retributive Justice may be especially seen blasting its way through that history of blood and crime, known as the trilogy of Aeschylus, and consisting of the "*Agamemnon*," the "*Choephori*" and the "*Eumenides*." The *Agamemnon* treats of that chieftain's return from Troy to be murdered by his wife, Clytemnestra; the *Choephori* represents Electra, *Agamemnon*'s daughter, with her maidens, visiting her father's grave with votive gifts, and rewarded by the return of her brother, Orestes, to slay the murderous mother and her paramour; and the *Eumenides* shows Orestes, accused by the Furies, defended by Apollo, and absolved by Athene. Thus blood-shed follows blood-shed throughout the *Agamemnon* and the *Choephori*; the law of retribution reigns supreme. But the law is followed as it were by the gospel of reconciliation in the *Eumenides*, where the Erinyes themselves are appeased, and the Furies become the gracious ones. The demands of Justice are satisfied and Mercy prevails.

Among the tragedies of *Sophocles* the "bright consummate flower" of all is "*Oedipus Tyrannus*." It illustrates the grand maxim of Solon "to praise no one happy before his death." The story of *Oedipus Tyrannus* is briefly as follows:

"Laius, the king of Thebes, has been told by an oracle that, if a son were born to him by his wife Jocaste, the boy would be his murderer. When *Oedipus* is born, his parents expose him on Mt. Cithaeron, but he is rescued by a compassionate shepherd and becomes the adopted son of Polybus, king of Corinth. Grown to

manhood the oracle of Apollo at Delphi tells him that he will be a parricide and guilty of incest.

Oedipus flees from Corinth and meets his father, King Laius. The two quarrel and Oedipus kills his father unintentionally and not knowing that the slain man is his father. He comes to Thebes just in time to save the city from the terrible Sphinx, and as Laius does not return, is rewarded with the royal throne and the hand of the queen Jocasta.

Oedipus reigned nobly and prosperously and lives happily with Jocasta who bears him four children.

But after some years a plague descended upon the people and the oracle at Delphi declared that it was for Laius's death. The act of regicide must be avenged. Oedipus undertakes the task of discovering the murderer, and eventually discovers his own birth and the fulfillment of both the former oracles. Jocasta hangs herself, and Oedipus in his despair puts out his eyes."

The moral of the tragedy is expressed in these concluding verses:

"Dwellers in our native Thebe, fix on Oedipus your eyes,  
Who resolved the dark enigma, noblest champion and most wise.  
Glorious, like a sun he mounted, envied of the popular throng  
Now he sinks in seas of anguish, plunged the lashing waves among.  
Therefore with the old world sages, waiting for the final day,  
I will call no mortal happy, while he holds his house of clay,  
Till without one pang of sorrow, all his hours have passed away."  
True happiness is not the portion of mortal beings. Only God is happy and blessed.

In "*Oedipus Coloneus*" we have a natural sequel to Oedipus Tyrannus. The blind, crushed and exiled king finds happy asylum in the sanctuary of the Furies at Athens. There follows rest from his weary wanderings, expiation of his involuntary crimes, and restoration to greater power and honor. Like Job he has been cast down, but like Job he has also been raised up and vindicated.

Other works of Sophocles are the following:

"*The Trachiniae*" which derives its name from the fact that the chorus consists of Trachinian women. The subject is the death of Hercules, the son of Jove who could be made perfect only through suffering; who finds life in death, and who by passing through life-long labors and a tragical end comes to rest. After a life as an exile, a wanderer, a sufferer and a servant he attains life divine. Is there an unconscious prophecy here concerning one who was greater than Hercules,—even the Servant of Jahve?

In "*Ajax*" one may see how the arrogant and impious are brought low through the power of the gods. How frail, helpless



and weak are after all the mightiest of men, when they set themselves against the laws of Heaven.

"*Electra*" furnishes a fine example of the perfect adaptation of punishment to crime. There is a divine nemesis in human affairs.

"*Antigone*" depicts the conflict between the lower and the higher law, and asserts the supremacy of the law and government of God. Antigone "rises to a moral sublimity that finds its parallel only in the annals of martyrdom, in which tender and delicate, yet heroic and devoted women have ever borne a conspicuous part."

The third member of the great tragical triumvirate of Greece is *Euripides*. Of all his extant works "*Alcestis*" is the most interesting from a theological viewpoint. According to the tragedy *Alcestis* is the wife of King Admetus of Pherae in Thessaly. By the grace of Apollo the privilege was granted Admetus that he should escape death on condition that a substitute be found who would agree to die in his stead. *Alcestis* becomes the substitute. But she is brought back to life by *Heracles* and restored to her husband. The play opens with a colloquy between Apollo and Death who has come for his prey, *Alcestis*. Death suspects Apollo of interfering with his rights. Apollo declares that he has no idea of using with Death any plea but justice. Whereupon Death replies as follows:

"Death: What need of bow, where justice arms enough?

"Apollo: Ever it is my wont to bear the bow.

"Death: Ay, and with bow, not justice, help this house.

"Apollo: I help it, since a friend's woe weighs me, too.

"Death: And now wilt force from me this second corpse?

"Apollo: By force I took no corpse at first from thee.

"Death: How, then, he above ground—not beneath?

"Apollo: He gave his wife, instead of him, thy prey.

"Death: And prey, this time at least, I bear below!

"Apollo: Go, take her! for I doubt persuading thee—

"Death: To kill the doomed one? What my function else?

"Apollo: No! Rather to despatch the true mature.

"Death: Truly I take thy meaning—see thy drift!

"Apollo: Is there a way, then, she may reach old age?

"Death: No way! I glad me in my honors, too!

"Apollo: But young or old, thou tak'st one life—no more!

"Death: Younger they die, greater my praise redounds!

"Apollo: If she die old—the sumptuous funeral!

"Death: Thou layest down a law the rich would like!

"Apollo: How so? Did wit lurk there and 'scrape thy sense?

"Death: Who could buy substitutes would die old men.

"Apollo: It seems thou wilt not grant me, then, this grace?

"Death: This grace I will not grant; thou know'st my ways!

"Apollo: Ways harsh to men, hateful to gods, at least!

"Death: All things thou canst not have: my rights for me!"

To which Apollo retorts that Heracles will soon be at hand to rob Death of his prey.

Alcestis faces the impending doom with a spirit that is both beautiful and heroic. She bedecks herself nobly and offers prayers before every altar in the house of Admetus. Affectionate and touching are the farewells:

"Her children, clinging to their mother's robe  
Wept meanwhile: but she took them in her arms,  
And, as a dying woman might, embraced  
Now one and now the other: 'neath the roof,  
All of the household servants wept as well,  
Moved to compassion for their mistress; she  
Extended her right hand to all and each,  
And there was no one of such low degree  
She spoke not to nor had an answer from."

Admetus is heart-broken, deeply conscious of the great sacrifice his wife Alcestis is bringing. He implores her to stay. He wishes that he might have "the power and tongue of Orpheus" so that he might rescue her:

"Down would I go, and neither Plouton's dog  
Nor Charon, he whose oar sends souls across,  
Should stay me till again I made thee stand  
Living, within the light! But, failing this,  
There, where thou art, await me when I die,  
Make ready our abode, my house-mate still!  
For in the self-same cedar, me with thee,  
Will I provide that these our friends shall place,  
My side lay close by thy side! Never, corpse  
Although I be, would I division bear  
From thee, my faithful one of all the world!"

Alcestis is buried with proper ceremonies, and the funeral train returns to the house of Admetus. Heracles who had been entertained in a most royal manner by Admetus, hears of the great sorrow that has come to his friend Admetus. He resolves to go to the tomb and bring Alcestis back. He succeeds in this and Admetus is astonished exceedingly:

"Admetus: And do I see my wife, whom I entombed?

"Hercules: I marvel not that thou art diffident.

"Admetus: I touch her; may I speak to her as living?

"Hercules: Speak to her; thou hast all thy heart could wish.

"Admetus: Dearest of women, do I see again



That face, that person? This exceeds all hope.  
I never thought that I would see thee more."

Admetus is overjoyed and orders that "the altars breathe incense to the gods" and that the whole household rejoice "over this blessed event."

The chorus moralizes the action as follows:

"With various hand the gods dispense our fates:  
Now showering various blessings, which our hopes  
Dared not aspire to; now controlling ills  
We deem'd inevitable: thus the god  
To these hath given an end exceeding thought.  
Such is the fortune of this happy day."

Among other plays by Euripides which pastors might find interesting and helpful mention should be made of "*Hippolytus*," in which Artemis, the goddess of chastity, plays an important part; "*Andromache*" relates the fortunes of her who was once Hector's wife; "*Iphigenia*" presents a study in human sacrifices and rescues; the "*Troades*" is concerned with the sorrows of noble Trojan women just after the fall of Troy; in the "*Suppliants*" Athens appears as the champion of humanity against Creon who has refused burial to the Argive warriors slain before its walls.

One cannot but be impressed with the prominence of the religious element in these ancient classics. The age-old and yet ever new questions concerning God, man and eternity are answered by these ancients in a manner that both delights and amazes. The existence of a supreme Divinity, his eternal laws with their rewards and penalties, the frailty of man and his dependence upon God are recognized. The efficacy of prayer is taught. The existence after death is declared. Reconciliation between God and man is stressed. But these ideas are still vague, although one notes progress in the search for light. It is yet starlight, not day-light. The Fatherhood of God, the Brotherhood of man, Atonement, Reconciliation, Justification and Sanctification and the whole plan of Salvation is revealed later in the fulness of glory in the coming of the Christ.

In closing this study of the ancient classics, attention is called to a truly remarkable passage taken from the chorus in the Oedipus of Sophocles:

"O may I live  
Sinless and pure in every word and deed  
Ordained by those firm laws, that hold their realm on high!  
Begotten of Heaven, of brightest Ether born,  
Created not of man's ephemeral mould,  
They ne'er shall sink to slumber in oblivion,  
A Power of God is there, untouched by Time.

Pride plants the root from whence the tyrant grows.  
 Insolent pride, if idly surfeited  
 With plenty inordinate, injurious wealth,  
 Mounts to his pinnacle, then leaps amain  
 Down a precipitous doom, where foothold finds he none.  
 Beneath the arm of God I would shelter me,  
 And pray him to maintain the people's cause,  
 Yea, all who strive for the universal good.

But if there be who walks disdainfully,  
 Reckless in act or word,  
 Fearless of Justice passing without awe  
 The abodes of Deity,—  
 Let evil destiny take him for her own,  
 And quench his ill-starred wanton spirit, unless  
 He learn in time to traffic without wrong,  
 And hold his hands from sacrilegious gain;  
 Nor in mad folly grasp at things forbidden.  
 What man in such a course shall keep his soul  
 Unblasted by the artillery of Heaven?  
 Nay, were such lives continued in renown,  
 Most idle were our service.—

\* \* \* \* \*

Zeus, if thy reign be not a fable of men,  
 If thou art Lord of all things, let thine eye  
 Behold, let thine eternal power o'ertake!"

Mr. *Matthew Arnold* in his essay: "Pagan and Mediæval Religious Sentiment" grows very enthusiastic concerning the above lines. "No other poets," he declares, "who have so well satisfied the thinking power, have so well satisfied the religious sense." Be that as it may, the cited words which reveal the fervor of the prophets of God, may well be the prayer of every pastor and layman:

"O may I live  
 Sinless and pure in every word and deed  
 Ordained by those firm laws, that hold their realm on high!"



## SERMON SKETCHES

### SUNRISE OR SUNSET EDUCATION

BY E. H. HOEFER

July 3

Text: Matt. 16: 26 "What shall it profit, etc.

#### Introduction:

1. Jesus distinguishes here between physical and spiritual life.

2. He taught,—slough off the old where gain is the highest reward, and put on the higher, the newer.

3. Education to many people it only means to gain the "whole world!" Think of these things in days of commencements.

#### Purpose of this sermon:

I. to show the dangerous trends in many modern minds regarding the purpose of education.

II. To show that Ed. unless intended to develop for greater human service, results in a race of cunning cruel fiends, and the end of that race is self-destruction.

I. Education for many is life's sunrise.

New vistas opened. New powers released. For others it becomes life's sunset. Come doubts, disillusionment, sometimes despair and suicide. These sit in scorn's seat and hurl cynics' ban.

2. Phenomena of Height—the higher you go, farther you see, dizzier you get, so in education.

3. Education in past, privilege of few. Not easy to get. Survival of fittest. These very often would have succeeded in smaller measure even without education. Their character and personality more credit than their schooling. Yet we mistook their success as fruit of their education.

X—3 out of 100 students recently polled, admitted being in school to study. Old Ed. ideal was—develop personality to highest power. Now commercial courses most popular. Translatable into jobs and easy money.

II. Church was mother of Education.

1. Church at best always patron of Education at its best.

2. Drifting of many educated people away from church, cause for concern.

3. Causes: A.—Churches have not kept up to level of educational advance. B.—Pride has become the God of the educated. When man has no other God, he makes himself one.

3. Task of Religion to champion Sunrise Education.

4. Sunset Education seeks: 1. Conserve only old traditions;

2. Set up educated aristocracy—in our day, a mob of cynics.  
X—the late Ralph Barton.

Conclusion:

- Tribute to early religious educators.
- Tribute to founders of many colleges and universities.
- Tribute to good teachers, and noble scholars.
- Grow wiser not only in fact, but in true Wisdom.

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KING'S JUSTICE

July 10

Judges 1: 7—"And Adonibezek said, Three score and ten kings, having their thumbs and great toes cut off, (once) gathered their food under my table. . . . As I have done so God has done unto me."

Introduction:  
written.

1. A. was overlooked when "Good losers I have known" was written. Even if cruel, a "good sport" who took his medicine even as he had given it. Context.

2. O. T. tells gruesome stories of primitive justice. Jael. Eglon. etc. Text tells of another gruesome practice to render soldiers harmless.

Discussion:

I. Vengeance.

1. Difference between O. T. and N. T. ideas on vengeance. "Eye for an Eye"—Paul, "Vengeance is mine saith the Lord."

2. We live in N. T. era, but much of O. T. still remains. Race hatreds. Honor slayings. Gang ethics.

3. Futility of Vengeance. Only pride satisfied. Vengeful treaties, perpetuates hatred. X—Ben Hur smashing Messala's wheel. X—In movies, when villain gets his—children howl gleefully. Vengeance should be God's.

II. Might Makes Right.

A. accepted that without question. Bickering at disarmament conferences shows same attitude. X—U. S. "Big Stick" policy. X—Danish Fleet destroyed by English. X—England in India. If Revolutionary War lost, Washington hanged as traitor.

III. Haughty Moderns can learn lesson in Stoic resignation, even from a primitive king of Jerusalem.

1. Contrast with "depression howlers."

2. Fine weather Christians.

3. Good-Loser complex as necessary as Victory Complex.  
Need for sense of Appreciation, Justice, less complaint.



July 17

## "WE GO A FISHING" OR HAIL THE KICKER

John 21: 3-4—"Simon Peter saith unto the other disciples, I go fishing, and they said, We will go with you."

## Introduction:

Truth has many faces: God in Bible; in great thinkers and prophets; in Jesus; in nature. Jesus liked men of nature, from great Out-of-Doors. Used examples from nature to illustrate spiritual principles—Parables. Even when fishing, disciples were taught. So we would go fishing in life's great sea of truth for a catch. We too far from sea of Galilee, fish right at home. Can learn from humble catfish.

Story: Before refrigerators in ships, holes let sea water into holds where codfish were kept alive. Flesh always soft when harbor reached. Caused by inactivity. Few catfish introduced, kept stirring cod with their horns. Result was, firmer codfish flesh.

Application: Value of the Kicker in Society.

## I. Among the Nations.

Progress comes through the prodding of social and political radicals. Numerous examples from history. Russia—most active catfish today.

## II. In Education.

Advance dependent upon iconoclasts. Examples: Froebel, Pestalozzi, Glenn Frank, Hutchins, Mason, etc.

## III. Politics and Economics.

Lincoln, Lovejoy, John Brown, Bryan, LaFollette, Berger, Thomas, Hahn, Debs.

## IV. Church and Religion.

Old Testament prophets, John the Baptist, Jesus, Paul, Luther.

The various "Isms" and sects that stir the body of the church. Kickers in the local church should not be despised. Religion that runs easy becomes soft.

Thank God for the catfish as well as the cod. Get new appreciation for the iconoclast, absence of them results in stagnation and death.

## Conclusion:

After all, each has a place to fill in the sea of life, "If you cannot on the ocean, sail among the swiftest fleet, you can—," etc.

July 24

## WHAT WORTH — THE 20TH CENTURY CHURCH

Matthew 5: 13—"If salt loses its flavor, what can make it salt again? It is fit only to be cast out and trodden under the feet of men."

1. House-cleaning time. Some businesses—summer inventory.

2. What is church worth? our question. Answer—necessarily controversial for all questions of value are relative. Example—Diamond ring, worth \$100 in New York might not be worth cup of hot coffee in Alaskan wilderness. Example—1925 model car, driven 2,000 miles, might be worth \$500 to owner in terms of service. \$50 might be the value to a dealer in terms of salability.

3. Only one commonly accepted standard possible, "By their fruits shall ye know them." If ye do the things I have commanded, men will know that you are my disciples—Jesus. Put those words as spectacles to eyes and examine our church. Sevenfold vision of Guilt—Sevenfold vision of Duty.

I. Look first for the dust, cobwebs, dryrot, gilt that purports to be gold; 1st reaction is shame, blush of guilt.

1. "Go into all the world" said Jesus.

a. Progress of first decades comparatively greater than succeeding centuries. Handful of first loyal souls "Cast out into Deep." They did. No quarter asked. No compromise made with evil.

b. We see: Mission deficits, lack of interest, grumbling when money is sent away. Mission dollar comes out of pocketbook with as much difficulty as 2nd molar.

2. "Seek ye first the Kingdom of God"—Jesus and other similar challenges.

b. We see: Beautiful churches and ugly—boosting attendances; balancing budgets; entertaining crowds; mutual jealousies; petty politics. "Lord what wilt thou have me do" is faith needed.

3. "That they may all be one" was Jesus' prayer.

b. We see: "Denominations the mistakes of history." If Rome had not been selfish, worldly, intolerant—no Reformation. If Spiritual affinity of individual soul to God had been recognized—no Pietism or Spiritualism. If recognized influence of spirit over body—no Christian Science. If true religion, care for widows and fatherless in affliction—no social welfare state-controlled and outside guidance of church. If Church had place for youth—no Y. M. C. A. or Y. W. C. A. etc. If Church stressed Justice and Righteous-



ness—no anticlerical socialism. And the mistakes go on to produce new shame for Church.

4. Old Covenant witnessed prophets thrown out of organized religious society: Amos, Jeremiah, Elijah. In new covenant that continues—Jesus himself, martyrs of the church. Even today—keenest religious thinkers often must leave church to escape being cramped by fossils, and chilled by moss.

5. Church should be bride of Prince of Peace. Yet has blessed wars, and continues to countenance slaughter among the nations. Example: 3 girls in Rochester, jailed for distributing anti-war literature in thorough accord with the pact of Paris.

Goethe: "Against ignorance even the gods fight in vain."

6. Church separated from church to become independent.

a. Review history of church's slavery to state and attempts to free itself from the yoke.

b. I see flags in all churches; patriotic speeches; preachers in parades, pulpits recruiting stations.

7. "Every tongue confess that Jesus is Lord," etc.

a. 60 million churchmen in America.

b. I see pathetically few Christians. Example: Church like town that built fine stadium, bought baseball suits and equipment, great crowds, but produced no home run hitters.

Yet:

## II. Vision of hope and courage.

Church has divine commission. Dante: "Church has come a long journey, and passed many graves along the way." Do not say, "My church is no longer a torchbearer of Christ, but become entertainer and money-grabber, I owe her no allegiance."

Love the Church, and seek to redeem her because

1. The good she has done to you through Christian training. Conscience is largely church-made.

2. Church not an exhibition of good people, but a school for the training of imperfect ones.

3. Opportunity for great work in and through the church.

4. Of memories of the good she has done and the great souls that have labored in her ranks.

5. She still is the only institution that claims to want to follow Jesus as her only head and ideal.

6. The church needs help even more than criticism.

7. Because the church holds out hope and faith in the possibility of the Kingdom of God here on earth, and that it exists in heaven.

August 7

## MODERN BALAKS OR THE HUMAN TENDENCY TO BAR PROGRESS

Text: Numbers 22: 2-6. Story of Balak's attempt to curse Israel and impede progress toward Canaan.

## Introduction:

1. Narrate Context.
2. Israel's experience common. Church also opposed as to workability of its Kingdom ideals.
3. Even a similarity in strategy of opposition: force, ostracism, ridicule, religious prejudice.

## I. We frequently become Balaks and oppose advance.

1. "Gott mit uns" and with nobody else.
2. Opposition to street lights and bathtubs in last century.
3. R. R. telegraph opposed because no reference to it in prophets.
4. Robert Fulton, "Devil going down Hudson with sawmill on raft."
5. Wright brothers were considered "Crazy sons of crazy preacher." Numerous instances of opposition today, equally ridiculous.

## II. Why are there Balaks who oppose the new order of things?

1. Money is made out of the old order.  
Example: Minister of southern church who fought for right to own slaves, which constituted the church's endowment.  
Example: Stagecoach builders opposed R. R.  
Example: Modern machinery. Social legislation protecting men rather than profits.  
Progress cannot be eternally stopped, but retarded.
2. Innate Lethargy. Conflict, youth and age. Struggle for few years, then stop and rest on oars, "I have diploma." "I am confirmed and know it all." Exceptional people never know this creeping paralysis.  
Example: Jesus as contrasted to Pharisees.
3. Do not understand, or do not want to understand the implication of the new ideas. Unfriendly feeling between old and young doctors, preachers, laborers, etc. Status Quo becomes holy, and thus inviolable.

## III. What to do?

1. Prove all things, hold fast to the good.
2. Remain openminded and openhearted.
3. Remember there is progressive revelation in all things, even religion.



4. Help church become a motor rather than a brake.

Conclusion:

Ponder that everyone must make a choice, either to advance or retard the "advance of Israel into the promised land."

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August 14

DETOURS AND HIGHWAYS

Matthew 7: 13-14 and John 14: 6.

Introduction:

1. Joy of Touring. Seeing new country, new people.
2. Regrets of touring—motor troubles, tire trouble, high gas prices. Detours—people like to avoid detours. Evidently not the same is true of spiritual detours on the highway of Life.
3. If Greeks had followed Socrates instead of detour of Epicureanism. If Israel had followed Moses and prophets instead of their Ahab. If Christianity had followed Christ instead of detours of escape from his rigorous code, . . . what might not the world have become by this time? Examine this tendency to mistake detours for the main highway:

I. The Main Highway defined.

1. It is the way by which the loftiest dreams of mankind are realizable. Justice, equality, freedom.
2. For Christians, it is the Kingdom of God.
3. That road that leads to perfection of the spiritual possibilities in man.

Detours may have the above as goals, but lead not to them, but into long byways and pitfalls.

II. Detours of the Past.

1. Roman Imperialism, all the world ruled under the Imperium Romanum.
2. Greek worship of the human body and its instincts and desires.
3. Feudalism, caste system.
4. Rationalism—agnosticism.

III. Earmarks of Detours.

1. New and different. Fads. Appeal to those who tire of old paths.

Example: Children who chafe under discipline of parental home. Nations, tired of kings, found democracies, fail to support them and permit them to degenerate into bureaucracies then embrace dictatorship.

2. Have glitter and gilt. Example—the appeal of new religious cults and sects. False freedom of new morality.

3. Cater to lowest in our nature. Lust, easy power and wealth, luxury, freedom from restraint and the rugged way of the cross.

IV. Detours of today.

1. Measuring worth by the dollar sign instead of by service.

Example: Successful shoemaker, not best maker of shoes, but best manipulator of profit, labor, advertising, etc.

Example: In religion not what is eternally true, but "what will it get me" frequently the standard.

2. Universal Education: that the world will become perfect when most people are schooled. We have said, good education yields a bigger income. Result college people frequently expect soft jobs. Educated men may become leading citizens or cunning fiends. Skill never will supplant character for world-good.

3. False liberalism: in easy morality; letdown of family discipline; spineless religion.

V. Signs of the Highway.

1. Most good for greatest number.

2. Builds on best of the past.

3. Agrees with text, that Jesus is the Way, Truth, and the Life.

Conclusion:

Eye and heart must be kept open lest we waste precious time on detours when we thought we were on the highway. Be forward-looking, yet faithful in church, family, private life.

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August 21

CONTAGIOUS RELIGION

Proverbs 3: 17.

Introduction:

Text may be taken as measuring stick for joyous religion. Wisdom and religion were closely related in Hebrew mind. Religious life can be pleasant, peaceful, happy. According to text, much which we call religion is counterfeit. Not more religion but better quality needed to make it contagious. Measles and other annoying things of life are contagious. Why is not the good more contagious?

I. Why is not Religion more contagious?

1. Admit that it is not. Irreligious children in homes of church parents. Contrast to eulogy paid Prof. Goodspeed, "To have met him in the morning made the whole day go better."



2. We most frequently have the wrong kind of religion. 57 varieties of pickles, also of religion. Not all will make life of beauty described in text. Judge by fruits if your religion is right.

## II. Some of these wrong kinds of religion.

1. Supersanctimonious type. Some religious people chill when you get in contact with them.

2. Formalistic religion. Lacks enthusiasm.

3. Prohibitionist, or negative religion. Religion more than "not doing bad."

4. Moralistic religion. Always questioning the religiousness of other people's actions.

5. Otherworldly. Thinks only of pearly gates and golden sidewalks.

## III. How make religion more contagious?

1. Get rid of the wrong kind. Test by text.

2. Make it wholesome by making it winsome.

3. Radiate a full and complete life, enriched by and enriching religion.

4. Avoid unlovely religion,—Pharisaism.

God will forgive us much if we have lived radiant, happy lives, that have contaminated others with the winsomeness of the Master.

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August 28

## THE INNER COMPULSION

Jeremiah 31: 33-34. I will write my law in their inward parts, etc.

### Introduction:

Jeremiah's day much like ours—many laws on the books, few in the heart. The prophet saw: 1. Day of Israel's destruction; 2. New day when God's will and man's would be united.

Jeremiah can teach us:

### I. Ultimate futility of law not written in conscience of people.

1. Failure of legislated goodness.

a. Roman imperialism dream of emperors, but not shared by people.

b. Jewish Legalism with more loopholes than a Swiss cheese.

c. Feudalism.

d. Russian Communism.

e. Italian Fascism.

f. American Prohibition.

All will fail unless they become and remain the inner convictions of the people.

## 2. Importance of Character and Conscience Education.

- a. Example of early Christians. Ananias taught Paul, etc.
- b. Russian educational and propaganda system.
- c. American ideals will rest on American education. Maintenance of ideals that motivated founding of our republic.
- d. Church and Religion. Effective only as one can say "I know in whom I believe." Work of the S. S. Vacation School, Confirmation, etc.

## II. Necessity of Inner Compulsion for Kingdom Work.

1. Early success due to "Love of Christ constraineth me."
2. Much more virile religion than "Because we should."
3. How make people want to be active in the kingdom?

Methods tried: Church made popular; place for good times; place of fellowship; "Ought"; "Fear"; only effective way—teach love for Kingdom so that men will *want* to work for it. Success determined by amount of inner compulsion.

## III. The Promised Day—Missions no longer necessary.

1. What courage and daring of vision the prophets had.
2. Day when knowing the truth is same as following it. Not so now.
3. Day when we walk in the Way Beautiful, not in the Way Must.

## IV. Conditions of Forgiveness:

1. Israel's greatness due to God and sin-consciousness. Remained humble.
2. Men must want to serve God, rather than must.  
Example: Trout faces current of stream. Men must line up with God.
3. Ability to forgive. Primitive people and animals don't.  
Example: Otto the Great great enough to forgive conspiring brother.

Example: from Christ's ministry.

Example: Mother recently forgave murderer of her daughter who committed suicide afterwards. Sent flowers to morgue.

4. Tests of Religion and Culture. The amount of inner compulsion they can create in hearts of people not on size of possessions, armies and navies.



## EVANGELICAL STANDARD FOR ADULT CHRISTIAN EDUCATION IN THE LOCAL CHURCH

**Evangelical Synod of North America**

BY H. L. STREICH, ADULT SUPERINTENDENT

### I. THE NEED OF ADULT EDUCATION

"Why stop learning?" "Continue your education." These are slogans in the educational world today. Classes and extension courses for adults are offered by practically all colleges and universities through the country. "Moonlight" schools have been opened in several mountain states. Thousands of adults are found in the evening sessions of our schools, Y. M. C. A.'s, Y. W. C. A.'s and other institutions in our cities. All this augurs well for continued education after graduation and increased intelligence on the part of our American citizens.

The *Church too* must continue the education—Christian Education—of her adults, her fathers and mothers. She must find ways and means. In the average church the Sunday service and sermon is the only means and method employed. In many of our Evangelical churches it is still the custom to discontinue Sunday school attendance after confirmation. In all churches a large number of members receive no instruction aside from one Sunday sermon a week. A comparatively few read the Church papers.

It is, therefore, encouraging to note that progress is being made in reaching our Evangelical adults with some form of Christian Education.

No department of our Church Schools has increased in the same proportion as has the *Adult Department* including the Home or Extension Department. The number of Evangelical Churches without an Adult Class is decreasing yearly.

Besides this hundreds of our women's and men's societies,—Women's Unions and Brotherhoods—have a *monthly program of education*, the larger number using our official annual "Monthly Program" for women's organizations or "Monthly Activity Program" for men's organizations. These make for definite education. Before long all our adult organizations will use these monthly programs of education.

Furthermore, an increasing number of these adult groups have *Study Classes or Reading Courses on Missions, Stewardship, Parent Training* and other subjects.

Beginning with 1932 a *Women's Union Library* for local societies, similar to Worker's Libraries for Sunday School workers,

is being introduced. Recommended books are bought by society and circulated among the members. (See folder, "Our Women's Union Library.")

Thus adult Christian Education is greatly increasing in our Evangelical Synod.

## II. STANDARD OF ADULT CHRISTIAN EDUCATION

In the recently issued "*Proposed Standard for Adult Religious Education*" by the Interdenominational Council of Religious Education (twenty cents at Headquarters) will be found a "workable ideal for adult religious education in the local church." We earnestly recommend its prayerful study and careful consideration. Our Board of Religious Education has made it the basis of our Evangelical Standard of Adult Christian Education and urges our pastors and adult leaders to do likewise in their local fields.

## III. OBJECTIVES OF ADULT CHRISTIAN EDUCATION

We quote those of above Proposed Standard.

"The final test of the program of religious education is the extent to which it helps people in learning to live the Christian life. This life-centered objective should be kept constantly in mind in evaluating the work of the church school. The test that should be applied is—does it succeed in achieving such AIMS as the following:

The development in men and women of:

1. An increasing *consciousness of God* as a reality in all human experience and sense of personal relationship to him.
2. Increasing *loyalty to Jesus Christ* and to his cause.
3. Continuous *growth in Christian character*.
4. A Christian *interpretation of life* and of the universe as expressing the divine purpose and plan, and a philosophy of life built upon this interpretation.
5. Growing ability and desire to *participate* in and contribute to the building of a Christian community and world.
6. The *progressive assimilation* of the best religious experience of the race as expressed in the Bible, in other religious literature, and in life.
7. Increasingly *effective participation* in the life and work of the church, as the organized society of Christians and the chief agency through which the cause of Jesus is to be advanced."

## IV. THE MEANS TO ACHIEVE OBJECTIVES

1. A *Program* of Study, Worship, Service, Social and Recreational Life.
2. A *Leadership*, consecrated and trained.
3. *Organizations* properly constituted and administered,—



Bible Classes, Home Departments, Women's Societies, Brotherhoods and like groups, coordinated, and programs of study and service and social activities correlated.

4. *Housing and Facilities* for efficient and effective functioning of such adult groups.

#### V. THE AGENCIES TO BE EMPLOYED

##### 1. *Adult Bible Classes.*

a. Sunday Bible Classes in Sunday School.

b. Week-day Bible Classes afternoons or evenings. Some churches have such on Wednesday evenings, known as "Mid-week Services" or "Church Nights."

More week-day classes for the study of Bible teaching on Christian Living, the Home, Missions, Social and economic problems should be conducted by pastors and adult leaders. The excuse of absence of room or teacher is not tenable here.

2. *Home or Extension Department.* Already over 500 Evangelical churches have such departments. While absence of room or teacher may make an Adult Bible Class on Sunday morning temporarily impossible, no good reason can be given for not having a Home Department which will prove a real blessing to any congregation. (See "Why Not a Home Department?")

3. *Parent Training Classes and Reading Courses.* Once or twice a year every pastor should organize a class on Parent Training. A short course of 8-12 lectures is advised, given in Sunday School or week-day afternoons or evenings, weekly or bi-weekly. Often some qualified person other than the pastor can be secured to lead and direct such parent classes. Throughout the year books on parent training, child life, the Christian home and the like should be recommended and circulated. Here both the Worker's Library of the Church School and the Women's Union Library will be of real service. Headquarters will gladly cooperate in suggesting books and methods.

4. *Women's Organizations*—Ladies' Aids, Women's Unions, Missionary Societies—should all have definite programs of study and service. No regular meeting should be held without a program of Education. Each month should also find the society active in some phase of Kingdom building. The annual "Monthly Program" will be found of inestimable value in preparing and planning such study and service.

5. *Men's Organizations*—Brotherhoods and Men's Clubs. These too should have a *study and service program*. Why allow our men to go to noon-day luncheon and other clubs for their education and service? It is gratifying that the large majority of our Evangelical Men's Organizations are using our annual "Monthly

Activity Program," which contains both an *educational* and *activity program* for each month of the year.

6. *Special Groups of Adults* can be organized for special study of Church Finances, Church Administration, Synodical Activities, Community Problems, Evangelism, Church Music and the like.

In some churches the Council has a training course as part of its regular meeting. The annual "Program of the Evangelical Synod" furnished since 1931 by our Synodical Committee on Promotion offers suitable monthly material for discussion in your Church Council meeting.

#### VI. STUDY MATERIAL FOR ADULTS

##### 1. *For Bible Classes.*

a. Uniform Lessons.

b. Evangelical Adult Lesson Series—4 volumes; 52 lessons in each volume—50c.

Volume 1—Old Testament Studies.

Volume 2—New Testament Studies.

Volume 3—Evangelical Principles.

Volume 4—Studies in Church History.

(Note: Each volume is complete and can be used separate from the others. We especially recommend 3 and 4.)

c. *Elective Courses* of three months with text books and pamphlets of 8-12 chapters arranged for group study, with questions and reference material, on subjects like The Christian Home, Prayer, Christian Stewardship, Christian Fundamentals, Apostles' Creed, Social Principles of Jesus, Economic Problems, Peace and War, History and Work of our Synod, Our Missions in India, Honduras or America, Meaning of Service, Social Hygiene, Law Enforcement, Prohibition, Race Relations and the like. Send to Headquarters for a list of Elective Courses giving names of books, pamphlets and prices, Free. We, with adult leaders of other churches, especially recommend elective courses for adult classes.

##### 2. *For Home Department.*

a. Eden Adult Quarterly.

b. Das Heim (German Quarterly)

c. Recommended books and periodicals to be read by members of Home Department.

##### 3. *For Parent Training Classes and Reading Courses.*

*The Home and Christian Living*—Hayward. 75c.



*The Training of Christians in the Christian Family*—Weigle.  
\$1.50.

*Parents as Teachers of Christian Living*. 15c.

*The Mother Teacher of Religion*—Betts. \$1.50.

*Parenthood and Character Training of Children*—Galloway.  
\$1.10.

*Character Guidance and Occupations for Children*—McCallum.  
\$1.00.

4. *For Women's Organizations*—Ladies' Aids, Women's Unions and other Women's Societies.

- a. "*The Monthly Program*," published annually. Topics for each month of year with outline for Open Forum Discussion and Reference Material. These topics are treated one month in advance in the *Evangelical Herald* and *Friedensbote*.
- b. *Missionary Books* to be studied or read. Two, one on Home Missions and one on Foreign Missions, recommended each year. The first to be studied or read from September to January, the second from February to June. See folder: "Mission Study Classes," published annually.
- c. *Christian Stewardship*. One book recommended each year.
- d. *Other Subjects*. From time to time books and pamphlets on other subjects are recommended.
- e. "*Women's Union Library*." Every women's society is requested to establish a "Women's Union Library" with books to be loaned to members. See folder "Our Women's Union Library."

5. *For Brotherhoods and Men's Clubs*.

- a. "*Monthly Activity Program*" published annually. Topics for each month of year with outline for Open Forum Discussion and Reference Material. The topics are treated one month in advance in the *Evangelical Herald*.
- b. *Missionary Books*: Two books, one on Home and one on Foreign recommended each year. Foreign Mission book to be read between September and January; Home Mission book from February to June.
- c. *Christian Stewardship*. Book recommended each year to be read any time of year.
- d. *Other Subjects*. Books and Pamphlets on other subjects of importance and interest to men are recommended from time to time. Watch church papers and

"Evangelical Men" for announcements. See folder:  
"Reading Course for Evangelical Men" published annually.

VII. BOOKS AND PAMPHLETS FOR STUDY

1. *Devotional Life*.
  - a. *The Meaning of Prayer*. Fosdick—\$1.35.
  - b. *The Meaning of Service*. Fosdick—\$1.35.
  - c. *Jesus in the Experience of Men*. Glover—\$1.50.
  - d. *How Jesus Met Life Questions*. Elliott. \$0.75.
  - e. *Characteristics of Personal Christianity*. Luccock.  
Teacher's Book 15c—Student's 40c.
2. *Doctrinal*.
  - a. *Evangelical Principles*. Vol. III. Adult Lesson Series—50c.
  - b. *Evangelical Belief and Doctrine*—\$1.00.
  - c. *Why I Believe in Religion*. Brown—\$1.50.
3. *Bible*.
  - a. *Know Thy Bible*. Lehman—30c.
  - b. *Apt to Teach*, Parts I, II, III. Bomhard—55c.
  - c. *Evangelical Lesson Series*, Vol. I, II.—50c each.
  - d. *Our Bible* (Morehouse Press)—\$1.00.
  - e. *Bible Study by Books*. Sell (Revell) 50c.
  - f. *Writings of New Testament*. Vollmer—\$1.25.
  - g. *The Bible*. 13 Studies—25c.
  - h. *Why We Believe the Bible*, Wells—\$1.25.
4. *Christian Stewardship*.
  - a. *Christian Stewardship*. McConaughy—40c.
  - b. *Jesus' Teaching on Use of Money*. Brown—50c.
  - c. *Stewardship of All of Life*. Lovejoy—85c.
  - d. *The Meaning of Stewardship*. Luccock—40c.
5. *Missions*.
  - a. *In the Harvest Field*. Enders. The work of our Synod in America, India and Honduras. 75c.
  - b. *Evangelical Synod in India*. Melick. 60c.
  - c. *Seed Sowing in Honduras*. Melick. 60c.
  - d. *Evangelical Pioneers*. Flucke. 85c.
  - e. *The Adventure of the Church*. Cavert. Progress of Church from Pentecost—60c.
6. *Parent Training* (See above)
7. *Church Administration*.
  - a. *Church Finances*. Leach—\$2.25.
  - b. *Not Slothful in Business*. Bosch—\$1.75.
  - c. *The Way to Win*. Fischer—\$1.15.
  - d. *Tested Methods for Town and Country Churches*. Brunner—\$1.25.



8. *Social Problems.*
  - a. *New Testament Sociology.* Vollmer—\$2.25.
  - b. *Social Principles of Jesus.* Rauschenbusch—\$1.15.
  - c. *The Christian in Social Relations.* Luccock. Teacher's Book—15c, student's—40c.
  - d. *Facing the Crisis.* Eddy—50c.
  - e. *Christian Teachings on Social and Economic Questions.* Robinson—\$1.00.
  - f. *Of One Blood.* Speer—50c.
  - g. *National Defence.* Page 15c.
  - h. *War, Its Cause, Consequences and Cure.* Page—15c.
9. *Evangelism.*
  - a. *The Ministry of Laymen.* Palmer—25c.
  - b. *Motives and Methods of Modern Evangelism.* Goodell. \$1.00.
  - c. *Visitation Evangelism.* Kernahan—\$1.25.
10. *Evangelical Synod.*
  - a. *Know Thy Church.* Stoerker—30c.
  - b. *Evangelical Pioneers.* Flucke—85c.
  - c. *Apt to Teach, Part VII*—55c.

Order these books from  
Eden Publishing House — St. Louis or Chicago.

#### VIII. ORGANIZATIONAL MATERIAL

For organization and promotion of Adult Christian Education in the Local Church the following "Organization Packages" will be found very helpful.

1. On Adult Standard, including "Scoring Manuel"—35c.
2. On Family Devotion—25c.
3. On Adult Bible Classes—25c.
4. On Home Department—25c.
5. On Parent Training—25c.
6. On Women's Organization—25c.
7. On Brotherhood Organization—25c.

Additional copies of this folder may be had at 5c each.

Order from  
Rev. H. L. Streich, Adult Superintendent,  
Evangelical Synod Building,  
1720 Chouteau Ave. — St. Louis, Mo.

## THE EDITOR AND THE UNITED LUTHERAN CHURCH\*

BY J. H. STEGER

A union of the Evangelical Synod with the United Lutheran Church seems, in the eyes of our prophetic editor, "doomed to end in disappointment." He is not interested in how far the Synod is to blame for such an eventual outcome. In fact the Synod was not much interested in approaching other church bodies during the last twenty-five years. There was, however, a somewhat private discussion between these two church bodies A. D. 1918. It ended in disappointment not on account of some theological position, but our representatives withdrew as some untactful remarks of property rights were made.

The editor would have rendered some service to his readers if he had made known to them the official attitude of that church-body concerning the organic union of Protestant churches. In view of the widespread discussion concerning the organic union of the Protestant church in America, the United Lutheran church declares:

1. "That we hold the union of Christians in a single organization to be of less importance than the agreement of Christians in the proclamation of the Gospel. We believe that the one, holy, catholic and apostolic Church exists through and under divergent forms of external organization. Union of organization we hold, therefore, to be a matter of expediency; agreement in testimony to be a matter of principle.
2. That holding the preaching of the Gospel and the administration of the Sacraments to be primary function of every Church, we believe that a clear definition of what is meant by "Gospel" and "Sacrament" must precede any organic union of the Churches. We believe that a permanent and valid union of Churches must be based upon positive agreements concerning the truth for which the United church Body is to stand. The Churches cannot unite as mere Protestants, but only as confessors.
3. That as a necessary step toward a genuine organic union, we believe that the Protestant Church Bodies in America should endeavor to set forth, definitely and positively, the views of Christian truth for which each of them does now actually stand, in order that by their clear and unequivocal testimony to what they hold to be the truth, the nature and extent of their agreement may become apparent."

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\*The editor had, some time ago, quoted Prof. Neve: "A union between us and the United Lutheran Church not practicable."



As a basis of practical co-operation among Protestant churches the United Lutheran Church states the following points of Christian doctrine:

1. The Fatherhood of God, revealed in His Son Jesus Christ, and the sonship bestowed by God, through Christ, upon all who believe in Him.

2. The true Godhead of Jesus Christ, and His redemption of the world by His life and death and resurrection; and His living presence in His Church.

3. The continued activity of God the Holy Spirit among men, calling them into the fellowship of Jesus Christ, and enlightening and sanctifying them through the gifts of grace.

4. The supreme importance of the Word of God and the Sacraments of Baptism and the Lord's Supper, as the means through which the Holy Spirit testifies of Christ and thus creates and strengthens faith. (In common with the whole Evangelical Lutheran Church, we confess the mystery of the Real Presence in the Sacrament of the Lord's Supper, and we invite all Christians to a renewed study of the teachings of the Holy Scriptures concerning this Sacrament and the Sacrament of the Holy Baptism.)

5. The authority of the prophetic and apostolic Scriptures of the Old and New Testaments, as the only rule and standard by which all doctrines and teachers are to be judged.

6. The reality and universality of sin, and the inability of men, because of sin, to attain righteousness or earn salvation through their own character or works.

The love, and the righteousness of God, Who for Christ's sake bestows forgiveness and righteousness upon all who believe in Christ.

8. The present existence upon earth of a kingdom of God, founded by His Son, Jesus Christ, not as an external organization, but as a spiritual reality and object of faith.

9. The hope of Christ's second coming, to be the Judge of the living and the dead, and to complete the kingdom of God."

The prophecy of doom as uttered by the editor is based:

1. Upon a remark made by Dr. Neve that "the Synod has to adopt a Lutheran conception and interpretation of the Lord's supper" before a union can be established. One is almost tempted to ask which of the many Lutheran interpretations has to be accepted? It can be confidently stated that even within the fold of Dr. Neve the desired interpretation was not generally accepted without undergoing some modifications. Our well-known expounder of the Evangelical Catechism, Dr. Irion, mentions in his explanation of the Lord's Supper the influence of its use upon the body. This

was evidently done in the spirit of the realism of Oetinger and others. Dr. Neve finds in these remarks the point of connection for a Lutheran interpretation." It can hardly be contended that such a view would have any great show of success. It may rather be said that European Lutheranism of today has adopted an entirely different interpretation of the Lord's Supper than the Lutheranism of the 18th and 19th century. It accentuates not the glorified body but the sacrificing life of the Lord and it also emphasizes the Lord's Supper as the *communio sanctorum* and by so doing it gives up the mere private character of the sacrament.

2. "The theological position of the United Lutheran Church is very conservative and orthodox"—If the editor wishes to express the idea that American Lutheranism in general has been tied more strongly to the period of orthodoxy than the sister-church in Europe, he will have the consent of many theologians within the U. L. C. They admit that American Lutheranism has shown an ignorance of modern progress and has not always used the best forms of thought. There has been greater freedom among the European Lutheran theologians than in America. The American seminary education and our loudly acclaimed democracy has not developed an independent interpretation.

But there are many up-to-date theologians within the U. L. C. who do in no way advocate a reactionary attitude in theology or hold a brief for mental stagnation or intellectual isolation as essential to Lutheranism. The Lutherans within the U. L. C. might in turn ask the Evangelical Synod about her contributions to a progressive theology? And they also might ask us whether there is no conservatism and orthodoxy among the brethren who embrace us now for the second time.

3. "Modernism would not be tolerated:" A number of years ago the Evangelical Synod issued a pamphlet for the information of its constituencies. There it was claimed that the Evangelical Synod neither stands for Modernism nor Fundamentalism as those words are usually used. "We are evangelical, nothing more and nothing less," that was the slogan to be heard at our conferences. We are progressively evangelical, modern-positive, as the term is used by a certain theological group of the Fatherland. With almost the same words leading theologians of the United Lutheran Church assure us, that "essential Lutheranism, is neither fundamentalist nor liberalist, but progressively—EVANGELICAL." Lutheranism is not negative but positive. It is not reactionary but progressive. Its better name is EVANGELICAL." A Modernism however which has nothing but—"the bleached Christ, the humanized scriptures, the impotent cross, the empty sacraments and rationalized faith, and the utter inability to bring sinners to



repentance and salvation" shall not be tolerated within the United Lutheran Church. How about the Evangelical Synod?

4. The "Social Gospel" has made only very little headway"—The brother editor will admit that it has not made so much headway within our own fold. A. Wentz, a well-known scholar of the United Lutheran Church, admits the weakness in not emphasizing the Social Gospel. He finds the main cause in the one-sided emphasis of the Reformation. Lutheranism, he says, has to make plain not only the principle of liberty but also the principle of obligation. The whole life of each man, he says is vitalized by the religious principle, not only his relation with God but all his relations with his fellow-men. It would make an end of the thin air of sentimental emotionalism and it would not divorce the social order from the heart of the Gospel.

In fact Lutheranism senses a distinct mission for the twentieth century. Calvinism which had such a great chance to clothe our American civilization with vital religion has "in a large measure accommodated itself and secularized its religious instinct. In fact, there is a wide circle of scholarship which claims that Calvinism is responsible for the very essence of our capitalistic and materialistic civilization. It had control of the field when the gulf between capitalism and personal religion in our country began to open. And it stood by and has watched the gulf widen, and today it looks on, powerless to bridge the chasm."

This is without doubt a onesided aspect of the present social situation. But there is a great truth in it. Every true Evangelical will rejoice if the Lutheran church of America sees her district mission in our day—in "an incisive preachment of genuine vitalizing religion of the heart that redeems the whole man, soul, mind, and body and sanctifies his every relationship." It sounds promising and courageous if Dr. Wentz rings out the message to the United Lutheran Church. "If Lutheranism can be brought to realize its responsibility to the whole round of human life it can remain true to its essential genius, and deliver a message that will make a paramount contribution in solving the most serious problem of modern times. That message has not yet been delivered. Lutheranism has not yet fulfilled its mission to modern times."

## Die Betätigung des christlichen Charakters gegenüber der Kirche.

Von Prof. Dr. N. S. Grönmacher.

### I.

Der christliche Charakter ist stets auch ein kirchlicher Charakter in dem Sinn, daß er nicht ohne Kirche entstanden ist und ohne sie nicht bestehen kann. Darum gehört es zu seinen sittlichen Pflichten, sich auch mit und für die Kirche zu betätigen. Die Kirche, deren dogmatisches Verständnis ebenso wie das der Gnadenmittel schon in früheren Aufsätzen dieser Zeitschrift entwickelt wurde, ist die Gemeinschaft der Menschen, welche durch Wort und Sakrament Glaube und Liebe empfangen haben. Infolgedessen hat der Christ diese Mittel stets von Neuem auf sich wirken zu lassen. **Er wird daher das Wort sich in der ihm zugänglichsten und pädagogischen Form immer wieder aneignen.** Diese muß auch für den evangelischen Christen durchaus nicht immer nur das Bibelvort in seiner authentisch-geschichtlichen Form sein. Der einfache Christ wird sich zunächst an der Predigt erbauen, die ihm eine Uebersetzung, Erklärung und Anwendung des biblischen Wortes auf seine Zeit und Verhältnisse bringt. Er wird sodann zum Gesangbuch oder zu Gebetbüchern greifen, die sich in seiner Familie und Gemeinschaft eines langen und erfolgreichen Gebrauches erfreuen. Kinder erleben die heilige Geschichte am wirksamsten in der Erzählung ihrer Mutter, mag diese auch manchen geschichtlichen Zug fortlassen oder einen legendarischen hinzufügen. Erwachsene können tief religiös gepackt und gefördert werden durch christliche Erzählungen oder Biographien hervorragender Persönlichkeiten aus der Kirchengeschichte. Auch religiöse Bilder oder Figuren können Gnadenmittel in diesem weiteren Sinn werden. Jeder greife darum zu den Formen, die sein Christentum am sichersten und kräftigsten stärken. Gerade wer das tut und sich in den lebendigen Strom der kirchlichen Verkündigung einstellt, wird dann den Weg zurück zu ihrer Quelle, der **Bibel** finden. In ihr wird er sich zunächst den ihm schon religiös erschlossenen Abschnitten zuwenden. Der alte Hallenser Professor Tholuck hat einmal aus zutreffender Beobachtung des wirklichen Lebens gesagt: „Die meisten Menschen werden durch die großgedruckten Sprüche in der Bibel selig.“ In der That trifft unwillkürlich der christliche Charakter eine Auswahl aus der heiligen Schrift und stellt sich eine bestimmte Zahl von Geschichten und Worten zusammen, deren Kraft er in besonderen Lebenslagen erfahren hat und zu denen er darum immer wieder greift. Es wäre ein Rückfall in einen gesetzlichen Gebrauch der



Bibel, wenn man von jedem Christen verlangte, daß er alle Teile sich in gleicher Weise aneignen solle. Wie die Kirche in ihren Gottesdiensten durch das Perikopensystem bezeugt, daß für die religiöse Erbauung bestimmte wiederkehrende Abschnitte der Schrift am wirksamsten sind, genau so hat der einzelne christliche Charakter sich aus der gesamten Bibel ein persönliches Erbauungsbuch zusammen zu stellen. Er wird es im Lauf seines religiösen Lebens stetig zu erweitern suchen, aber doch niemals den vollen Umfang der Schrift innerlich erreichen. Denn die Bibel ist für die Kirche aller Zeiten und aller Orte bestimmt und geht darum auch über den Horizont des gefördertsten Christen hinaus.

Mit dem Wort hängen die **Sakramente** auf das Engste zusammen. So gewiß sie in besonderm Maß göttliche Gaben sind und objektiven Charakter tragen und darum religiös im Glauben angeeignet sein wollen, hat der Christ auch ihnen gegenüber eine sittliche Betätigung zu üben. Der Taufe in der Form der Kindertaufe, kann sich der Christ nur so zuwenden, daß er sich ihrer Absicht im Lauf seines Lebens immer wieder zu bemächtigen sucht. Will sie den Christen versichern, daß Gottes Gnade allem seinem Handeln voraus geht und dauernd seiner individuellen Persönlichkeit gilt, so hat sich der Christ auf sie zu stützen, wenn er an dem Erfolg des eigenen Wirkens zweifelt und den Mut verloren hat, sich von Abwegen zu Gott zurückzufinden. Die Taufe wird aber auch ein dauerndes sittliches Motiv für die Menschen, auch ihrerseits in Dankbarkeit die Bundesverpflichtung gegenüber Gott zu erfüllen. Wird im Abendmahl die Gemeinschaft mit dem in den Heilstonn gegangenen lebendigen Christus vermittelt, so hat der Christ bei seinem Empfang die inneren Stimmungen der Reue und des Glaubens zu erwecken und durch sie sich schon auf den Empfang des Sakramentes vorzubereiten. Die Häufigkeit des Abendmahlsbesuches wird inneren Bedarf und kirchliche Sitte in Freiheit miteinander verbinden.

Werden die Gnadenmittel vornehmlich bei dem **Gemeindegottesdienste** dem Christen zugänglich, so wird er jenen frei und freudig besuchen. Luther hat zwar einmal den Gedanken geäußert, daß ein vollkommener Christ auf den Besuch des Gottesdienstes verzichten könne, weil er unmittelbar und individuell mit Gott verkehre. Aber er hat doch zugleich hinzugefügt, daß der empirische Christ der Stärkung durch die gottesdienstliche Gemeinschaft bedarf, wie er seinerseits dem Nächsten zu dem gleichen Zweck Anwesenheit schuldig ist. **Gehört mithin gottesdienstliche Betätigung zu den sittlichen Aufgaben des christlichen Charakters, so hat dieser sein ethisches Interesse auch auf die Erhaltung, Reinigung, Umgestaltung der gottesdienstlichen Formen zu richten.** Diese haben sich

im Lauf der Geschichte erst allmählich in mannigfaltiger Gestalt herausgebildet. Die Lutherische Kirche hat zu einem guten Teil die katholische Liturgie übernommen, aber aus ihr unbiblische Gedanken, wie die unblutige Wiederholung des blutigen Opfers im Messkanon ausgeschaltet. Auch die Gegenwart hat noch ein Recht Änderungen vorzunehmen; denn alle gottesdienstliche Formen sind wie ein berühmter Streit in der Reformationszeit im Jahre 1548 festgestellt hat, *Idiophora* d. h. sittlich religiös neutrale Gebilde. Wirkt etwa eine altertümliche Sprache in Gebeten und Gesängen auf Menschen der Gegenwart abstoßend, so ist ihre Erneuerung in der für unsre Zeit wirksamsten Form sittliche Pflicht. Verbirgt sich aber unter dem Deckmantel formaler Erneuerung der Wunsch, den Inhalt des alten Evangeliums zu beseitigen, dann wird die größte Vorsicht und Zurückhaltung zu beobachten sein. Von diesem prinzipiellen Standpunkt aus läßt sich ohne weiteres zu neuauftauchenden Reformvorschlägen gottesdienstlicher oder kirchlicher Sitten Stellung nehmen. Vor einigen Jahren wurde hier und da die Einführung eines **Einzelfeldes** statt des gemeinsamen beim Abendmahl propagiert. Auch im Einzelfeld könnte das Blut Jesu Christi empfangen werden, und, wenn es wirklich der Fall sein sollte, daß mit seiner Einführung der Abendmahlsbesuch — durch Forträumung hygienischer Bedenken — erheblich gefördert würde, wäre die Änderung der alten Sitte und die Einführung der neuen sittlich unbedenklich. Würde dagegen durch eine solche Maßnahme der Kreis der regelmäßigen Abendmahlsbesucher beunruhigt und der Eindruck hervorgerufen, daß mit dem Fortfall des einen Kelches die religiöse Gemeinschaft und Gleichheit gemindert wird, so hat die Kirche einer solchen Neuerung zu widerstreben.

Mit der gleichen Unbefangenheit ist auch die in den letzten Jahrzehnten hervorgetretene Frage nach der **christlichen Bestattungsform** zu prüfen. Christliche Sitte war bisher von den Anfängen an das Begräbnis, das durch die Tatsache des Begräbnisses Jesu besonders geweiht ist. In neuerer Zeit haben sich weitere Kreise für die Feuerbestattung eingesetzt und zwar haben diese zunächst meist nicht nur gegen die kirchliche Sitte, sondern auch gegen die bei ihr bezeugten Glaubensvorstellungen Front gemacht. Einer solchen Stellungnahme gegenüber hat sich die Kirche mit Recht ablehnend verhalten und wirklich stichhaltige Gründe für die Änderung ihrer Bestattungsform gefordert. Liegen solche vor — etwa in der Raumnot der großen Städte für Friedhöfe — und wird die Feuerbestattung zu einer religiös-neutralen Handlung, dann hat die Kirche keinen Anlaß sich ihr prinzipiell zu widersetzen. Denn selbst der kräftigste Glaube an die Auferstehung des Fleisches ruht nicht auf der Erdbestattung, die ja auch auf die Dauer alle Elemente



menschlicher Körperlichkeit auflöst. Zudem sind auch zahlreiche Märtyrer und andre Christen im Feuer zu Grund gegangen, die gewiß nicht darum für die Auferweckung verloren sind. Die göttliche Allmacht ist jeder Form der Zerstörung menschlicher Körperlichkeit gewachsen. Praktisch haben darum in letzter Zeit eine ganze Anzahl protestantischer Gemeinschaften die Feuerbestattung mit der Erdbestattung für gleichmöglich erklärt und vollziehen darum auch bei der ersteren alle kirchlichen Ceremonien.

Zu der kirchlichen Sitte gehört auch die Festsetzung eines besonderen Feiertages, des **Sonntags**. **Er ist nicht die Fortführung des Sabbats und darum nicht ein göttliches Gebot.** Diesen haben allerdings Jesus und die Apostel noch gefeiert, aber mit einer solchen Freiheit, daß gerade hier der Unterschied zwischen Judentum und Christentum, gesetzlicher Gebundenheit und evangelischer Freiheit zum Ausdruck kam. Der Sonntag hat sich als eine christliche Sitte vollkommen selbständig und erst allmählich entwickelt. Von ihr können wir die ersten Spuren im neuen Testament beobachten, so in 1. Kor. 16, 2, wo von der Gewohnheit die Rede ist, am ersten Tag nach dem Sabbath die Kollekte für die Brüder zu sammeln, so Offb. 1, 10 und 20, 7, wo die Anrufung Gottes am „Herrntag“ berichtet wird. Diese Benennung weist deutlich auf den Ursprung des Sonntages hin zur Erinnerung an die an ihm erfolgte Auferstehung des Herrn. Dieser rein geschichtlich begründete christliche Feiertag wurde verhältnismäßig bald wieder mit dem Sabbatsgedanken verbunden. Eine gesetzliche Auffassung vom Sonntag herrschte in der alten und in der mittelalterlichen Kirche. Die Reformation brach mit ihr deutlich schon Augustana 28, besonders eingehend und klar Luther in der Erklärung des dritten Gebotes in seinem Großen Katechismus. Es kommt durchaus nicht auf den Tag an, nur aus geschichtlichen und praktischen Gründen bleibt man beim Sonntag: „Weil aber von altersher der Sonntag dazu gestellt ist, soll man's auch dabei bleiben lassen, auf daß es in einträglicher Ordnung gehe und niemand eine Unordnung mache.“ Der Zweck des Sonntags ist einmal der gemeinsame Gottesdienst; an ihm soll man sich „Raum und Zeit nehmen, Gottesdienst zu warten, Gotteswort zu hören und handeln.“ Mit dem Sonntag ist aus praktischen Gründen der für die Menschen nötige Ruhetag verbunden, der aber durchaus nicht ängstlich bewahrt werden soll: „Daß das Feiern nicht so enge gespannt, daß darum andre zufällige Arbeit, so man nicht umgehen kann, verboten wäre.“

Diese Auffassung wurde auch von Calvin und der ersten reformierten Kirche geteilt. In sie drang erst später wieder das gesetzliche Verständnis ein und setzte sich besonders in der englischen Kirche durch, die ihrerseits wieder den Kontinent und Amerika beeinflusste.

Anfangs des 19. Jahrhunderts setzte eine Besinnung auf die reformatorische Anschauung ein und drang in immer weitere Kreise. Sie kann in den Sätzen zusammengefaßt werden: **Die sittlich religiöse Bedeutung des Sonntags besteht in der Ermöglichung des Gemeindegottesdienstes, sowie solcher Betätigungen des Glaubens und der Liebe, zu denen die berufliche Arbeit der Woche keine Zeit läßt. Mit dem Sonntag ist aus praktischen Gründen der Ruhetag verbunden, dessen die menschliche Natur bedarf. Die Arbeitsruhe ist nur in dem Maß sittlich notwendig, wie sie der religiös-soziale Zweck für die eigene Persönlichkeit und die Gesamtheit erfordert.**

## II.

Die Kirche ist nicht nur der Kreis derjenigen Menschen, die sich um Wort und Sakrament in gläubiger Feier sammeln, sondern auch die Gemeinschaft derer, welche durch die Gnadenmittel die **Kirche erhalten und verbreiten**. Auch an dieser Aufgabe hat sich jeder christliche Charakter zu beteiligen. Wer eine Wahrheitsüberzeugung besitzt, sucht diese auch andern zugänglich zu machen; das ist nicht möglich ohne Ablehnung und Verdrängung entgegenstehender Ueberzeugung. **Alle Wahrheit ist intolerant, auch die christliche.** Diese Behauptung klingt fanatisch und unethisch und es ist auch nicht zu leugnen, daß die christliche Kirche im Lauf ihrer empirischen Geschichte die Verbreitung des Evangeliums und die Bekämpfung fremder Meinungen in unethischer Weise vollzogen hat. Darum ist es notwendig, sittlich berechnete und unsittliche Intoleranz klar zu unterscheiden. Vollkommene religiöse Toleranz in dem Sinn, daß man jeden nach seiner Façon selig werden läßt, ist nur für den möglich, der selbst keine bestimmte religiöse Wahrheitsüberzeugung hat. Ist jemand der Ueberzeugung, daß alle Religionen und Konfessionen gleich wertvoll beziehungsweise gleich wertlos sind, so hat er natürlich keinen Anlaß, für eine bestimmte einzutreten und eine entgegengesetzte zu verwerfen. Nach Lessings Meinung besaß keine der großen Weltreligionen mehr die echte Wahrheit; darum konnte er Christentum, Judentum, Mohammedanismus auf eine Stufe stellen. Aber derselbe Lessing, der religiös so tolerant war, war auf den Gebieten der Kunst besonders der Theaterkritik einer der intolerantesten Menschen und schärfsten Polemiker. Denn in diesen Sphären glaubte er sich im Besitz absoluter Wahrheiten und hielt sich darum für berechtigt, entgegengesetzte Meinungen mit größter Energie zu verwerfen. **Jeder Mensch ist in der Sphäre intolerant, in der er eine wirkliche Ueberzeugung hat.** Dieser Naturnotwendigkeit entsprechend müssen und dürfen auch religiös überzeugte Menschen für ihren Glauben Propaganda unter Ablehnung entgegenstehender Meinungen machen. Je tiefer ein Mensch von der Richtigkeit seines Glaubens und dessen Bedeutam-



keit für die ganze Welt überzeugt ist, desto energischer wird er seine Mission vertreten. Ist das Christentum für seine Anhänger die absolute Wahrheit, so wird der christliche Charakter eine absolute Verpflichtung für ihre Vertretung als sittliche Aufgabe empfinden.

Unethisch wird ihre Lösung erst in dem Augenblick, wo sie falsche Mittel anwendet und sich unrichtige Ziele stellt. Ist es die einzige Aufgabe kirchlicher Propaganda, Glaube und Liebe d. h. innerliche religiös-ethische Tugenden herzustellen, so kommt als einzig entsprechendes Mittel das Wort und seine rein geistige Anbietung in Betracht. Ebenso dürfen entgegenstehende religiöse Ueberzeugungen nur durch geistige Kritik abgelehnt werden. Jeder äußere Zwang, jedes Gewaltmittel physischer Art, wie es etwa Karl d. Gr. bei der Unterwerfung der Sachsen unter das Christentum anwandte, aber auch die Inquisition gegenüber den Ketzern im Mittelalter, wie der nicht fehlende Zwang protestantischer Obrigkeiten gegen ihre Untertanen, sind ethisch nicht vertretbar. **Der christliche Charakter tritt für die christliche Wahrheit positiv und negativ entschieden ein, aber nur mit dem ihrem Wesen entsprechenden Mittel des Wortes.**

Diese Verwertung des Wortes im Interesse der Erhaltung und Verbreitung der Kirche gewinnt verschiedene Formen, je nach der Eigenart der Menschen, an die sie sich wendet. Kennen jene das Christentum überhaupt noch nicht, so tritt die **äußere Mission** in Wirksamkeit, sind sie dem Christentum innerlich entfremdet, so beginnt die **innere Mission** besonders in der Gestalt der eindringlichen Wortverkündigung als Evangelisation ihre Tätigkeit; handelt es sich um Schwierigkeiten des persönlichen Lebens, so sucht die individuelle **Seelsorge** zu helfen. Die Jugend führt der **Religionsunterricht** und der **Kindergottesdienst** in die Gemeinschaft der Kirche ein. Alle diese Tätigkeiten in ihrer besonderen Eigenart beschreibt die praktische Theologie. Die Beteiligung an ihnen gestaltet sich verschieden, je nach der Stellung welche der Einzelne in der christlichen Gemeinschaft einnimmt. **Nach evangelischen Grundsätzen hat jeder christliche Charakter die Pflicht, sich irgendwie an diesen verschiedenen Formen des kirchlichen Dienstes zu beteiligen.** Luther fordert die „mutua consolatio fratrum“ d. h. gegenseitige Seelsorge; er will, daß ein Hausvater seiner Familie das Wort verkündet. Durch den Bestand eines besonderen kirchlichen Amtes soll nur die regelmäßige und geordnete Übung aller Wortverkündigung gesichert, nicht aber die Gemeinde von ihr entlastet werden. Am Unterricht der Kinder und auch an der Evangelisation sind in fast allen evangelischen Gemeinschaften sogenannte Laien beteiligt; es besteht aber auch kein Grund, warum in nichtchristlichen Ländern dort wohnende christliche Kaufleute sich nicht an der äußeren Mis-

sion beteiligen sollen. Ja man kann auch ernstlich erwägen, ob nicht jeder Christ, der ja zur Wottaufe berechtigt ist, auch die Spendung der Taufe und des Abendmahls vornehmen kann, wenn das kirchliche Amt aus irgend welchem Grund verhindert ist.

Der **religiöse Unterricht der Jugend** ist in den verschiedensten Zeiten und Ländern der evangelischen Kirche in wechselnder Form erteilt worden. Die frühere Unterordnung des gesamten Schulwesens unter die Kirche hat auch in Deutschland aufgehört und zwar, wie wir meinen, nicht zum Schaden der Kirche. Die Schule ist zu einer selbstständigen Macht geworden. Auch der Religionsunterricht ist nach der Neuordnung der staatlichen Verhältnisse in Deutschland nicht mehr in allen Schulgattungen obligatorisch. Wo er aber erteilt wird, muß er im Geist des geschichtlichen und kirchlichen Christentums gegeben werden. Das Recht dieser Forderung steht in erster Linie dem christlichen Elternhaus zu, das zu bestimmen hat, in welchem Geist und vor allen Dingen, in welcher Religion ihre Kinder zu erziehen sind. Es ist aber auch möglich, daß die weltlichen Schulen auf den Religionsunterricht verzichten und dieser dann von den betreffenden religiösen Gemeinschaften ganz in ihrem Sinn erteilt wird, wie es in den vielen außerdeutschen und außereuropäischen Ländern der Fall ist. **Auch in der Frage des Religionsunterrichts kann die evangelische Kirche die größte Beweglichkeit zeigen, denn es kommt nur darauf an, daß die Jugend in wirksamer Weise mit dem Christentum bekannt wird und dabei die jeweiligen Verhältnissen berücksichtigt werden.**

Die Kirche ist im Lauf ihrer geschichtlichen Entwicklung genötigt worden, ihrer Wahrheitsüberzeugung bestimmte feste Formulierungen zu geben, besonders zur Abwehr gegen eindringende Irrtümer und Verfälschungen; sie hat **Dogma** und **Bekenntnisse** geschaffen, die hier nur unter dem Gesichtspunkt der ethischen Betätigung des christlichen Charakters ihnen gegenüber interessieren. Sind Dogma und Bekenntnis geschichtlich notwendige Formen der christlichen Wahrheit, so darf der einzelne Christ nicht ihre Beseitigung fordern, sondern er hat sie sich vielmehr innerlich anzueignen. Er muß die religiösen Motive verstehen, die etwa in der Zeit der alten Kirche das Dogma von der Gottheit Christi zur Sicherung gegen seine heidnische Herabminderung auf die Stufe der Halbgötter schufen. Der evangelische Christ muß einsehen, daß die Reformation die Rechtfertigungslehre so scharf und exklusiv formulierte, um den Charakter des Christentums als Erlösungsreligion gegenüber der Gesetzesreligion zu sichern. Trotz dieser prinzipiell positiven Stellung zum Dogma der Kirche ist es doch möglich, daß ihm einzelne Lehren innerlich fremd bleiben. Auch ihnen gegenüber wird der christliche Charakter eine abwartende und pietätvolle Stellung ein-



nehmen. Kennt die evangelische Kirche kein unfehlbares Dogma und haben alle seine Formulierungen auch eine Zeitgeschichtliche und vergängliche Seite, so kann sich auch der Christ um eine Umformulierung der Dogmen bemühen. Beobachtet er, wie alte unverständliche Formulierungen eine lebendige Erfassung des Evangeliums in der Gegenwart hindern, so darf er für eine Aenderung eintreten. Eine solche ist allerdings nicht möglich ohne genaue Kenntnis der Vergangenheit, wie der Gegenwart. Im vollen Umfang wird sie nur der besitzen, der sich beruflich über diese Fragen orientiert d. h. der Theologe. **Die Beurteilung des vorhandenen und die Vorbereitung eines neuen Dogmas und Bekenntnisses ist in erster Linie der wissenschaftlichen Theologie anempfohlen.** Diese darf aber nicht ein Monopol beanspruchen und die Gemeinde von der Mitarbeit ausschließen. Denn letztlich sind auch alle theologisch-dogmatischen Entscheidungen positiver und negativer Art religiös bedingt und darum ist auch schlichten christlichen Charakteren ein Urteil möglich. Die Gemeinde muß sogar gegen eine Lehrwillkür des einzelnen Theologen oder Pfarrers gesichert werden. Darum kann die Notwendigkeit eines **Lehrprozesses** eintreten. Dieser darf aber nicht den Charakter eines Rekerprozesses tragen, der den Beschuldigten auch menschlich und sittlich verurteilt und schädigt. Denn man kann auch mit gutem Gewissen irren und subjektiv ein vortrefflicher Mensch bei abweichender Lehrüberzeugung bleiben. Dieser Tatbestand darf auf der andern Seite aber die Kirche nicht hindern, über der rechten Lehre zu wachen. Einer Lösung dieser Schwierigkeiten dürfte die vor wenigen Jahren in der altpreussischen Kirche getroffene Neuordnung der Lehrprozesse nahekommen. Ein besonderes Spruchgericht, das sich streng von einem Disziplinargericht für persönliche Vergehen unterscheidet, hat nur festzustellen, ob die vorgetragene Lehre, sich mit dem Bekenntnis der Kirche noch deckt. Ist das nicht der Fall, so wird die Lehrgewalt entzogen, ohne die betreffende Persönlichkeit als sittlich minderwertig hinzustellen.

Die christliche Kirche zerfällt in **Konfessionen**, sodaß der christliche Charakter nicht nur ein kirchlicher, sondern auch ein konfessioneller ist. Die ethische Stellung des Christen zu einer Konfession wird sich analog der zum Dogma gestalten. Der evangelische Charakter wird allerdings einer andern Kirche durchaus nicht jeden Wahrheitsbesitz absprechen und damit die Fähigkeit, auch ihrerseits zum Ziel des Christentums zu führen. Für sich persönlich wird er allerdings urteilen, daß für ihn der gottgewollte Weg zur Wahrheit in seiner Kirche gegeben ist. In besonderen Fällen kann diese Gewißheit erschüttert werden und die Meinung entstehen, daß in einer andern Kirche sich das religiöse Leben ungehemmter und erfolg-

reicher vollzieht. Hält diese Ueberzeugung ernstlicher Prüfung stand, so ist **Konfessionswechsel Recht und Pflicht**. Unethisch ist dieser, wenn er aus rein äußeren Motiven etwa der Rücksicht auf Familienverbindungen oder im Hinblick auf eine bessere Karriere erfolgt. Unerfreuliche Züge gewinnt er auch, wenn er sich mit Gehässigkeit oder auch nur einer Herabsetzung der eigenen früheren religiösen Gemeinschaft verbindet.



## **Hat die Gemeinde das sittliche Recht, das Gehalt ihres Pastors zu kürzen?**

Von Pastor G. Fr. Schueke, S. T. D.

Die Frage nach dem Recht der Gemeinde, das Gehalt ihres Pastors herabzusetzen, ist ja leider in der gegenwärtigen Zeit eine sehr aktuelle geworden. Es ist in hunderten von Gemeinden geschehen, daß des Pastors meist ohnehin nur sehr kärglicher Lohn noch weiter reduziert ist. Das erregt naturgemäß die Frage: Ja, hat denn die Gemeinde wirklich das Recht dazu? Ich rede nicht von dem juristischen Recht. Das hat sie, oder nimmt es sich wenigstens. Dem stehen wir Prediger absolut machtlos gegenüber; denn, heißt es, willst du für den geringeren Lohn nicht arbeiten, so ist es dir unversehrt, dich nach einer andern Gemeinde umzusehen, die einen dir zusagenden Lohn bewährt. Aber die große Frage bleibt damit ungelöst: Hat die Gemeinde das **sittliche** Recht dazu? Kann sie damit vor Gottes Thron bestehen?

Die Heilige Schrift sagt, daß ein Arbeiter seines Lohnes wert ist. Ferner, daß die, welche das Evangelium predigen, sich auch vom Evangelium nähren sollen, und endlich, daß wer die Seinen nicht versorgt, den Glauben verleugnet hat und ärger denn ein Heide ist. (Cf. 1. Tim. 5, 18; 1. Cor. 9, 14; 1. Tim. 5, 8.) In diesen drei Sätzen liegen die Richtlinien für die Betrachtung der Frage nach dem sittlichen Recht eines Gehaltabbaus. Der Prediger ist ein Arbeiter. Daß er mit dem Herzen und dem Kopf arbeitet anstatt mit den Fäusten, ändert nichts an der Tatsache, daß er als ein Arbeiter ein sittliches Anrecht hat, für seine Arbeit einen entsprechenden Lohn und auskömmliches Gehalt zu beanspruchen. Wird ihm der vorenthalten, dann finden wir eine Sünde, die zum Himmel schreit. (Jak. 5, 4.) Oder soll der Prediger während der Woche sich in einem weltlichen Beruf betätigen und dann so nebenbei am Sonntag predigen? Das kann nur eine Person verlangen, die von der Arbeit des Predigers nur den äußerlichen Akt der Sonntagspredigt kennt, ein Mensch, der einstimmt in das törichte Gerede, daß der Prediger nur des Sonntags eine halbe Stunde arbeitet und dafür mehr bezieht als die, welche an sechs Tagen der Woche 8 bis 10 Stunden hart arbeiten müssen. Es liegt mir ferne, hier Beispiele anzuführen; alle Leser des Magazins haben ja die Erfahrung schon oft am eigenen Leib machen müssen. Es sei genug, darauf hinzuweisen, daß in so vielen Fällen die „eine Wurzel alles Übels,“ der schändlichste Geiz, die Ursache der Gehaltskürzung ist. Eine Tatsache, die zu denken gibt, ist, daß gerade die ärgsten Schreier, die nicht genug reden können von der Not der Gemeinde, wie des einzelnen, es doch sich selber an nichts abgehen lassen. Merkwürdigerweise sind

es nicht die Gemeinden in den großen Städten, die am meisten klagen, sondern die Landgemeinden, die doch am allerwenigsten Ursache haben, zu klagen. Der Landmann hat wenigstens das tägliche Brot und sein Heim dazu. Er leidet nicht unmittelbare Not wie der Tagelöhner und Handwerker in der Stadt, der „*vis a vis du rien*“ steht, sowie er seine Arbeit verliert.

Wir wiederholen die Frage: Hat eine solche Gemeinde das sittliche Recht, das Pastorengelalt abzubauen? Die Antwort möge sich ein jeder Leser selber geben. Ganz anders aber steht die Sachlage, wenn eine wirkliche Notlage vorliegt. Zum Beispiel eine Bank, die das Geld einer Gemeinde verwaltet, in der die Gemeindeglieder ihre Ersparnisse niedergelegt haben, schließt ihre Thür. Dann mag nun eine wirkliche Notlage eintreten. Die Gemeinde versucht ihr Bestes; sie beschneidet alle sonstigen Ausgaben, besonders die persönlichen, läßt nicht das Gemeinde- und Synodabudget das erste sein, was sie verkürzt, sondern erst das allerletzte, — und doch will es nirgends hinreichen. Hat sie da das Recht, ihrem Seelsorger zuzumuten, mit ihr die Not der Zeit zu tragen? Gewiß, unter gewissen Bedingungen, und kein Diener Gottes, der nicht ein Mietling ist, wird sich des weigern. Wir können wie Paulus satt sein und hungern (Phil. 4, 12). Aber, wie gesagt, nur unter gewissen Bedingungen, nur wenn eine wirkliche Notlage vorliegt. Die Gemeinde zieht dem Pastor 200, 300, ja vielleicht auch 500 Dollars vom Gehalt ab. Ist es recht, dem Pastor zuzumuten, was man selbst nicht tun will. Ein solcher Abzug bedeutet doch, daß der Pastor im Jahre 200 bis 500 Dollars in die Gemeindefasse zahlen soll. Tun die Gemeindeglieder, die in gleicher Lebenslage stehen, nun auch etwa dasselbe? Gott behüte, vielmehr ist ja jetzt nicht so viel Gehalt zusammenzubringen, folglich brauchen sie auch nicht so viel zu zahlen; folglich zahle ich nicht mehr \$3 das Jahr, sondern nur noch \$2.75. (Historisch.) Prinzipiell erkennen wir ohne Weiteres es an, daß es Umstände geben mag, die die Gemeinde zwingen, ihre Ausgaben zurückzuschneiden. Aber dann soll man den Gerechtigkeitsfönn haben, nicht die ganze Last einem einzelnen Mann auflegen zu wollen, sondern alle sollen gleichmäßig der Zeiten Last tragen. Aber eine solche Gehaltsreduktion sollte nur in den allerschlimmsten Notlagen von einer Gemeinde vorgenommen werden, die es vor Gott und Menschen bezeugen kann, daß sie wirklich nicht besser tun kann. „*Ultra posse nemo obligatur*.“ Wenn es ans Hungern gehen soll, weshalb soll da der Pastor es allein tun? Ist er etwa der Stellvertreter der Gemeinde, der an ihrer Statt und in ihrem Namen die Not tragen soll? Solches stellvertretendes Leiden des Predigers ist unsittlich, unrecht, widergöttlich. Und noch eins: Nur diejenige Gemeinde hat das Recht, in Notzeiten das Pastorgehalt zu verrin-



gern, die auch in Prosperitätszeiten ihren Seelsorger an ihrem Wohlergehen beteiligt. Als im Krieg der Bushel Weizen \$2 kostete, hat die Gemeinde da gesagt: Es geht uns so gut, daß wir den Pastor an unserm Reichtum und Wohlergehen teilnehmen lassen müssen und wollen? *N e i n*. Dann also hat die Gemeinde auch nicht das Recht, wenn es ihr wirklich schlecht geht, dem Pastor abzuziehen.

Im großen und ganzen müssen wir also die sittliche Berechtigung der Gemeinde bestreiten, als Ersparnismaßregel den Pastor leiden zu lassen. Aber was nützt es zu klagen? Die Frage ist: Kann kein Mittel gefunden werden, den Pastor vor solcher unberechtigter Willkür der Gemeinde sicher zu stellen? Meines Erachtens kann das nur geschehen durch eine fundamentale Aenderung der Organisation und Konstitution der Synode. **Die Synode soll den Pastor aufstellen und bezahlen**, sodaß die Gemeinde nicht mehr ihren Pastor direkt bezahlt, sondern auf dem Umweg über die Synode. Das ist eine Maßregel, die ich schon immer vertreten und empfohlen habe. Sie hätte folgende Konsequenzen:

1. Regelmäßige Gehaltsauszahlung. Die Gemeinden werden sich scheuen, die Synode warten zu lassen, wo sie den Pastor, ihren Knecht (???) nach Willkür mißhandeln.

2. In Notzeiten leiden alle Prediger prozentual, nicht daß der eine in Fülle lebt und der andre Not leidet. In Fällen, wann das Gehalt der Pastorenschaft nicht zusammengebracht werden kann, müßten eben alle Pastoren die gleichen prozentualen Abzüge leiden.

3. Dieses System würde auch dem Jagen nach großen Gemeinden ein Ende machen. Ein älterer Mann würde sich recht gern mit einer kleineren Gemeinde zufrieden geben, wäre es nicht um die Gehaltseinbuße, die ein Wechsel in eine kleine Gemeinde mit sich bringt, wenn

4. Die Pastoren nach den Dienstjahren bezahlt werden. Der Anfänger soll mit einem Minimallohn anfangen, der alle fünf Jahre und nach einer Zeit vielleicht auch alljährlich steigt. Die Pensionskasse hat dieses System. Dort hat es sich bewährt; warum sollte es sich nicht auch in einer Gehaltskasse bewähren?

Treulich weiß ich recht wohl, daß ein solcher Systemwechsel seine großen Schwierigkeiten einschließt. Mancher wird ohne Weiteres sagen: Das geht nicht. Aber es geht doch. Wenn ich nicht irre, sind es die Abrechtsbrüder, die auch dieses System haben, und da geht es. Warum nicht bei uns? Ich behalte mir vor, gelegentlich auf diese Schwierigkeiten in einem weiteren Aufsatz einzugehen. Ich möchte einstweilen die Frage hiermit zur öffentlichen Diskussion stellen. So viel ich sehen kann, wäre hiermit der einzige Weg gegeben, den Pastor vor sittlich unberechtigten Gehaltsabzügen zu schützen.

## EDITORIALS

### THE PASTOR AND THE ECONOMIC DEPRESSION

For nearly three years the country has been in the grip of an unprecedented business depression. The nations of Europe, especially those which were on the losing side in the World War, had been living at starvation rates for some time, but now the grim spectre of hunger and raggedness is stalking through our own land. We had long thought that America was exempt from the catastrophes that visit less favored countries, and Europeans had learned to adopt the same happy prejudice with regard to ourselves. But now they have come to see that the American colossus seems to have the same feet of clay that other empires have had. We are feeling in our own bodies now what business stagnation means, we don't have to have our imagination stimulated by the tales of the travelers from foreign lands.

How long is this depression going to last? is the anxious question on many lips. People who seem to know speak of "cycles" in upward and downward trends. They tell us that in the last fifty years we have had eighteen periods of depression. No less a man than Sherwood Eddy disclosed to us the other day that these "cycles" last as a rule six years; that, therefore, we have just come to the middle of the present one. That sounds discouraging. The fortunate thing about it is that we have lived as long as Sherwood Eddy, and perhaps a little longer—and we do not remember eighteen periods of depression, nor that anyone of them lasted six years. Nor was any of them as bad as the one we are now having. We had a business depression during the second Cleveland administration (1894-96). It was bad enough but nothing to compare with present times. But even that didn't last quite six years, if our memory serves us right.

We get the impression that no one speaks with a voice of authority on the calamity that has befallen us. No one seems to be very sure why it developed to such a magnitude. No one wants to assume the role of the prophet telling us when the turn is going to come. There have been voices assuring us it was all a matter of psychology; if we only could recapture that old American optimism all would be well. These voices are not so self-confident any more. The bankers tell us if we only put the hidden dollars



in circulation again, the wheels of trade would begin to turn once more.

The conviction appears to become stronger from day to day, that the cure won't be as easy as that. People of high and low degree come to feel our whole economic system is wrong. Socialists have been saying that for many years, but now it is spreading to all classes of society. At the Ohio Pastors' Convention, meeting at Columbus in January this year, the report of the respective committee on the causes of the depression, was a downright indictment of the capitalistic system. It said: "The capitalistic system has for its central aim the acquisition of wealth. Its method is that of unbridled individualism and ruthless competition. A just regard for the human being has never had an important place in it. The profit motive as a domination of life cannot be reconciled with the Christian ethic. A Christian community must be built on the cooperative method of life. The objective for which all economic activities should be carried on is the enrichment of the life of all people." After stating these ideal aims the report went on to recommend such specific matters as a minimum wage, sickness and unemployment insurance, old age pensions, etc.

This almost wholly socialistic program was accepted by the Convention without debate! Of course, it should be pointed out that the whole report had been worked out by a professor of the State University (possibly a professor of sociology). The ministers—many of them—did not feel competent to challenge its paragraphs in open debate. They had only a general feeling that the capitalistic system was bad and that the Christian spirit demanded a new one.

The fact that no one voted against the report did not prove that all were in favor of it. It only reflected the state of uncertainty most ministers find themselves in when it comes to applying Christianity to our economic system. Most of them don't know enough about it to commit themselves. The older ones grew up under the individual gospel, and it is not easy for them to adjust themselves to enlarging views. And even those who are in touch with modern movements feel that they can only treat these matters tentatively. Not only that, they know that innumerable books have been written on the subject. The leaders on social questions are admired and listened to eagerly. But nevertheless, things remain as they are. The progress is so slow that their ardor cools and they decide to wait for favorable developments. They are not very anxious to pursue a course that is apt to involve them in unpleasant consequences. It sounds heroic when another report (at that Convention) says: "The pulpit must continue to make itself a spiritual 'nuisance' in creating public opinion against the pres-

ent pagan order in industry and business." Who, replies the average minister, wants to make his pulpit and himself a spiritual nuisance? It is very idealistic, but it is bound to make the pastorate brief—and who wants to move every two or three years?

Logically, a pastor who finds his element in the work of "Christianizing the Social Order" should go the whole length, he should be a Christian Socialist. What other party will he align himself with? Only the Socialists have a real reform program. As far as economics is concerned, the Socialist party is the only one with which he can join hands. It seems our brother Hahn (in Buffalo) has done—and is doing—the consistent thing. But who is willing to pay the price?

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### THE PLAN OF UNION

When we were informed (Herald Jan. 8, 1931) that on December 19, 1930 the negotiations towards union with the Reformed Church in the United States had been broken off, we were not only disappointed but also very doubtful whether there was any hope that our ways would soon meet again. Our General Conference at Rochester, New York, had (in 1929) enthusiastically and unanimously accepted the "Plan of Union" and it looked in that year as though not only the Reformed Church but also the United Brethren would vote favorably on the proposed merger. But 1930 proved to be fatal to these hopes. First, the United Brethren disappeared from the picture. Their General Conference adopted the plan, but with them, so we were told, the congregations have the final voice and the congregations were against it. Then the Reformed Church surprised us. They had taken up again a scheme, previously considered, of uniting with the Presbyterian Church and kindred bodies. They sounded out our commissioners on that project, but were told that these had no authority to go on along this new line. So, on the date mentioned above, our men were notified by Dr. Richards, of the Reformed commission, that for the present everything was off. All the friends of the proposed union, and there were many, had a sinking of the heart when their high hopes were all at once so sadly frustrated. It is true that in some districts and with some individual pastors, the feeling of an affinity with the Reformed Church is not so pronounced. They would rather see a union with some more broadminded branch of the Lutheran Church. Still, taken by and large, this Lutheran current doesn't seem very strong. It certainly has not so far found very decided expression.

As stated above, our hopes for a resumption of the efforts for for a union were not very optimistic. We knew the Reformed pas-



tors here in Cleveland were heart and soul with us, but we feared that the prospect of union with the large Presbyterian Church would prove more alluring to the Reformed Church than one with us. However, the plan of a merger with the Presbyterian bodies must have gone on the rocks, for towards the end of 1931 we heard that negotiations between the Reformed and our Synod had been opened again. It seems that circumstances—or shall we not say, providence?—were working in such a way that ultimate union would be the logical outcome. At any rate, the commissions of the respective churches have worked out again a “Plan of Union.” It has been submitted to the churches and pastors of the Synod by its publication in the Herald of March 31, this year.

The Plan, as far as the organization of the future united church is concerned, follows very much the same lines as the former “Basis of Union.” The name, “The Evangelical and the Reformed Church” is certainly not very satisfactory, but in the absence of a better one and in the hope that the future will provide an improvement—it may stand.

We notice that the Stationing Committee of the former plan has been omitted. We know it was objectionable to the Reformed; some of our own people also feared that it put too much power in the hands of the district president.

In this Editorial it is impracticable to discuss the whole Plan. We shall only make a few remarks on the “doctrinal basis.” The former plan sought to provide such a basis in a brief summary of the tenets of our Christian faith. The present Plan does not make any such attempt. It only says, “We acknowledge and accept the historical confession of the two churches as the doctrinal basis of the union.” We cannot see that there should be any difficulty for us to subscribe to this fundamental statement. Our own confessional paragraph recognizes the Heidelberg Catechism, the chief confessional standard of the Reformed Church, as a true interpretation of the Christian faith. Our position as a “Union” church pledged us from the very beginning to a Union program and policy. It may be conceded that our fathers, in adopting such a policy, were simply adapting the Prussian Union to their new environment without thinking particularly of the Reformed Church in the United States. But if Reformed and Lutherans could find a common basis and organic union in Prussia, why not here?

The Plan does not involve a surrender of conviction or viewpoint on either side. Calvin emphasized more the sovereignty of God, Luther the love of God. We can learn from both. As to the Lord’s Supper, some of us may have the Calvinistic view and others may find more in Luther’s interpretation. Can we therefore not both together go to the Lord’s table? The Editor was born into

the Reformed Church, was later confirmed by a rather strict Lutheran and has since then belonged to and worked in a "United" church. He has never felt that different views on the sacrament have made spiritual fellowship impossible; he will confess, though, that when the administering clergyman used the form: "this is the *true* body," he was compelled to make a mental reservation.

The Calvinistic (and Augustinian) double predestination doctrine has never been taught in the Heidelberg Catechism, nor in the Prussian branch of the Reformed Church.

In regard to the liturgy, the Lutheran Church has made a distinct contribution to the upbuilding of congregational worship. Here the Reformed Church, originally, practised a policy of rigid simplicity and extreme scripturalness (nothing but psalms to be used). Today we notice in all churches a growing desire for a richer worship program, one in which the congregation takes an essential part. Both our churches will cooperate here, in response to an evident need and in an increasing realization of very valuable ideals.

Both churches are more or less committed to the Social Gospel. Our very membership in the Federal Council (with its "Social Ideals") implies that.

Of course there will be difficulties and problems in plenty as we go on in carrying out the Plan and its implications. But consolidation is in the air. If Methodists, Presbyterians and Congregationalists could unite in the United Church of Canada and do it with the greatest success, we can't see why we couldn't unite with the Reformed, to the benefit of both of us.

The Plan will be considered by the General Synod of the Reformed Church this year, after which it will probably be sent down to the nearly sixty classes of that church body, which meet during the late summer and fall. The results of all these discussions on the part of the Reformed brethren, will then be gone over by the joint committee of both denominations and a report will then be submitted to our district conferences next year, from which the project goes on to our General Conference for final disposition.

We see every phase and aspect of the great Plan will be thoroughly threshed out. There will be no undue haste or failure to listen to dissenting or simply unconvinced opinions. Still, we are persuaded that our Synod is committed to a Union policy and we hope we shall live up to our ancient principles and to the insistent call of the hour.



## Sollen wir Rom beneiden?

Einige Monate lang habe ich eine Kirche bedient, die ohne pastorale Versorgung war. Der Kirchenbesuch war unbefriedigend; mehr als das, er war „unter aller Kritik.“ Auf dem Weg zu dieser Kirche fuhr die Straßenbahn an einer katholischen Kirche vorbei (polnisch oder böhmisch), nur eine kurze Strecke von meiner entfernt. Die Frühkirche war gerade ausgegangen. In großen Massen strömten die Leute hervor, zu hunderten zählten die Andächtigen. Ich dachte an die kleine Schar, die mich erwartete. Wie kommt es, daß Rom den Protestantismus so überschattet? Wir nennen uns die Kirche des Evangeliums, der offenen Bibel, des: „Jesus allein!“, und was sonst auf unsrer Fahne stehen möchte: und die Leute achten es nicht. Ich erinnere mich an eine Gemeinde, die ich vor Jahren in Missouri bediente. Die Katholiken hatten ihre Kirche gerade gegenüber der unsern. Im Sommer setzten wir abends aus, weil die Leute nicht kamen. In die andre Kirche drängten sie sich scharenweise hinein. Der Gottesdienst war kurz — keine eigentliche Predigt — aber die Leute waren da.

Legt man die Sache unsern Gliedern vor, so sagen sie: Ja, die Katholiken müssen zur Kirche gehen, es wird ihnen eingeimpft von Kindesbeinen an. Als wenn das irgend etwas erklärte. Warum prägen wir es unsern Leuten nicht ein von Jugend auf? „Bei uns ist Freiheit, bei den Katholiken ist Knechtschaft.“ Kardinal Gibbons sagt dazu in seinem „The Faith of our Fathers“: „Die Protestanten sagen von uns, wir trügen Ketten. Ich weiß nicht, ob dem so ist; aber wenn wir Ketten tragen, so sind es goldene Ketten, und wir sind stolz darauf.“

Man kann nicht umhin, Rom zu beneiden, ob seiner imposanten Organisation, seinem Eindruck, den es auf die Welt macht, seinen erhabenen Kirchen, in denen das „Numinöse“ so stark zur Andacht zieht, und ob der Loyalität seiner Glieder.

Rom ist die Erbin einer langen und Bewunderung einflößenden Vergangenheit. Als das kaiserliche Rom unter den Schlägen der Barbaren zusammen sank, fiel sein Mantel auf das geistliche Rom, das Zentrum der organisierten Kirche. Es christianisierte die heidnischen Völker und entließ sie nie aus seiner Obhut. Im Mittelalter führte es einen siegreichen Kampf mit den weltlichen Gewalten. Alles, was Kunst und Wissenschaft leisteten, ward in den Dienst der Kirche gestellt. Die Kirche war eine weltumfassende Macht, aber auf dem Weg dazu war die Welt in die Kirche gedrungen. Die Kirche konnte nicht mehr sagen: „Gold und Sil-

ber habe ich nicht," aber auch nicht mehr zu den Sichtbrüchigen: „Stehe auf und wandle!“

Die Reformation kam und bot den Völkern eine mehr geistliche Form der Anbetung. Aber in europäischen Ländern geriet der Protestantismus in Abhängigkeit von den Fürsten und verlor Freiheit und Katholizität. In Amerika wurde Protestantismus gleichbedeutend mit dem „right of private judgment," woran die Reformatoren nie im Traum gedacht hatten. Als eine Folge davon sprangen die Sekten wie Pilze aus dem Boden, so daß die Römischen mit Verachtung auf diese Selbstauflösung ihres Gegners herablickten. Rom zu beneiden ist natürlich genug, doch völlig nutzlos. Die Frage ist: Was können wir von Rom lernen? Der Protestantismus — auch unsers Landes — hat schon von Rom gelernt. Die starke Betonung der Notwendigkeit einer würdigen und lebendigen Liturgie liegt auf dieser Linie, sowie das Streben nach eindrucksvollen Gotteshäusern. Auch der Nachdruck auf den objektiven Charakter des Sakramentes — obwohl hier nie das unerläßliche persönliche Element außer Acht gelassen werden sollte. Auch die Zusammenfassung protestantischer Kirchen in dem „Federal Council" und die Erweichung denominationeller Selbstsucht hat uns Rom wie die Not der Zeit gelehrt.

Bei allem können wir Roms Macht und äußeren Erfolg weder anstreben noch erwerben. Wir haben nicht Roms System, noch Roms Prestige; wir haben keinen Papst und keine Hierarchie. Auch sehen wir nicht, daß bei den Kirchen, die das bischöfliche Amt noch haben, das Ansehen der Bischöfe wächst. Im Gegenteil. Der evangelische Geistliche empfängt wenig Stärkung durch sein Amt. Distrikt und Synode sind notwendig und gut, aber sie helfen dem einzelnen Geistlichen wenig, wenn er in Schwierigkeiten mit seiner Gemeinde gerät. Wenn er eine starke, geistlich gerichtete Persönlichkeit ist, mit ausdrücklicher Predigtgabe, so bedeutet das viel. Wenn er nicht so sehr das ist, aber weiß, wie er Leute zu behandeln hat und dazu eine lebenswürdige, gewinnende Art besitzt, so ist das für den äußeren Erfolg mehr wert als alles andre.

Der Protestantismus hat viele Schwächen und Mängel. Deshalb gibt es in ihm starke Strömungen, die romwärts streben, der katholische Flügel der Episkopalkirche läßt sich dahin hören, daß es in Zukunft drei Kirchen geben wird: Römische Katholiken, Protestanten und Episkopale. Wir würden dem hinzufügen: und Lutheraner!

Jedenfalls entspricht manches im Protestantismus dem Zug und Streben der Zeit. Wenn er außerdem die Pflege dessen nicht unterläßt, was wir am Katholizismus bewundern, so wird seine Zukunft besser sein als seine Gegenwart.



### **Sie waren beide ihrer Sache gewiß.**

Unsre editorielle Äußerung zu dem Plan of Union (mit der reformierten Kirche) erinnert den Schreiber dieses an ein Erlebnis aus seinen jungen Jahren. Ich wurde am Niederrhein geboren, in der preussischen Rheinprovinz, woselbst der reformierte Glaube seit Jahrhunderten starken Fuß gefaßt hatte. Der Pastor, bei dem ich in den „Unterricht“ ging, war Lic. theol. D. Stoltenhoff (einer seiner Söhne ist jetzt Generalsuperintendent der Rheinprovinz). Stoltenhoff war nicht nur ein sehr gelehrter Mann, sondern (aus Eberfeld stammend) auch stark reformiert. Bei der Besprechung des heiligen Abendmahls erklärte er uns, daß die reformierte Auffassung (dies **bedeutet**, statt dies ist mein Leib) die logisch und textlich einzig haltbare sei. Auch nehme diese Erklärung dem Abendmahl nichts von seinem Charakter als Gnadenmittel. Es sei nicht nur ein Symbol, sondern auch ein Träger geistlicher Güter.

Diese Erklärung leuchtete mir, dem Knaben, sehr ein. Ein Jahr später aber war ich Schüler in dem berühmten Gymnasium zu Guetersloh und wurde mit 53 andern zur Konfirmation vorbereitet. Unser Geistlicher war Pastor Braun, ein Gottesmann, wie ich seitdem kaum einen gesehen habe. Aber stark lutherisch! Er erklärte uns, daß Brot und Wein der **wahre** Leib und das **wahre** Blut Christi seien, die von uns **mündlich** genossen würden. Er sei in seinem Herzen vor dem Herrn gewiß, daß diese Auffassung allein dem klaren Bibelwort entspreche.

Braun war mir eine große Autorität, aber in diesem Punkt gab mir seine Auslegung doch keine Befriedigung. Hier hatte ich zwei kompetente Leute, jeder war gewiß, daß seine Auffassung, obwohl von der des andern ganz verschieden, die einzig richtige sei. Ich mußte also zu dem Resultat kommen, daß es in der Religion Dinge gäbe, über die man verschiedener Meinung haben könne. Es war mir später eine Herztärkung, bei D. Funke (dem bekannten Bremer Geistlichen) zu lesen, daß es in der Tat Annäherung oder Fanatismus sei, zu behaupten, daß man in solchen Streitpunkten seiner eigenen Meinung vor dem Herrn als der absolut richtigen gewiß sei.

Können denn Leute, welche über das **ist** oder **bedeutet** verschiedene Meinungen haben, doch gemeinsam zum Tisch des Herrn gehen? Diese Frage ist in der preussischen Kirche längst bejaht worden. Das reformierte Rheinland und das lutherische Westfalen sind seit einem Jahrhundert aufs engste kirchlich verbunden gewesen.

Ebenso ist es bei uns stets gewesen. Wir haben stets an den Wahlspruch des Augustin gedacht: „In necessariis unitas, in dubiis libertas,“ und besonders: „in omnibus caritas.“ Heutiges

Tages, wo es sich um die Kernfrage des Glaubens handelt, um Gottes- und Heilandsgewißheit und um das Reich Gottes, wäre es Verblendung und rückständige Verbohrtheit, verlangen zu wollen, daß es im christlichen Glauben keine verschiedenen Meinungen geben dürfe. Der fromme Reformierte und der fromme Lutheraner suchen im Abendmahl beide Glaubensstärkung von dem erhöhten Herrn. Ob sie dies beim **ist** oder beim **bedeutet** erhalten, sollte doch ihm überlassen bleiben.

Und wie beim Abendmahl, so ist es in andern Dingen. Beide Kirchen haben etwas zu bringen bei der Vereinigung. Sie wollen denn mit ihrem Pfund wuchern, so daß es beiden zu gute komme. Was für einen Zweck hätte es, alle Sonntage zu bekennen: Ich glaube an eine heilige allgemeine christliche Kirche und dann nichts zu tun, um diesem Glauben zur Verwirklichung zu helfen?



# The Christian World

## A Christian Attitude Toward Communism

WILLIAM E. GILROY

The determining of what is a Christian attitude toward communism would settle the question regarding a Christian attitude toward much else. Moreover, the immediacy of this issue gives it prime importance for two reasons:

First, communism, or what passes under that name, is the motive power of a great social upheaval, which, whether one regards it as gravely menacing or morally challenging, can not be ignored. Second, the term "red" or "communist" has become widely used, even by professedly Christian people, as an opprobrious epithet to apply to anybody, who stresses the evils in our social system and who urges in dealing with these evils full freedom of legal speech and action, in accordance with our basic principles of government.

Let it be said at once that the belief that communists or any other group in the community should have full right to the expression of their opinions, provided they break no law, does not imply upon the part of any believer in free speech agreement with the communists' attitudes and opinions, or with the attitudes and opinions of any other group. The editor of this paper, for instance, as an independent in religion, stands at the opposite extreme from the Roman Catholic, yet he would fight to the last to uphold the right of the Roman Catholic to the expression and practise of his faith. Religious liberty is a meaningless principle if it implies liberty for only one sort of religion; and, similarly, free speech under the conditions established in the very foundations of American democracy is meaningless if it implies free speech only for some people and not for others.

The obverse side of this principle implies that neither the communists, nor anybody else, should be accorded special privileges or immunity against illegal action. There are certain limits of the freedom of speech that have been definitely established by law. When speech is libelous, the man who utters it assumes legal responsibility for its libelous nature. In our judgment the action of the Civil Liberties Union in sponsoring recently the defense of the Massachusetts communists who characterized ex-Governor Fuller as a "murderer" was as ill-advised and unjustifiable as the action of that valuable organization has been well-advised and justifiable in other cases where the rights and liberties of individuals have been grossly and wrongfully invaded.

It is in a strict and impartial enforcement of law, in upholding every form of speech and action that is legal, and in putting down by

due process of law every form of speech and action that is illegal, that the Christian citizen who is fair-minded, both as Christian and as citizen, would hope to see liberties safeguarded. If the laws themselves are in any sense unjust, it is up to good citizens to seek the repeal of these laws and the enacting of better laws. Most, if not all, of the tragic incidents and situations in connection with labor conflicts in this country could have been avoided if there had been upon the part of the authorities wisdom and determination in enforcing the laws with strict impartiality, in suppressing on the one hand illegal action, either on the part of capital or of labor, and in upholding with equal vigor the exercise by either side of every legal right of speech and action. The duty of working for such conditions seems to us a prime obligation of the individual, alike as citizen and as Christian. But when law and authority function illegally for the suppression of speech or action that is in itself legal, the protest of any individual does not mean that he approves of the actions or opinions, but simply that he protests against the illegal and arbitrary action of those whose duty should be to maintain rather than to interfere with legal rights and liberties.

It is interesting to note that in connection with the recent occurrences in Lawrence, Mass., a Christian minister who was foremost in protesting against the arbitrary and illegal action of the authorities, and who was on that account accused of being a "communist" and an emissary of Russia, remarked to the editor that, as a matter of fact, if he were in Russia the first thing that would happen to him would be that he would be put up against a wall and shot. The ground of this man's protest was not sympathy with Russian communism, but the much simpler matter of belief in American principles of liberty.

We stress these things because a Christian attitude toward communism can not be dissociated from a Christian attitude toward the communist, and before any Christian accuses a fellow mortal, in reprobation, of being a "red" or "communist," he is in duty bound in all fairness to inquire what that label may mean and whether it be justifiable. The fact is that labels thoughtlessly or unfairly bestowed easily tend to become libels. They are forms of expression of judgments in which the man who is libeled has no adequate opportunity of defense. The duty of at least seeking to understand our fellow men before we label them or condemn them is a duty to which no Christian can be recreant.

As regards real communism and real communists—that is those who not only accept the label, but who glory in it—a Christian attitude would imply much the same spirit. First of all, it would seem a Christian duty, as much as an attitude of intelligence and common sense, to seek to understand communists, if we are going to assume any attitude toward them at all. The study of communism and communists will very quickly reveal the fact that the terms can not be arbitrarily applied to one particular set of ideals or to one particular sort of people. There are *Christian* communists, whose ideals and visions of society are comparable to those of the New Testament communist,



Barnabas. A communism in which one would seek the establishment of a voluntary society in which all men would live according to the ideals of Barnabas is manifestly something very different from a communism such as has been attempted in Soviet Russia, a communism of compulsion, carrying with it elements of duress and tyranny. Between these two extremes of a free communism, growing out of a Christian spirit, and a communism of force and compulsion, there have been varying types of communists and communism. Oftentimes the term has represented the visionary and dreamy ideal of the man who has professed it, who, far from being a dangerous character, has been a man of gentle unselfishness, imagining, with amazing optimism, that every individual, if only he had a more favorable environment, would be as good as himself. Such in large measure was the communism of that great man of love, the late Prince Kropotkin, though Kropotkin's ethical and social ideals were closely related to his scientific assumptions and conclusions.

Is there anything that all sorts of Christians might have in common in their attitude toward any, or all, of these various types of communists? Yes, there is. It is the attitude of Christian love. No matter how much we may regard a man as mistaken, or how dangerous and menacing he may appear in our eyes, there is no warrant in Christian practise for a loveless attitude toward him. Love does not imply sentimentality; nor does it imply weakness or compromise with what one believes to be wrong; but love does imply courtesy, fairness, and patient consideration. It implies understanding; it implies an effort to understand even the criminal and the influences that have tended to make him criminal. It ought to imply an effort to understand the agitator and prophet of discontent, and the causes that make him that way.

If we regard communism as something against which we ought to fight, we can not even fight it intelligently and effectually without studying it and knowing just what it is. Blind bigotry gets us nowhere even in our warfare against error and evil; rather it gets us ourselves farther along the way of evil and error. The Christian attitude toward communism and the communist ought to be one of open-eyed, open-hearted quest of an understanding. Such an understanding need not evoke a favorable attitude toward communism either in theory or in practise. Certainly for a great deal that has been done under the name of communism one can have only the deepest loathing. But the Christian can not make any very wide study in revolutionary philosophy or revolutionary movements without becoming impressed with the sincere and unselfish devotion of many who have participated in them. It is worth while sometimes to ask what some of those whom we condemn as "red" and "communist" have stood to gain by their action. Certainly nothing for themselves. Christians who lay stress upon Christian sacrifice ought at least to appreciate their willingness to suffer for their ideas. Can a Christian contemplate that devotion, even to ideals that he himself regards as dangerous, without feeling the challenge to a larger measure of unselfish devotion to his own ideals? Is his attitude toward the communist to be simply that of

denouncing him as an anti-social agitator, or will he display to the world with equal vigor and earnestness his own ideal of a true society?

The effective answer to communism most assuredly can not come in this modern world from those who are indifferent to the fundamental elements of justice in a democracy, or to the supreme demands of love and brotherhood as Jesus proclaimed them. If Christian ideals be thought of as the only valid and adequate foundation for that social well-being which for Christians is symbolized in the Kingdom of God, and for the coming of which all Christians daily pray, it must be said that the fervor and intensity of many revolutionaries, and their capacity for sacrifice, are a constant challenge to Christians to manifest any professed superiority of their faith by their works and by an equal measure of consecration, unselfishness, and devotion, in building a social order of love, truth and righteousness. The professed Christian who is not fundamentally devoted to that great end is not really Christian at all. In his judgment of the communist the Christian must not forget that he himself is judged by the rigorous standard of the law of Christ.—*The Congregationalist*.

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### The Sunshine Corner

He sits by the kitchen stove. His hair is white, and his face is peaceful. He is totally blind in one eye, and the sight of the other is so impaired that it is with difficulty that he gets about the house. When he goes to the stores some one must accompany him. His occupation's gone because of the impairment of his faculties. Once he was an expert cabinet-worker. Later he repaired furniture. Now, he makes violins! Laboriously he toils to shape and assemble these musical instruments. He has three of them within reach, his own creations, and he enjoys sitting in his rocker, bowing his fiddles, and listening to the oldtime music, although his hearing is so defective that it is with difficulty that any one tries to converse with the old man. Several fingers are missing, too, the result of an accident. And yet he makes music! Once he enjoyed attending the Universalist church near by, but now he can neither see nor hear, and he feels alone, unable to participate in the worship. And yet he plays his violins! Perhaps you, reader, are sorely afflicted; perhaps your courage has failed. Let this old gentleman, sitting in his rocker, making music in the winter of his life, be an example for you.

God does not leave us wholly alone, without any resources, lacking all compensations. Let us discover something useful that we can do, no matter how humble, and let us add not to the discomfort of those about us, but let us make music, for those about us, and perhaps we shall find that peace which passeth understanding.

—*Pennsylvania Universalist*.



### No Easy Way Out of Chaos

JAMES M. YARD

This essay is sure to be pessimistic, but if so it is only because I am trying to look at the world as it is. A pessimist has recently been defined as one who knows what is going on.

Two years ago this article started out to be a discussion of religious chaos. Since then our confusion has been worse confounded. We are confused not only in our religious thinking. There are plenty of books about God—and they exist not because of our great interest in religion, but because of our confusion. We do not accept authority; we do not know, and up to the present very few of our leaders dare to say just what they think.

But not only is there religious chaos, we are discovering that we are in the midst of a terrific social revolution that is influencing every class of society and every phase of life. Mr. Lippmann's "A Preface to Morals" and some of Bertrand Russell's books have described and furnished evidence of a chaotic state of our thinking about morals. We have political and business graft; we have prohibition in all its phases; we have stock market gambling—ethical confusion. We have no Ten Commandments, no Ark of the Covenant, no Mercy Seat.

And recently we have had a book by the Dean of Harvard called "Business Adrift." Even a man like Thomas Chadbourne, a New York banker, says "the capitalistic system is on trial." Charles Beard and Stuart Chase write books about plans, saying we have no plan. There is economic confusion.

Truly we are living in a difficult intellectual climate. But it may be that only a change of climate in all our thinking will suffice to do away with some of the evils of our present day. Some of the evils seem to be insuperable. But I suppose pre-historic man thought the mammoth was unconquerable. He was until the climate changed and he disappeared.

I am not willing to believe that this is the end of what we call civilization, if civilization means comfortable living and gentle manners. If it means merely comfortable living and gentle manners for a few and drudgery and starvation for the many, then I hope this is the end. I think we certainly have come to the end of an epoch. A great historical age has come to a close and we are trying to move over into another period that will be quite different. In short, I hope that what we are enduring is birth pangs and not death pangs. I suspect a change is coming over social, religious, and business institutions such as occurred, for example, when man first emerged from the brute. We are in a new world and can not become quickly adjusted.

What has caused all this change and this chaotic thinking?

1. We have been detached from the soil. Our culture is a rural culture; our family system grew up on the farm; our religion was wrought out under the wide sky; our laws were made by and for farmers. Our miraculous machines have drawn us into cities, detached

us from the soil, hidden the sky from our eyes, and we do not know how to live under such conditions.

2. Rapid transportation is confusing not to individuals but to the whole of society. Exploration and emigration have detached us from our mother countries. National cultures have been torn asunder. We often hear lecturers rejoicing in the fact that the world has become unified. But that is part of our trouble. We live so close together that a break-down anywhere confuses us all. Germany comes to the end of her rope and Mr. Hoover has to declare a moratorium. Japan and China go to war and the whole Western world is involved. We do not know yet how to act in a unified whole. Japan does not know how to act. She acts as though she were living in the old days of the Shoguns.

3. Anthropologists, sociologists, and archeologists have rifled the Ark of the Covenant, and they are the agents of social dissolution. For our grandfathers the Christian religion was the only way of salvation, and they had no doubt about it. For the grandfathers of the present Jews the Jewish religion was the only one acceptable to God, and they had no doubt about it. For the grandfathers of present day Mohammedans and Buddhists their way was the only way, and they had no doubt about it.

But their grandchildren have studied Comparative Religion. They have studied Comparative Morality. They have discovered that moral customs and state laws and religions grow and develop as men live together. They have no belief that these human institutions were given them by some superhuman wisdom. There is, therefore, lacking the note of authority that kept people in line fifty years ago.

These changes are too sudden and too terrific. No man can grapple them. Truly the acids of modernity have bitten deeply into our very souls. The result? Whether we like it or not, we are in the midst of social revolution. A typhoon is sweeping over our whole social system.

4. In thinking of the causes of our present chaos we must not forget the World War. It destroyed lives; it destroyed wealth; it destroyed values and ideals. As one has put it: "To have lived through those years is forever to have lost the pristine faith of youth in an ordered and glamorous universe, and to live on the edge of doubt as to the security of civilization." That is chaos.

We have struggled for years to pay the war debts in dollars. We are becoming ever more keenly aware that we have been and are continuing to pay for the war in moral ideals. We killed men by the millions without a quiver until the very value of life itself was questioned. Human values were not important, so crime has grown apace. During the war and immediately after, industry went in for profits—regardless. The world became obsessed with the desire for money and what it would buy.

All these things together have produced moral, religious, intellectual, and economic chaos. Perhaps we could sum it all up and describe it as a profound and terrible intellectual revolution. Intellectually everything is upside down. Foundations shift.



There can be no easy solution to the problems that face us in all human realms, whether in religion, or education, or industry, or international affairs. We do not like to tackle difficult jobs. Machinery has made life complex, but it has also made it easy. When we want water we turn a tap. When we want ice we turn an electric switch on the frigidaire. If we desire to travel a thousand miles we sit in a most comfortable car and push a little button with our toes. If we have trouble with the icebox or the car we call in an expert and raise no questions.

There seem to be no experts with any authority in the intellectual and moral realm. I suspect that one difficulty is that our leaders are too timid. Very few speak courageously or even think daringly. I recall vividly what was said a year ago at the end of an address in which I had given expression to some of the above ideas. "You have described the chaos very well and have shown why we are confused, but you have not shown us the way out." I did not show the way out partly because I did not see any path ahead, and partly because I did not dare to shock my hearers too profoundly.

Another difficulty in doing any real thinking on such problems is that we are determined at all hazards to preserve an institution—it may be our banking system, the Methodist Church, or the Republican Party. So when in our thinking we come to the place where if we are to go forward we must consider the possibility of a world without the Episcopal Church or our present industrial system, we get dizzy and our minds utterly refuse to function. We do not fear the falling of the sky if the Buddhist Church should cease to exist, but we simply dare not contemplate a world without our own particular religion.

The people who have gone beyond chaos and have become adjusted in some degree to this immense and swiftly changing world, are those courageous souls who have dared to think of a world without the confinements of their religion, or their political party, or our present economic system.

1. The way out of intellectual and social chaos, therefore, is by frank, courageous thinking and speaking. Courage clarifies the atmosphere. That is difficult in a country for the most part as conservative and tradition bound as is the United States. For example, a woman is queer and not acceptable socially if she has any original ideas about prohibition, war or race. Unless we think freely in an utterly untrammelled way we shall merely muddle around in our chaos.

2. The way out of our economic chaos, as we have been told again and again during the past year, is by realistic, scientific planning. Modern men face no problem that is greater than that of their aggregate existence. How can we live in some kind of decent harmony with our fellow men when the size and intricacies of our social machinery tends continually to aggravate the vices which make human life inhuman? How shall we bring the life of great political and social groups under the dominion of conscience and moral law? These are problems on which hang the future of civilization.

We plan our machinery. We carry on unflinching research in

methods of producing steel or silk, but when it comes to human problems we hesitate. Julian Huxley in a recent number of *Harpers* told a very pointed and fascinating story about how planning brought prosperity back to Fiji. The plan cost a great deal of time and money and almost infinite patience, but it was carried out to completion. It, however, involved moths and not men.

"The men are still alive and active who brought prosperity back to Fiji. It had already been discovered that the cause of the trouble was a little moth—very beautiful, with violet wings—whose grubs devoured the leaves of the palm trees; and it prospered so alarmingly because in Fiji it had no parasite enemies. Three biologists were appointed to find a parasite. They searched the remote corners of the Pacific. At last they found, in the Malay States, not the same moth, but a closely related species, which was provided with its natural complement of parasites, notably a kind of fly. It was not easy to bring the parasites the long distance to Fiji, for they do not hibernate, and so must be fed and tended all the time. They had to be provided with living moth-caterpillars, and these, in turn, had to be provided with newly-sprouted coconuts, grown in specially built cages. As there was no direct communication from this part of the Malay States to Fiji, a steamer had to be chartered for the voyage.

"By these means, three hundred precious parasitic flies were in 1925 safely landed in Fiji. These were bred on the caterpillars of the Fiji coconut moth, and within twelve months had increased to thirty-two thousand. Then the liberation of the parasites began, and they went to their work with such gusto that by 1928 at least four-fifths of the coconut-moth caterpillars of Fiji were parasitized and, therefore, came to nothing. By 1929 the coconut-moth, which threatened to ruin the archipelago, had become reduced to the status of a minor nuisance."

Until our intellectual, industrial, and political leaders are willing to plan as courageously and deal as unfalteringly with problems involving human relations and economic systems, we shall never find any path out of our present unendurable confusion.

—*The Christian Leader.*

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### Catholic Recovery

BY THE REV. EDMUND SMITH MIDDLETON, D.D.

As the Anglican communion enters upon the centennial period of the Oxford or Tractarian Movement, it is of special interest to the American Church to note what progress has been made in the way of recovering the common Catholic heritage, lost or greatly obscured at the time of the Reformation. While it must be admitted that the number of parishes allowing Morning Prayer to usurp the place of the One Service instituted by our Blessed Lord is greatly in excess of the so-called Anglo-Catholic parishes, where the Mass has regained its right of being the chief service on the Lord's Day, yet there is abundant evidence that the Catholic leaven is gradually and surely leavening the whole lump.



John Henry Newman, on the eve of his submission to Rome, wrote a book on *The Development of Religious Doctrine*, in which he sought to prove that all the later doctrines of the Church had their source either in plain statements of Holy Scripture or in justifiable inferences from such passages. In other words, the seeds of all Catholic doctrine existed from the beginning and that in due course followed the full fruition of religious teaching. That was a progressive process but Catholic Recovery in the Anglican communion may be described as a reaching back to re-clothe the Bride of Christ with the garments which she once possessed and of which the English Church should never have been stripped by Cranmer and his Protestant advisers.

Here in America, in particular, Churchmen have much to be thankful for, though at times Catholic-minded souls must experience discouragement and wonder that a Living Branch of the Holy Catholic Church should be so little responsive to the vital stream of truth and beauty which are rightfully hers. At least, the American Church has altars now and crosses on them in most places, and even the churches, which still cling to Morning Prayer as the principal and proper mode of offering worship to Almighty God, yet have their early Eucharists, which the faithful few attend, though the bulk of the congregation still wends its leisurely and convenient way to the 11 o'clock service. When true Catholic consciousness comes to animate American Churchmen, the survivors in the enviable epoch will once more believe that the Mass is the thing and will tolerate nothing less. At present they are being deprived of their right as Catholic Christians and one cannot help wondering where the responsibility lies.

The gains in the way of Catholic worship, the growing sense of priesthood and sacrifice, an increasing use of Confession, the institution of Religious Orders, the more general use of Retreats, the gradual sinking of the old parochialism, and the accompanying emergence of the idea of the Church at large as One—all these things are the fruits of Catholic Revival. The American Church may well take courage and thank God for what has been accomplished.

But (and one pauses in awesome wonder at the thought), what is the next step in Catholic Recovery to be, now that the Churches of the East and the Old Catholics have recognized the Catholic character of the Anglican communion and are proffering full communion? Will the American Church, alone of all Catholic Christendom, continue to flaunt its Protestant title in the faces of these new brethren, whose Orders and Catholicity are recognized even by Rome? Is there something peculiar about the Protestant Episcopal Church in the United States of America, which permits it to indulge in idiosyncrasies, which are likely to be regarded elsewhere as American examples of bad taste? And furthermore, to come nearer home, will those who have the opportunity and the responsibility of leading and moulding the thought of the American Church continue (as they have done in the recent past) to dismiss the matter of a change of name as "a tiresome and ever recurrent question"? If saving the American Church from its present ambiguous and illogical position is merely "a tiresome question," then heaven

help her, for it will then be seen that the responsible leaders of the Church will not assume that duty.

In view of the new relationships, referred to in the preceding paragraph, what will the second century of Catholic Revival bring forth? One may catch a vision of a distinctly nearer approach to a real Catholic Unity, in which the Mass will be used as of old in the Anglican churches and the Nicene Creed given back all four of its ancient notes of the Church, "One, *holy*, catholic, and apostolic." And, oh! blessed and wondrous return of Christian charity and peace, one will be able in any land to hear Mass in any tongue and receive Holy Communion at any altar throughout the Christian world. God speed the day!

Carried along by such a picture of the future one sees the Protestant Episcopal Church shedding its peculiarities like scales—its chief Bishop properly styled Primate, instead of by a phrase, "Presiding Bishop," descriptive of that office; its provinces provided with archbishops, as elsewhere in Christendom (even Canada has archbishops); American bishops discarding the Genevan black and white (disrespectfully referred to in some quarters as the "magpie") and clothing themselves once more in the purple vestments of Catholic bishops throughout the world; translations of bishops from one diocese to another for greater usefulness as is the usage everywhere; and, greatest wonder of all, the American and other Anglican bishops exercising their ancient and apostolic rights collectively in Council and Synod. They have not lost, they have only surrendered, their lawful rights as chief pastors and teachers. After all is said and done, theirs is the chief responsibility for the well-being of the Church.—*The Living Church*.

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### Agreement on Unity

The Unitarian and Universalist commissions on unity have done the logical, sensible, the Christian thing.

They have made an agreement that the next step to be taken by the two denominations in their approach to each other should be the step of federation, with the door wide open to all liberals who may now wish or who may hereafter wish to enter the federation.

If the two denominations approve the report of the commissions, they will continue their separate corporate existence. No trusts will be disturbed, no traditions will be destroyed, no individual churches will be shut up or combined except as they would have been any way.

But an aggressive, united free church organization will be set up to stop disintegration, wake up the sleepers, war on discouragement and uncertainty, and plant the liberal movement in fields white for the harvest.

This plan is not our plan, and the way taken is not our way. This may lend an added note of sincerity to our statement that in our opinion it is a good plan, a right way, and ought to be ratified with practical unanimity by both the Unitarian and the Universalist fellowships.

It ought to be obvious to any one that the method adopted by the



commissions is based on faith that understanding and good will between the two groups will increase. The united free church movement will stand or fall by the answer to the simple question, "How do you like him?" The fact is that in most cases Unitarians and Universalists have had to reply to questions about the other, "I do not know." Close as we have been in theory, in practise too often we have known about as much of one another as the average apartment house dweller knows of the man upstairs or down.

Where people in the two fellowships without too many fixed ideas have come close together—for example the national Unitarian and Universalist young people's groups—beautiful cooperation has taken place.

We have not much doubt about the growth of understanding, good will, respect, affection, between the two bodies.

What lies deeper in the plan of the far-seeing leaders on both sides is the hope that there will come a rebirth of missionary zeal, or what the Orthodox call redemptive love. There is such a thing as an all-absorbing purpose to free minds, purify hearts, and enrich lives, which is not dependent on any old blood theology.

What our two denominations need is that world-conquering purpose which has characterized Orthodoxy at its best. The question that we have to face is, "Do we care?" Is there even a bit of that deathless love of our fellow men in our hearts that characterized Jesus? Are we willing simply to take the easy way out and earn the epitaph, "He has et up all his corn?"

We hope that in a high, unselfish, loving spirit we shall discuss the new plans for unity.

We could grow as eloquent or vituperative as anybody over some things in the past, but would anything be accomplished? And we could be as timid and imaginative as anybody about the future, but we prefer to let the future prove the wisdom or unwisdom of the plans now being made.

If we liberals are what Higginson called reformers, Esquimaux dogs that have to be hitched to the sled by a separate thong, if we can not work in one harness without turning and eating one another up, then let us find it out. But if that happens, we pray that some merciful Christian will knock both dogs on the head.

Unitarians and Universalists have a past that is thrilling. Out of a present beset with difficulties they may move into a future just as thrilling in its service of mankind if something can only wake them up.—*The Christian Leader*.

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### A Plea for Denominational Consciousness

GEORGE H. LEWIS

It is an indisputable fact that today the Universalist Church is not as strong as it has been in the past. We have lost many churches and others are tottering. Our ministers are fewer than formerly and many, still in fellowship, are without churches, working in other de-

nominations or in other fields. There is a decided contrast to the growth of earlier days and a sad lack of enthusiasm and loyalty on the part of laymen and ministers. There are some glowing exceptions, but in both pulpit and pew there is manifest uneasiness and a desire to find the way out. Meanwhile local mergers, federations, and what not further diminish our power.

At Providence, under the urgency of certain leaders, with the cordial invitation of a representative of the Congregationalists and the reluctant *auf wiedersehen* of a prominent Unitarian, the project that was generally understood to be the first step toward organic union with the Congregationalists was declared adopted, with but one dissenting vote from a veteran whose voice is now silenced—though there were others who voted "No" and more who remained silent.

At Buffalo the process was repeated, only then this union was to be with the Unitarians and the opposition was more outspoken.

At North Adams Dr. Leining depicted the situation with an inimitable and vivid portrayal of the willing but doubtful old maid violently courted by both suitors. It was a masterful and laughable presentation of a pitiful situation, brought about by an increasing loss of denominational consciousness, a feeling of failure, and a dizzy bewilderment of always going somewhere but starting for somewhere else before we were even well on the road.

Never yet have we as a denomination carried to a successful conclusion any plan. Sickening illustrations are the "Twentieth Century Fund," the "Five Year Plan," "Cent a Day," full time president, ministerial pensions, etc. The Washington Memorial Church might be cited as an exception, but the end of that is not yet.

The present suggestion is that he who would save his life must lose it, but the quotation is, "Whosoever will lose his life *for my sake*." This calls for sacrifice for a principle—not for lack of one. If it has any application to the Universalist denomination it indicates giving up all we have and are to that for which the Universalist Church stands—not giving up the Universalist Church.

To inveigle us into union we are told that "a little leaven leaveneth the whole lump," but we must remember that that lump must be of the right material. The leaven would have slight effect on cement, even though it be in flux. Paradoxical as it may seem, Universalism and Universalists have had the greatest leavening effect when they have remained outside as entities. That work is by no means done.

To continue that work effectively we must continue as a separate and distinct denomination. To continue as such we must have a strong denominational consciousness, a devoted loyalty, and a plan to conserve our resources and to utilize them to the best advantage.

In no way does this preclude our working with any other denomination in so far as it will work with ours. This has often been done, but in each case the cooperation and the results were greater when we came together as distinct and separate denominations uniting for a common purpose.



On the other hand, a corporate union with any—even if the means could be found to hand over our properties and even if all churches accepted the situation—would result in a considerable portion of our people slipping away into other communions or out of all church affiliation.

We have had all too much of federation. Like degenerate and prodigal sons we have given away with lavish hands the hard won heritage of our fathers.

To conserve what is left we must give up all idea of giving up. We must utilize all that we have. We must take care of our own ministers. Their training, experience and loyalty are valuable assets—assets that any worth while business organization would seek to retain. We should not shut out worthy men who would come to us, but they should be tried out carefully. We have had all too many skyrockets and tramps, thinking only of themselves and abusing our hospitality, to the detriment of our church and to the disadvantage of our own men.

To utilize what we have we must have a real denominational policy under stronger and more capable superintendency, with greater cooperation on the part of both ministers and churches. Men with special ability for certain work should be placed where they are most needed and can work best, and moved on as they are needed. Every man should be kept at work. We need less politics and more efficiency; wiser supervision and real cooperation on the part of supervisors. In so far as we have lacked these things our church has suffered. Illustrations are omitted for want of space, not for lack of material.

If we feel that for us one church is as good as another, we are not much good to the Universalist Church and it is not much good to us. We need a denominational loyalty that will lead our people who move from one town to another to seek out the Universalist Church and to organize one if there is none there. It may be said that the time for this has passed, but that is how one of the fastest growing churches grows.

We need to assert our Universalism. In many of our churches Congregational, Unitarian, Pentecostal Mission and other hymn and service books are used. In fact, anything but a Catholic missal or "The Key to Heaven" may be found. The same conditions exist in our Sunday schools.

Of course, we all know the answer. Apart from the unrepressed idiosyncrasies of some of our ministers and the expensive parsimony of purchasing the supplies that cost least, we have little to offer. The services and responses in even our latest hymnal—to say nothing of many of the hymns—were antiquated before the book was published and often voice absolute denial of our faith. The answer to this is to get out and to get in to all of our churches and Sunday schools proper and adequate books.

In our theological schools more or less is taught about every church except our own, and many children pass through our Sunday schools and even into church membership with no more knowledge of the distinctive place and purpose of the Universalist Church than they would

have had if they had gone to a Sunday school of some other denomination. And the number of such seems to be increasing. What wonder that as a denomination we are slipping!

It may be that if these conditions continue we can not keep on, but is not the obvious answer to change conditions rather than to give up? If we can have the plan, the wiser supervision, the denominational consciousness and loyalty, there will be no question of conservation and growth. If all our ministers will stop casting longing eyes on the apparently more flourishing gardens of their neighbors and cultivate their own fields the results will be both surprising and gratifying.

In these days of a weakened and apologetic Orthodoxy, of an easy going and purposeless Liberalism; when men know not where they are going, nor why, and do not care; with panaceas that cure nothing and answers that do not satisfy; when the mysticism of the East and the frenzy of the more fanatical sects fatten on the credulity of the ignorant—there is needed more than ever before the clear, illuminating, distinctive message of the Universalist Church.—*The Christian Leader.*

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### Folded Their Tents

The much talked of and much criticized Conference of the *House of Bishops* and *National Council* met in *Garden City*, L. I., N. Y., April 26, 27, 28. A lovely place to meet, a section of beautiful residences and gardens with a cathedral and spacious Bishop's home in the midst of it, with every indication of wealth and luxury, free from all the distressing sights of congested areas. Bishops came from all over the country; all expenses paid through anonymous generosity arranged for by the genial host, Dr. Ernest M. Stires, Bishop of Long Island. National Council agents were all there and permeated every corner of the conference. Whenever exigencies required they quickly became the loud speakers of the occasion. Be it remembered that this was not a Council, this meeting had no authority to legislate, no constitutional status, no canonical powers. It was merely a conference, a voluntary get-together, in spite of the fact that the Presiding Bishop automatically selected himself as the Convener. Some go so far as to say that this meeting was just another bright idea incubated at "281 Fourth Avenue", and was to be brooded into a dove of peace at Garden City and the heralds there were to proclaim the praises of the National Council and its wonderful works throughout the Church as an answer to current searching criticism concerning its extravagance and incompetent management.

The real conference opened rather auspiciously with the presentation of the Fiske report, (which we publish elsewhere in this issue), a temperate but very damaging examination of National Council activities. This was followed by further criticisms. Bishop Fiske and his associates in the report were supported by Bishops Johnson, Page Manning, Taitt, Davis and a few others and opposed by Bishops Barnwell, McDowell, Sherrill, many of the subsidized Bishops and the whole National Council entourage. To the casual observer it was evident that there was even a bitter difference of opinion, a distinct loss of confidence in the works and administration of the National Council, that



the Presiding Bishop did not seem to know what it was all about, that his address was no explanation but a rather lame apology to Council's critics; that all the agents of the Council were working in perfect harmony to protect their positions, that they had an acquired skill in evading direct questions, that the Vice-President is a very clever man and the Assistant to the Presiding Bishop a needless appendix, and that at present the stranglehold of the National Council upon the Church cannot be broken. After meetings, services, entertainments, progressively diluted resolutions which covered National Council with a very thin coat of whitewash, these many good men folded their tents like the Arabs and stole away home.

But criticism will grow, resentment against National Council for refusing to obey General Convention's "mandates" will take the form of passive resistance, the sums of money needed will not be given. We predict that in the intervening period before next General Convention the Church will become more aroused and the hope will be encouraged that then the Church will discard the system that prevails now at "281". The present National Council has been weighed in the balances and found wanting. Why should it be allowed further to cumber the Church?—*The Chronicle*.

## Book Review

(When ordering books, please mention this Magazine.)

NOTE—Reviews, when not signed, are by the Editor.

**The Resurrection Fact** by *Doremus A. Hayes*, Professor of New Testament Interpretation, Graduate School of Theology, Evanston, Ill. Cokesbury Press, Nashville, Tenn. 1932. 355 pages, \$2.00.

It is quite a common thing in modern biographers of Jesus to take us as far as the crucifixion and leave us there. As though that was the end of his story; as though it was understood among modern scholars that the resurrection could only be the product of pious imagination. It has always seemed a piece of brazen insolence to us for any writer to cut out the last chapter and act as though it was not in the record, when everyone knows that the same witnesses who tell us about his life and death—and are accepted as trustworthy—tell us also about his resurrection. The only justification these falsifiers of history have for ignoring the Easter story is their objection to the miraculous. But does ruling out the miraculous element in the gospel do away with the difficulties? Does it explain the "moral miracle" of Christ's personality (Bruce)? And does it not make the origin and growth of the church an unsolvable riddle when the plain fact has to be acknowledged that this church was built on the faith in the resurrected Christ?

The book under discussion takes a decided issue with these "advanced" critics. It shows convincingly that the story of the resurrection is one of the best attested facts of gospel history. The author assumes that there are ten "appearances" of the risen Lord and he discusses every one of them. He sometimes draws heavily on his imagination in having to supply the picturesque detail when there is, perhaps, nothing given but the bare name of the person to whom the appearance was granted. This is, for instance, the case where he enlarges on the appearance to Simon (Luke 24: 34). He labors pretty hard to fit in this particular incident into the other facts of Easter Sunday. But otherwise, he always makes us sure that we are on the soil of solid fact.

To the stories in the gospels he adds the Pauline testimony, especially in Romans and in 1st Cor. 15. He shows the supreme place Paul gives everywhere to the resurrection of Jesus; that he indeed did "determine to know"—and preach—nothing but Jesus Christ and "him crucified", but that the cross received its light and meaning—for him—in the fact of the resurrection. It seems to us that this point, the resurrection of Jesus considered as the seal of the father upon the work of the Son, might have received stronger emphasis.



But we hardly dare to criticize the book, because it is so fair, so thorough, so appealing, so convincing. Nevertheless, we may point out a few points of disagreement. The author defends the *descensus ad inferos* (1 Peter 3), Christ's going to Hades and preaching to the spirits in prison. We hold that this point is neither sufficiently attested, nor clear enough, to be made an article of faith. Again, the writer suggests that Jesus died on the cross of a broken heart, owing to the "darkness" and what it meant. We think that his triumphant sixth and seventh words are not in keeping with this suggestion; that he rather gave up the ghost because he had power to lay down his life (John 10, 18) when his work was done.

Dr. Hayes has a brief but good chapter on the resurrection *body* of Jesus: "The resurrection body of Jesus was a body, capable of manifestation as a physical body with physical wounds and physical functions, but superior to all physical needs, a spiritual body, the fitting, adequate and perfect instrument of the glorified spirit of the Lord." This doesn't explain that Jesus could eat and did eat although he didn't need food. If he ate he must have had digestive organs, how then could these be there if they were ordinarily not to function? Well, we know that some of our Wurttembergian theosophers wrote deep words about the glorified body, but they were all speculations; we shall have to agree that one can only guess about it and perhaps, it is just as well to do as most Americans do, that is, leave it alone.

The book is the best spiritual food for the Easter season we know; a real tonic to the one who has been made weary or unsettled by the modernizers. We give it our most cordial endorsement and commend its careful perusal to those on the right and those on the left.

**The Bible in Religious Education** by J. Sheatsley, D.D. The Book Concern, Columbus, Ohio. 270 pages, \$1.50 net.

The purpose of this book is to show that the Bible offers the only adequate standard for religious education, the only positive basis for moral thinking and is the only source from which we may learn the real purpose of life. Our whole system of education, so says the author, is onesided, a training for this world, with the moral and spiritual elements wholly missing. For the developing of these the Bible is the only reliable text book. Its authority arises from the fact that it is the product of divine revelation. It does not offer its imperatives as the result of the moral consensus of the civilized race. It is not the record of human religious experience but of God's making himself known to men. We are driven to God and the Bible for any definite knowledge of God and of his will and purpose. "The other-world life must be made regulative of this life."

The International Council of Religious Education, which has been giving us the International Lessons, is committed to the modern view, according to the author. Modernism neglects the religious elements of the Bible story, that being one reason why it is so fond of bringing in other than biblical material.

The writer is wholly in agreement with the modern tendency to make the instruction pupil-centered, i. e. to adapt it to the capacity of the child; to use liberally the arts of illustrations; to impress upon the pupil the fact that religion is mainly a thing of practical living, not of creed or intellect only. He shares the view that we must aim at character training; but he cannot approve of the over-emphasis modern education gives to establishing right relations to our fellow-men. He thinks that love to God comes first and, after that, love to men. He frequently quotes "Religious Education" (the organ of the Religious Education Association) and notes its over-statements along this line, as, for instance, the claim that all *shared* values are religious values, or the tendency to build up character with human forces and motivation. Then he stresses the home and the responsibilities of the parents concerning the religious training of the child with great vigor. The child needs not only character training, it needs a new birth, but this change is in most cases a gradual growth into the Christian life. Over against the forces of naturalism, materialism, and the evils of industrialism, Christian education has a hard battle. Still, the forces for righteousness are by no means insignificant. If we live in the Word, if home and church and all its organizations cooperate, if we can develop an integrated program of education for the church, the outlook is promising. Today we expend our whole strength almost on external things. A return to the Word of God will open up new possibilities; if we learn to lift its hidden treasures, the gain for the moral and spiritual life will be great.

The writer does not make any claim to be up to the minute in scientific method. His intention is to safeguard the religious interests in the matter of education and to stem the flow towards secularism. He, therefore, is concerned with high and legitimate values and he fights as a good soldier of the Lord Jesus Christ. His style is popular, he is quite an expert in the art of illustration. His book deserves a general support and a large measure of success.

**Cultivating Personality** by *William S. Walsh, M.D.*, author of "The Inferiority Feeling", etc. E. P. Dutton and Co., Inc., New York. 1930, 288 pages.

"This volume is not offered as a technical treatise nor as the solution of the many perplexing problems which a study of personality presents. It is merely an attempt to treat the subject in a way that will enable the reader to apply the material to everyday life. While personality as a whole—the sum total of all a man's physical and mental characteristics—is discussed, most of the book is concerned with the so-called *pleasing* personality and how it may be gained." Personality as a *factor in winning success* in life is the real theme of the writer. The opinion is quite general that substantial, great success in life is chiefly dependent on a man's intellectual equipment. The writer is at special pains to show that this is an ill-founded prejudice. Aside from scientific and related fields where brain power is naturally



of prime importance, a man of mediocre intellect but a winning personality has a better chance at success than a man with a brilliant mind but unpleasant characteristics. He says the efficient man is usually a man of ordinary brain power but who learns all he can about his job or business and endeavors to observe a kind, tactful attitude towards others. The poor scholar often rises higher than the honor student. Of course a man's work must be congenial to him. Interest in one's occupation promotes enthusiasm and leads to accomplishments. And again, success depends fifty percent on knowledge and the other fifty percent on mental attitudes and a pleasing, cheerful disposition.

Business is not a philanthropic institution—at least it has not been in the past—it is out for profits and the one who increases its profits is the one sought after. The man who is courteous, tactful, considerate of his subordinates, loyal to his employers, accommodating in his contacts with the public, recommends his firm and enhances its standing and prosperity. From these basic conceptions the writer goes on to take up the common faults that militate against the acquirement of the right kind of personality, to show how they arise and to offer constructive counsel founded upon an understanding of the genesis of the faults.

It might be argued that a minister's main object is not a pleasing personality but a sincere heart and an earnest mind; that he ought not to try to please men but to better them; not to give them what they want and like but what they need. There is of course, a measure of truth in this objection, but doubtless, if rebuke and sternness is at times required the people will rather take it from a man they like than from one they don't like. We heartily endorse the writer's contention that a man with average ability but a pleasing personality far outranks in success the brilliant but unpopular one.

The writer is a psychiatrist, but the book deals little with the abnormal and morbid side of personality. He seems to us a good guide along the line of his chosen subject. His style is clear and pleasant, his information is full and many-sided. It is a helpful and stimulating exercise to take a chapter or two at a sitting and listen to the skilful analysis and wise counsel the author dispenses.

**How Shall I Learn to Teach Religion?** Teaching through the Experience of the Pupil by *Blanche Carrier*, M.A. (Instructor in Religious Education, University of Pittsburgh). New York and London, Harper and Brothers Publishers. 1930, 216 pages.

We have been giving more space lately, in these pages to the subject of religious education (see our discussion of Vieth's "Objectives" Jan., 1931, several reviews by O. Reller and a number of others). We intend to keep in touch with this important matter, which in these later years has received such an unusual share of attention. There is hardly anyone who is not convinced that our Sunday school work can stand a great deal of improvement. Before we have trained teachers, adequate equipment and facilities it will be impossible for

many Schools to try some features of the new method, but we should at least be acquainted with progressive educational movements and adopt as much of their program as is practicable.

Now the book under discussion today is trying to explain and commend to us the so-called "experience-centered" religious education. To adopt it would mean an entirely different procedure in our Sunday School work, it would also mean that our teaching staff would need a great deal more training than they have today. But let us see what this "experience-centered" education is. We hear, in the first place, that this new movement owes most to Professor J. Dewey, of Columbia University. To many this statement may not be a great recommendation of the book or the method. They know that Prof. Dewey is not strong on religion; what, then, could we learn from him for religious education? Still, we should remember that many movements that have carried the process of civilization forward have been started by people in whom skepticism was stronger than faith. Some of the leaders of the theory of evolution were agnostics and were vigorously opposed by the church, and yet, what do we see today? Nearly the entire American church, as far as the spokesmen are concerned, are inclined to accept evolution (and only we, of German ancestry, are still on the outside). Or again, to take a leaf from the political record, the efforts for parliamentary reform in Germany were sponsored by the so-called "48 ers", mostly men of the liberal type and indifferent, if not hostile, to the church. But today we are nearly all convinced that their political revolutionary ideas have received the approbation of history.

So might the new education movement, although not started by churchmen, who are naturally conservative, yet contain a great deal of good sense that the church and Sunday school could well afford to accept. The author says, a new method of teaching is needed because there is such a change in our present-day world. She refers to the changes in the technical world that have made modern life so complex; to the international developments that have begun to make us "world-minded"; to the critical study of the Bible that has revealed to us the human side of the Bible; to the changed status of youth, that was once one of subjection but is now one of freedom. All these things are bound to have effect on our system of education. We cannot any more dictate what the religion of our children is to be, we have to lead them by understanding, persuasion, argument. Still more: we have to enable them to make *religious experiences* while under our teaching. The old method—she calls it the Herbartian—is out of date. According to it the teacher was to take a passage of the Bible, find the meaning of it and then suggest to the class how it was to be applied. Then, next Sunday (or next lesson hour) another passage was to be treated the same way (tying up the new thought always with the old) so that in time there would be a great many passages and truths stored up in the mind, which occasion would call forth when needed.

We do not know whether this is an adequate description of the Herbartian method, but it is certainly the method we applied. The author says, this is all wrong, it is ineffective. The purpose of the



Sunday school is not to teach the Bible, but to teach religion. Religion is a matter of spiritual experience and can only become a part of the child's mind by supplying it in the way of experiencing. The new method is creative, not transmissive. We imagine she means that the teaching must make an impression on the child, that its whole being must be called into action by it. The experiences of the men and women of the Bible must become the experiences of the children in Sunday school. To accomplish this, there are needed activities, discussion and worship. How the school is to supply these activities in sufficient number seems hard for us to see, except on special occasions. Elements of this activity feature are: memorizing, writing, construction, dramatization. All three parts of the program (activities, discussion and worship) receive the most thorough treatment. The worship part, especially, is worked out with great care in the book.

We were much impressed with the book although we do not quite see how every lesson can be made a matter of religious experience. We sometimes don't agree with the writer's theology. Her idea of God as the loving father seems somewhat sentimental and overdone. She says, God's "heart breaks everytime that sufferings come to us" (What then about his heart during the World War!). But these are matters that have nothing to do with the new method. The writer's experience is that the experience method will help us out of the passive boredom and inattention so familiar in Sunday school. The book is very stimulating. We shall be eager to hear more about this method, to us a very new one, indeed.

**Open Doors in Religious Education** by John Wallace Suter, Jr. Richard R. Smith, Inc., New York. 1931, 128 pages.

Without aiming at a systematic presentation, the author discusses various phases of Sunday school work as they come into his mind.

He is aware that a great deal of emphasis is now put, in religious education, on the right kind of method. The learning process receives even more attention than the result of the pupil's learning. The teaching, so says this method, should be pupil-centered, not lesson-centered. And teaching is not simply the impartation of knowledge, its object is to take the child through a religious experience. What this experience should be and how it should be produced in the pupil, we have dwelt upon, to some extent at least, in the discussion of the book just preceding this.

The writer, while open to the light of the new method, puts, however, greater weight on the necessity of the teaching and learning being *Christ-centered*. The content of the Christian faith must not be treated as something to be relegated into the background in modern schools. Nor is it to be shorn of the ancient characteristic of authority. It is not an outward authority that we are to listen to, but the authority of greatness. The words of Christ, the faith of the church and the history of its achievements invest it with an unquestioned authoritativeness. Not all of its teaching and faith is adapted to youthful

experience. Nevertheless, with a maturing faith the young will grow into it.

A great deal of attention is given to the subject of worship. A beautifully conducted service of worship, the writer, who is an Episcopalian, considers the main thing in Sunday school. As the use of the Prayer book is no excuse for not cultivating liturgical talent in the church service, so should much care, time and effort be expended to make the worship part of the Sunday school its chief attraction. Such an atmosphere will make a lasting impression on the children. It will be the soil in which Christian nurture will come to full fruition in Christian feeling and living.

**What is Hell?** by *Dean W. R. Inge*; Sir Oliver Lodge; James Moffatt; Annie Besant; W. E. Orchard; F. W. Norwood and others Harper and Bros. Publishers, New York and London, 1930. 186 pages.

It is seldom today that a pastor announces a series of "six sermons on Hell"—although this happened less than twenty-five years ago in the city in which Reviewer was then living. Nor would it be possible even for an evangelist to "hold sinners over the burning pit" with any of the nerve-wrecking effect Jonathan Edwards was able to produce. Still Hell has by no means ceased to be a reality for Christians and the attempt is made in this book to present, from a number of sources, a composite view of what Hell is to the modern Christian. Of the twelve theologians who write in this volume, not one seems to incline to the modernistic tendency to eliminate Hell altogether. They all agree on the fact that Hell is something final. Not one seems to have arrived at the Universalist solution that the grace of God will ultimately be victorious over every kind of sin; that, in this sense, the time will come when God shall be "all in all."

Inge, who is the first writer, thinks that, of course, the conventional picture of Hell (of medieval and Puritan times) is not compatible with a just and merciful God. Modern science also, he thinks, makes it impossible for us to localize heaven and hell. In this respect, we submit, Inge's remark has little force, for modern science is just as unable to dogmatize on the abode of spiritual beings as the astronomer's telescope is on the reality of God.

The essence of Hell, its real crux, he says, lies in its unendingness. The idea of a final and permanent state of reprobation is so terrible that modern Protestantism seeks to substitute something less severe for it. Therefore there are those who speak of a "second chance" (Bible Students and others); of conditional immortality; of the annihilation of the finally wicked. Inge goes as far as to say that Protestantism, although in theory opposed to it, really believes in Purgatory. His own view seeks to retain the stern features of the doctrine of Hell, without the ancient extremes. He fails, however, to make himself very clear.

Oliver Lodge, the scientist, declares there are different states of existence, here as well as in the spirit world. Mankind cannot be divided into good and bad. They shade into each other in ever so



many varieties. This constant changing we shall find in the other life, a descent into worse and an ascent into better levels of existence.

Abbot Butler, a Catholic, gives the teaching of his Church on Purgatory. The punishment in Purgatory is in part expiatory. No soul is entirely without sin; therefore it undergoes an experience whereby those sins that were not expiated on earth are removed by suffering. Then there is the purifying aspect of purgatory. The severe but salutary discipline the soul is subjected to has the tendency to chasten and cleanse. The New Testament already speaks of prayer for the dead. If they were to be prayed for they were not perfect, they were in purgatory. The prayers and masses said for the dead alleviate and shorten the period of their suffering.

James Moffatt also contends for due attention to the severe elements in Christ's teaching. If apocalypticism exaggerated these it does not follow that the Lord's statement that disobedience results in final rejection is no longer true.

All of these contributors, while believing in the justice of the judge of mankind as well as in his fatherly love, want to retain the validity of Christ's harsh teachings on the finally lost, and at the same time tone down ancient barbarities. As a result their statements lack definiteness.

Reviewer cannot believe that the eternal (though spiritual) pain of the impenitent can be in the counsels of a just and loving God, nor that such a fate can serve a useful purpose. Therefore we lean toward either the annihilation of these elements or the universalist hope of final restitution.

**Meeting the Challenge of Modern Doubt** by *James Gordon Gilkey, D.D.* (Minister of the South Congregational Church of Springfield, Mass.), New York, The Macmillan Co. 1931, 249 pages.

The author is of the opinion that we find ourselves in a state of revolution in the religious world, and that it is the mission of religious leaders to so interpret the Christian faith to the present generation as to meet our changed modern conceptions. Dr. Gilkey has sought to make his contribution to this task, as other volumes of his show, such e. g. as "A Faith for the New Generation", "The Certainty of God", "Solving Life's Everyday Problems". He distinguishes four classes as seen from the religious viewpoint: the indifferent multitude, the fundamentalists, the liberals and the radicals (those who have given up faith in God and content themselves with ethics). Of these four he places himself in the liberal column. These Liberals have adopted a new view of the Bible, of the creeds, of Jesus, of the relation to science. They have by no means been able, so far, to furnish a definite and satisfactory re-interpretation of Christianity. But they know a great many, especially the educated youth of the country, look to them for guidance. This book is written to help them; it has no intention of unsettling the faith of those who are satisfied with the old gospel. The author's position is very different from conventional theology.

He sets out with the statement that the changes in the religious thoughts today do not affect minor matters but the very foundations of the religious life. The things modern people are uncertain about is the reality of God; they raise the question, Is Jesus, the man of the first century, an adequate guide for the problems of the industrial system of today?

In times past such questions could be decided by reference to an authoritative church or to an inspired Bible. Today the historical criticism of the Bible has shown us it came into existence and power like every other book. There are not only mistakes of different kinds in the book. Its very views on God and on morality indicate that there is a growth in it from crude and untenable beginnings to higher and still higher levels. The creeds of the church cannot be held binding for they represent the views current in certain periods; they are therefore subject to change and have always to be brought up to the shifting standards of a forward moving development. It may, therefore, be said that the church needs a new gospel. This new gospel will contain four convictions: that God is at the heart of the universe; that he initiated the vast growth-process of evolution; that men are here to realize ethical values; and that endless life comes after death. By the way, if we exclude evolution—which is the discovery of the nineteenth century—these elementary convictions are no better and no worse than the three tenets of the eighteenth century Rationalists: God, freedom and immortality.

But if church and Bible have been dethroned from their place of authority, what is the Christian to believe and what can he be sure about? The author answers this anxious query by saying that we need only a small number of absolute certainties. Science also finds itself in a universe of mystery and uncertainty, but long study and everyday experience have shown that we are living in a world of law and under a process that in the long run results in better conditions. If intelligence and experience are satisfactory guides in science, they can be trusted to lead us safely in religion.

It is true that the new religion—guided by intelligence and experience only—will seem to take much of beauty and comfort out of the old faith. The "Christian epic", beginning in the garden of Eden, going on through the Old Testament with its miracles of divine intervention, rising to new heights in the New Testament, this epic will be curtailed very much. The delights of the Holy Night, the incarnation of the Son of God, his saving death and his physical resurrection—all these will have to be given up. Instead of that, we'll get the story of evolution, the history of a great world process and finally, Jesus' position in it as the inspiring example of the good life of faith and love. It will take master-hands to dramatize this new ethic and invest it with a similar glory as the old one had—but in due time it will doubtless be done. The existence of God, the necessity of faith in a directive intelligence will always remain as a basic element. Religion is a fundamental human need and man needs a faith to satisfy this need. It dawned first on the prophets of the eighth century B. C. that



God is on the side of right. Jesus gave us the faith in the loving father—which he derived from the human love of the parent—and now, today we are adding to the old material the faith that the world can be made better; that we can change evils and do not simply have to endure them.

Jesus has inculcated important truths in our religious consciousness and the surpassing value of personality; that we should help each other and that God helps all. We have a different conception of Jesus than the fathers had, the author goes on to explain: and then he proceeds to give a wholly natural interpretation of Jesus. The miraculous element is entirely eliminated. Jesus had his limitations as other teachers have had. He is the product of his environment, with the plus of being a religious genius. His words do not always apply to modern conditions and the environment of the twentieth century. Some of his principles are of eternal value and others of his teachings have to be discounted.

No wonder the writer feels the wide gulf that divides the new from the old Christianity. "The new Christianity", he says, "has silently cast off its ancient moorings and, like a ship leaving the harbor lights astern, is now voyaging toward a new world beyond an uncharted sea." The process of adjustment to the new ideas will be long and painful, the writers feels compelled to admit, but the end will be peace and harmony.

To us his way out is no way out at all. His gospel is no gospel any more. That God loves all and we should love all, and that Jesus did so first and that we should follow him: to such commonplace terms the Christian faith is reduced by the writer. The first Christian church, however, was built on the fact of the resurrection of Jesus, the crucified. In him salvation was offered to and accepted by the church. To that it owes its existence. That was the gospel they proclaimed and which conquered the world. Make Jesus the moral example only and you may win a few who can't believe in the miraculous. But all the creative periods of the history of the church have fed on Good Friday and Easter and will you tell them it was all a mistake?

**Christianity and the New World.** An approach to Christian Ethics by *F. R. Barry*, fellow and tutor of Balliol College, Oxford. 1932, Harper and Brothers, New York and London. 317 pages, \$3.00.

Is the Christian religion an adequate guide in the changed condition of the world? This is, according to the writer of this book, the great question of today. There is no greater challenge to the Christian faith and conscience than the moral chaos of this generation. The Christian reading of man's nature and destiny seems to many a thing of the unscientific past. Our world is interested in moral questions, not in theology. The liberals in theology, therefore, in trying to vindicate the validity of the Christian religion, interpret it largely as a higher kind of ethics. Christ is to them the perfect character. He is

the fruitful source and matchless inspiration to noble living. The writer of this book believes also that the ultimate appeal of Christianity must be to the fruits of Christian living. Still, it was not the first and highest task of Christ to reveal a new ethic. Real Christianity is not the Sermon on the Mount put in practice. What Christ brought into the world was a new vision of God as revealed in him. His whole life was God-centered. Without his faith in God, his fellowship with God, his life and teaching would hang in the air. His ethical character was entirely a product of his religious faith. It is hence the task of Christian apologists today to *re-enthroned faith in God at the centre* of our thought. This is the thesis of the writer, he sticks to it early and late. It is his contention that without this religious orientation we can't offer the world what it needs at this time and that with God at the centre the whole round of our moral and spiritual requirements will be met. Let our faith first be a right relationship to God and it will surely issue in good living.

Modern civilization has no world view; on eternal things it suspends judgment. Life is for us no longer a unity, as it was in the age of faith, it consists only in a number of specialized activities. The mechanization of life makes ethical living more necessary and, at the same time, more difficult.

It is well that in this situation the Christian world has gone back to the New Testament for orientation. Is not Jesus the great teacher, has he not been the guide of the church in the changing eras of its history? Yes, says the writer, we must go back to the New Testament, but *not to the gospels*. It is here that we find the particular position of the author; here he clashes with the modern theologians. He points out that the church was in existence before the gospels; that the church made the gospels, not the gospels made the church. He tells us that the birth of the Christian faith on Pentecost came about by the witness to the death and resurrection of Christ, not by reference to his perfect living. He dwells on the well known fact that Paul has said very little on incidents of Christ's life and very much on his triumphant death; and that the other apostles agree with him. The very fact, so deplored by the liberal theologians, that our creed omits the life of Christ and mentions only his crucifixion, seems highly significant to Mr. Barry. It is plain, he says, that we must not chiefly rely on Jesus as the perfect character, but on him as the one who makes the presence and power of God felt in human life. At this point we miss, however, an interpretation of Christ's death and resurrection after the Pauline fashion (or any other fashion). That in Christ's reconciliation with God was made possible on a cosmic scale; that in him it was effected basically and guaranteed to all who were to follow after him: on this the writer ought to have spent some time and given some light.

That he who looks in the gospel for guidance on modern problems, is often disappointed, is honestly stated. The New Testament's positive prescriptions as to the righteous life are inadequate. Christ seems to have no concern with the world. It is an other-worldly book that has not so much to do with social duties but with sin, forgiveness, atone-



ment, etc. It seems to have a starved outlook over the width of life; it is a miracle of concentration on one.

Nevertheless to fall in with modern humanism and look to the powers immanent in man for his salvation, is a grievous mistake. Such a recourse will end in pure and mere naturalism. "Christianity while being otherworldly, essentially and relentlessly religious, is at the same time a vital and transforming force within the movements of this-world history. It exhibits itself as the creative nucleus of a rich and transfigured social order. It evokes new qualities from human nature, new range and width, and raises it to new heights of heroism."

The author labors hard to interpret the tension between Christianity's world-denying and world-affirming nature; that the moral teachings of Christ often cannot be carried out but must be interpreted and adjusted to each new stage. There can be, he says, no real "imitatio Christi." Many elements of the good life are not in Christ's example. Christ's life was a supreme concentration on the one pearl of great price. *Not the width of his response* to life but the *quality and intensity* of it was so remarkable. Here he has some fine things to say on St. Francis.

The Kingdom of God Jesus preached was utterly supernatural and transcendental in its origin and character. Doing the will of God is the whole duty of the Christian. But the will of God consists not in private devotional delights (Pietism) or in the rigor and narrowness of Puritanism. It includes all interests and ranges of human life. The author now goes into the various relationships and fields of activity, such as the family, the state, industry, etc., and seeks to find a Christian solution of the difficult problems there confronting us. He always tries to stay within the range of the practical life, he never loses himself in the nebulous depth of philosophical speculation or abstract theories.

What we value in the book is in part the honest admission and clear analysis of the limitations of the gospel when referred to as a guide in the problems of today; and on the other side, the forceful emphasis on the divine factor, on the supernatural source and authority of the Christian faith. "The gospel," he says, "exhibits the inmost essence of God's holiness as a going forth in redemptive love. Thus it leads us to look out on life and to respond to it from a new center. As men are possessed by the Holy Spirit, a new heart comes to be fashioned in them: they are made partakers of the divine nature. All the distinctively Christian claims and insights with their ethical revaluations spring from that supernatural source."

**Religion and the Next Generation** by *Edwin Ewart Aubrey*. (The University of Chicago.) Harper and Brothers, Publishers, 1931. 188 pages, \$2.00.

The author of this book, being a professor in Chicago University, the favorite haunt of the "scientific spirit", is deeply impressed with the fact that we elders have to a great extent outgrown the religious conceptions of former days. In what way, then, can we help our

children and young people to get a religion that is in step with the growing knowledge of the time? He realizes very well that it would be a grievous mistake to treat the old traditional views which they learned in Sunday school, with contempt and offer them science for their guide. This would lead only to a bald intellectualism that would give them neither emotional satisfaction nor moral vigor. The "old-time religion" with its divine father and its loving Savior has deeply imbedded itself in their emotions. Emotions have a much stronger hold anyhow upon the mind than rational arguments; and unless we can furnish them moral equivalents in our modern views for the traditional appeal we shall render them a very poor service indeed by our modernizing attempts. At the same time, it is impossible to keep our emotions and our intellect in water-tight compartments. Such a course would lead to "religious infantilism." There must be an integration of the whole personality. It is impossible to be a heathen with the intellect and a Christian with the heart, to use Jacobi's expression. The religion we have, the God we worship must not only satisfy the heart but also be in harmony with the enlightened understanding of the day. Truth is but one, a thing cannot be true in religion and false in science. The faith that gone-by ages had can, naturally, not be the same as the faith of the twentieth century. All life is subject to change and in need of adjustment. So must our religious notions and attitudes adjust themselves to changed world-views. Only, the deep emotional values of the old attitudes must be understood and preserved in a new way, "He who finds the everlasting Christ too incredible to ground a mystic intimacy upon, must form some close-knit bond of fellowship with Jesus in common striving."

In order to drive home the claim that constant religious adjustment is the thing needed, the writer has a chapter on the history of religion, which shows that change and progress have ever been the law of its nature. Religion arose in animism, in the belief that everything had to man in his infancy the quality of mystery, of "soul-stuff." Even in Israel we find that same stage. The prophets of the eighth century rose higher. They spiritualized God and moralized religion. (He doesn't try to explain how it came that they did.) In due time the "carpenter Joshua" of Nazareth appears, a religious genius, who teaches of a loving father and leads a life of love. (The writer's account of Jesus' life and personality is strangely disappointing and inadequate.) Paul, the apostle, makes the religion of Jesus a world-religion. In order to recommend it to the pagans of the time he introduces the mystery elements from the mystery religions. The author goes on to modern times. For us moderns the whole world is as different from that of our fathers as day is from night. The Bible is a different book. The critical analysis of it has robbed it of its miraculous prerogatives. God even has become a different thing to our questioning age. When we boil down what the writer has to say on the subject we find that his religion is mainly idealism. Our ideals make us dissatisfied with the present and with ourselves. We dream of the perfect life, of a Kingdom of God, of a God at the centre of the universe. For those who



can't believe in a personal God it is better to drop that term and put in its place the ideals that thinkers, seers and poets have spoken to us about. These ideals one must try to realize. He must stand by them, work for them, suffer in their service. If one espouses a great cause with real consecration he'll experience the same moral effect that faith in a personal God used to have. Religion is one's philosophy of life emotionalized. Faith is living on the assumption that life has a meaning.

What shall the intellectual, the man whom the writer has in mind do with institutional religion, with the church? "He should give it new ideals more appealing than the old, new hopes more virile than the old, new faiths more certain than the old. It is the task of institutional religion, with such help (as the intellectuals can give), to consolidate idealism into a comprehensive faith."

We fear that the churches will be slow to start on this course. Idealism is a poor substitute for religion. It may do for a few people of good heritage and fortunate environment. The great majority will prefer a real God and a living Christ. Religion with the supernatural eliminated will die of atrophy. Liberalism of the kind advocated in this book will accomplish little and there seems to be a general feeling among liberals themselves that with the old God the old fire has gone out from their altars.







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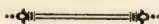
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### THE HEIDELBERG CATECHISM

BY THE EDITOR

Since a merger of our Synod with the Reformed Church in the United States is under discussion it behooves us to seek closer acquaintance with the Heidelberg Catechism. This Catechism remains to this day the confession of faith of the Reformed Church and its only lawfully recognized book of instruction for its youth. It will, therefore, better than any other book introduce us to the doctrinal teachings of the Reformed Church and enable us to see where we agree with them and where we differ. Our Confessional Paragraph mentions the Heidelberg Catechism as one of the symbolical books of the Reformed Church, but it is not on that account to be assumed that the average minister is well acquainted with it. The Augsburg Confession is also named in that connection, and there are, we believe, not so very many of our ministers who are on terms of familiarity with that famous book.

Our study will naturally be confined within narrow limits. It would take us too far afield to discuss the catechism in all its parts. Nor is it necessary, for one should remember that our object is not to suggest the Heidelberg Catechism as a possible substitute for our own. The "Plan of Union" leaves each side in the possession of its present confessional standards. No proselytizing is to be indulged in on the one side or the other.

Our Church has always been a church with a union platform, although in some respects it may be said that it cherished a mild Lutheranism in the past. Now for the first time in its history we are given an opportunity to effect a union with a Reformed Church.



What is more natural than the desire to see whether they are very different from us, doctrinally, or rather, whether our fathers were were not right in thinking that it would be better for Lutherans and Reformed to get together instead of staying apart. The Heidelberg Catechism whereby the young and the old in the Reformed Church have been indoctrinated for nearly four hundred years, will give us all the light we need.

#### HISTORY

The sixteenth century was very prolific in the production of catechisms. If the Reformation was introduced into a country or free city, it was done by the princes or magistrates, according to the principle, then generally accepted: "*Cuius regio, eius religio*" (To whose country I belong, his religion I accept). The people were not consulted. The princes might seek advice from their theologians, but the power to reform was theirs. Political sovereignty was entitled to exact religious conformity. Of course the pope's contention was that no one had any right to depart from the Catholic Church. But the Protestant princes had, in years of fight, obtained from the emperor and the diet the right to introduce religious reform into their lands. The Augsburg Confession (unaltered or altered) was the protecting symbol of the Reformed states.

If the Reformation introduced by the decrees of the government was to have any real value it was obviously imperative that religious instruction should prepare young and old for the new religion. Hence it is no wonder that new catechisms sprang up like mushrooms. It is claimed that at least one hundred and fifty catechetical handbooks saw the light in the century of the Reformation. In the Lutheran Church, the great Reformer's Small Catechism headed all the others. Owing to Luther's overwhelming personality his catechism crowded out all the rest. In the Reformed Church, Calvin's strength did not lie in popular instruction. His catechism did not have the success he had hoped for it. His penetrating intellect enabled him to become one of the first founders of a great theological system in Protestantism ("*Institutio Religionis Christianae*"). But his very intellectualism barred him from competing with Luther in the catechetical field.

Of the numberless catechisms that came to life in the Reformed Church, the Heidelberg Catechism is the only one that can compare with Luther's Small Catechism in influence and wide acceptance. Luther is the German Reformer par excellence. His personality, German to the core, won the heart of the German people. Only small parts of Germany opened themselves to the influence of the Swiss (Zwingli) and French Reformers (Calvin).

## FREDERICK III.

Nevertheless, along the Lower Rhine (the later "Rhine province") and the upper Rhine (especially in the palatinate), the Reformed Church found a fertile soil. Among the causes which brought this about, the elector Frederick III of the Palatinate (called the Pious) the son of the famous Otto Henry (visitors to the Heidelberg Castle will remember the ruins of the Otto-Heinrichsbau: it was erected under him) played an important part. When Frederick came to succeed his father dissensions between the High-Lutherans and the milder Melancthonians were very bitter. The former were utterly hostile to the Zwinglians and Calvinists, whom they called "sects". On the doctrine of the Lord's Supper, especially, they took an extreme stand. Not only was the bread the *true* body of Christ, and the wine the true blood. They were to be partaken of orally (with the mouth) by the worshipers. Believers and unbelievers both received the body and blood of Christ, the latter to their judgment. Because the body of Christ was really present at every communion table, they taught the "ubiquity" of the body.

Frederick, although calling himself then a Lutheran, of the mild type, was averse to these extreme teachings and came to lean more and more to a view which would include the Calvinists. His interest in theological matters was very keen, he was a careful student of the Word and a spiritual man. It seemed to him that his people needed an authoritative book setting forth the important teachings of the Bible in a plain, popular and yet adequate way. But he could not very well issue a fullfledged Creed of his own, for the Protestants had a Creed, the Augsburg Confession of 1530 (or the altered Augsburg Confession of 1540). This Creed alone had been officially recognized. To put forth a new Creed would take the protection of the Augsburg Confession from him and his people and was, therefore, too dangerous. He tried a middle course. He had a book composed that would not just be a pretentious creed but a handbook for the instruction of the young, at the same time sufficiently elaborate to serve as a popular creed. Calling it a catechism was not a deception but it was apt to draw less fire than the term "creed" would have done.

For this work he enlisted the services of two young theologians (26 and 28 years old) stationed at Heidelberg, *Zacharias Ursinus* and *Caspar Olevianus*. Ursinus was born in Breslau, had studied at Wittenberg under Melancthon and later, under Calvin at Geneva. Olevianus had preached the gospel at Treves (Trier), been imprisoned by the bishop but liberated by the elector Frederick. In building their catechism they availed themselves of all the help the attempts of others could give them. Their work was



so well done that when the catechism was published, in 1563, it soon outran all competitors. The elector was especially pleased. He considered it his own catechism and when threatened with loss of position on its account, he defended it so well at the diet at Augsburg that no one dared to interfere with him. The duke of Saxony clapped him on the shoulder in the presence of the emperor and the princes, saying: "Fritz, you are more pious than any of us."

In the year 1618, at the Synod of Dort, which was composed of Reformed delegates from all countries, the Heidelberg Catechism was recognized as the confession of faith of the whole Reformed Church of all tongues.

#### GOOD POINTS

Its marvelous success is attributed by its friends to three causes. First, it was an irenic catechism. Composed by the elector's chosen men in order to heal the religious dissensions of his country, it was temperate in its statements on the distinctive points between Lutherans and Reformed. It was the only catechism that held its hand out to both the warring churches; the only one with the idea of ultimate union in mind.

Then it satisfied those in the Reformed Church who looked for a creed, a confessional standard that could take for them the place of the Augsburg Confession (later the "Book of Concord") occupied in the Lutheran Church. The Reformed Church has never produced anything that could compete in elaborateness or authority with the Augsburg Confession. Putting the emphasis on life more than doctrine, they contented themselves with the Heidelberg Catechism as the quiver for their theological arrows.

Finally, there is in the Heidelberg Catechism a note of spiritual experience. It is not a cold statement of orthodox beliefs. Again and again there bursts forth the personal tone of joyful faith and victorious trust. Compare especially the first question: "What is your only comfort in life and death?" And in other places; Dr. Good in his "The Heidelberg Catechism in Its Newest Light" enumerates seventeen passages of this kind.

#### STRUCTURE OF THE HEIDELBERG CATECHISM

Taking up now the structure of the Catechism, we naturally find in it the conventional "five principal parts," but they are systematically arranged. Three things are necessary for me to know, it says, if I am to enjoy the comfort of saving faith:

1. the greatness of my sin and misery;
2. how I am redeemed from it
3. how I am to be thankful to God for such redemption.

The first part shows that knowledge of sin comes out of the law of God as summarized in Matt. 22 (love God and your neighbor). The second part deals with the redemption by Jesus Christ, discussed under the three articles of the Christian faith and followed by the interpretation of justification, the sacraments and the office of the Keys. The third part deals with the thankfulness of the Christian, his new life as founded on conversion, having its norm in the decalogue and its most natural expression in prayer.

It is easy to criticize this arrangement. For instance, on the very unequal length of the three parts (1st part: questions 3-11; 2nd part: questions 12-85; 3rd part: questions 86-129). Or on the position of the ten commandments, or of prayer. This writer has always had the idea that the whole contents of the catechism should be found a place for under the three articles. Salvation in Christ could be made the central thought. This subdivided into three parts:

1. the world made ready for it (1st article);
2. the salvation come (2nd article);
3. salvation assimilated (3rd article).

In this case the commandments would come under the first part.

The catechism, although irenic (as said before) still bears the Calvinistic stamp. This is seen in its reference everywhere and from its very publication, over every earthly authority, to the Bible; in the importance it attaches to the office of the Keys and the discipline over its members it exacts of the church; its prohibition of pictures in the church; its extreme language on profanity ("no sin greater than profaning of God's name"); its strong emphasis on the works as evidences of true faith.

Nevertheless, the really objectionable features of Calvinism are wholly absent. Calvin makes the sovereignty of God the ruling idea of his faith and system. The Heidelberg Catechism proclaims as much as any Lutheran the divine love, the love of him who is in Christ our father, gathering from it the firm faith in his kind providence.

Calvin's predestination theory is conspicuously kept out of the Heidelberg Catechism. The only time election is mentioned is in questions 52-54. It is used to give the believer the comfort that God will preserve him for ever as a living member of his kingdom.

#### THE SACRAMENTS

For our present purpose the matter of highest interest is the interpretation of the sacraments given by the Heidelberg Catechism as compared with our own. (They are treated under the third article as means to strengthen faith, same as in our catechism). The average layman (and minister too) thinks of the sacraments first



when the rift between the two great branches of Protestantism comes to mind. Our own catechism, it is well known, was mildly Lutheran. It reflects the standpoint of its author, A. Irion. According to him, in baptism God imparts the new life to man. This gift of the new life the children are as needy and capable of receiving as adults; therefore we are justified in practising infant baptism. To Irion, then, every baptized child had the germ of the new life in him. This germinal new life (as Irion explains in his "Erklaerung") was to come into blossom, under Christian training, in the experience of personal conversion.

We do not know how many of our pastors agree, with Irion and the catechism, that baptism plants the germ of the new life in the person baptized; and that babes are just as capable of receiving it as adults. The present writer finds his own position more nearly stated in the Heidelberg Catechism according to which the sacraments are signs and seals whereby Christ *teaches* us (in a sacramental way) and *assures* us that his salvation is ours. The water of baptism is a sign and a seal of the cleansing blood of Christ. In infant baptism the child is "ingrafted into the Christian Church." Redemption and the Holy Spirit are *promised* to them no less than to the parents.

And as the water of baptism is the divine token and assurance of the forgiveness of sin, so is the bread and wine of the Supper the visible sign and pledge that we are the partakers of his true body and blood. "As certainly as I receive from the hand of the minister, and taste with my mouth, the bread and cup of the Lord, just as surely is my soul fed and nourished with his crucified body and blood." These two things the Heidelberg Catechism emphasizes again and again in its interpretation of the sacraments: that they are a new form of *teaching* the gospel and a strong personal *pledge* to make our assurance doubly sure. This writer has always found great help to his faith in this particularly Reformed feature of sacramental exposition. The Heidelberg Catechism labors hard to meet the Lutherans as far as possible in giving the Lord's Supper its full value; and it can be said that in doing this the doctrinal armor weights its steps quite heavily at times. But we must remember with what tremendous emphasis Lutheran Germany leaned upon this doctrine from the very beginning. Luther rejected the hand Zwingli reached out to him at Marburg. The Heidelberg Catechism has more to offer on the Sacraments than Zwingli could: Who would, in 1529, want to reject the hand of Calvin as, in 1529, the hand of Zwingli was brushed aside?

In all other points the Reformed are standing shoulder to shoulder with us. The great Reformation doctrine of justification by faith could not be more emphatically sustained by us than it

is in the Heidelberg Catechism (see especially the famous question 60). In fact, the Heidelberg Catechism is often criticized as putting too much stress on doctrines and ancient forms of thought, even as ours is so criticized. Professor Geo. W. Richards, in his "Studies on the Heidelberg Catechism" raises a number of *objections* to it. One of them is that the doctrinal systems of the catechisms no longer satisfy the religious consciousness of our times. One sees this objection is not confined to the Heidelberg Catechism. Dr. Good, in the work quoted above, takes Richards energetically to task for his stand. But we admit that the Heidelberg Catechism is often extreme in its statements. For instance, when it says in question 5 that "I am by nature prone to hate God and my neighbor," it seems to teach the total depravity of the natural man. It may also be said that in its substitution theory, in its imputation of the righteousness of Christ to the sinner, it uses thought-forms that do not appeal to the modern Christian as they did to the Christian of the sixteenth century. But these criticisms naturally apply to our catechism and others, almost in the same way.

Dr. Richards in his "Studies" does not only raise objection to the doctrinal statements of the Heidelberg Catechism. He also blames it for being behind the times in its *pedagogical* methods. Not only, he says, does the Heidelberg Catechism discuss questions of abstract doctrine, which have lost their significance for our age. "The material in the catechism, also, is not adapted to the child, neither in his intellectual capacity nor to his religious experience."

Here we have reached a point where in both of our churches the minds are, if not in turmoil, at least in a state of considerable ferment. The catechisms, most of us feel, make too much of dogmatics, while the spirit of the times is interested in ethics or in practical questions. Religion insists on faith while the "man in the street" demands works. It is a common thing to say today, I don't care what a man believes if he only lives right. The Christian religion claims absolute truth, Christ is the only way. The present age believes there are many ways, and tolerance and sweet reasonableness are the great virtues. Christ is looked upon, even by Christian teachers, as the great example and inspiration, but not as the Savior.

No wonder that catechisms that owe their origin to a situation in existence four hundred years ago and mainly to the antagonism between Protestantism and Catholicism, fit but poorly into the present time. But how are we to remedy this? We certainly could not be content with teaching a bare morality or even Christian "ideals". We cannot get along without a living communion with the Father in Christ. But a catechism founded on the essentials



and yet progressive and in harmony with modern needs has not yet been produced.

What shall we do in the meantime? We should avail ourselves of all the help the catechism can give in its present shape, laying little weight on memorizing its doctrinal material, cutting down its inordinate length (129 questions in the Heidelberg Catechism, 137 in ours) to reasonable dimensions and adapting ourselves to the needs and understanding of our pupils as closely as possible. A condensed and carefully chosen table of Bible stories should occupy at least one half of our time of instruction. A goodly number of Bible verses memorized are a valuable treasure for the coming years.

Our time cries like no other for a union of the Christian forces. It yearns for reality. With an ever smaller respect for unessential differences, it craves the genuine, the life-changing and uplifting power of the religious life. Organic union of the whole Christian Church is today, at best, only a fair dream. The merger of kindred denominations has come to pass already in a number of instances. What would be more natural than such a merger between the Evangelical Synod of North America and the Reformed Church in the United States? What are the two Churches going to do about it?

## CHARACTER EDUCATION

A. A. SUSOTT

Education began with the attempt to train children in the folkways or mores of the group. With the gradual development of civilization and its arts, the scope of education widened, first for the select few, and now for the great majority. Education is no longer primarily concerned with the training in folkways, but with reading, writing, mathematics, the arts generally, and, in some measure, manual training. As the curriculum of education has grown, the emphasis on the development of the individual in the folkways has decreased, until there has come about an almost total separation between education and individual development. Many objections might be cited to the training in folkways, to the development in the child of the conscious relationship with the ways of the society in which he lives, but it did do one thing, it developed certain aspects of personality that we are neglecting today. That is the development of character. The average child learns little under our present school system beyond a superficial acquaintance with those studies that are supposed to give him knowledge.

In consequence a generation is developing which has little or no use for the higher values of life, that does not seek to discover the good, but seeks selfishly its own pleasure. As a matter of course, a philosophy of life is being developed that destroys all values, and takes all meaning out of life. The old is scrapped without consideration, nothing new is added that would replace the values contained in the old. So our education has degenerated into a simple process of filling the child with all sorts of facts, much as a car is loaded with wheat, and leaving him to struggle along as best he can with the load. No principle of integration is given him, and, so far as the school is concerned, his life is complete when he has "mastered" certain facts and principles.

With advancing civilization, there is a need for constantly increasing knowledge, and a place for better educational method. But there needs to be something more than this: there needs to be the *development of character*, the giving—so far as that is possible—of an integrating principle in our process of education. In other words, there needs to be that training of the selfhood that will enable the individual to make intelligent use of what he has learned, and that development of character that will enable him to choose the good. This is not an easy task. Insofar as it is being done today, it is being done by the home and the church. In the past, this has been fairly effective, due to the generous amount of home life and the time given to the church. Today many homes are



in themselves disorganized and disrupted: so many that a very large percentage of our children never know the meaning of real home environment. The church comes into real contact with only a few, into superficial contact with less than fifty percent, and into no contact at all with the majority. That leaves the school as the only organization that actually reaches virtually every child, hence the duty of integrating life and developing character falls upon the school.

But how can the school do justice to this great task? In the past the school has done a great deal, not officially, but unofficially, through the number of its consecrated teachers. These teachers have not hesitated to go to a great deal of effort outside of curriculum hours and requirements in order to develop those traits in children that are desirable. But more than this needs to be done, the school needs to concern itself officially about the development of character. Unless it does so, our civilization will tend to be destroyed by forces within itself. History shows us that in every instance in the past when character education was neglected, the result has been the downfall of a nation, of a people, of a civilization. Out of the past we ought to learn enough to save ourselves and that which we hold to be of value. This is the work of education, and education depends, in this country, upon the public schools.

The influence of the school upon the character of the individual is both voluntary and involuntary, directed and casual, conscious and accidental. In its directed aspect it requires a definite objective, and plans for reaching them. In its casual aspect it influences the pupil without definite objective. This aspect is as important as conscious direction, for the pupil absorbs the atmosphere in which he lives and adjusts himself accordingly. Thus a school may on the one hand have a directed program of character education that is purposeful and valuable, and yet may destroy its own work by the general atmosphere of the school. This happens often in Sunday Schools and Week Day Schools of Religion, as well as in public schools. The whole influence of the school should be such that character development results, and as much attention should be directed to the casual atmosphere of the school, as to the articulated program. Social values are best inculcated by social living, and that social living is of necessity based upon the two factors of instruction and practice. The instruction is fairly easy to give, it is harder to control the experiences of the pupil in such a way that character growth is the natural result.

Yet it is in the controlled part of the program that the school can make its influence felt in the life of the pupil, and by means of which it contributes most to the development of his character.

The effect of the casual influence is to a great extent dependent upon the program that has been developed with the definite objective in mind. The school has today worked out a very definite program for the work it is trying to do, and while methods are constantly changing, yet in the main they are and for a long time have been successfully meeting their objectives. It is only now that we are coming to see that an important phase of education is being omitted, and the curriculum needs to be so revised as to include definite plans for character education. Schools have come to see the need of physical education as well as mental, and now they need to see the need for spiritual development as well. To this end, a new program needs to be worked out which will have the growth of Christian personality as its objective.

The details of such a program will need to be left to those who make of education in the public schools a special study, and who have the opportunity for direct observation and experimentation. The most a layman can hope to do, is to suggest certain items that might aid in the development of a program of what might be called "character education." The past few years have seen attempts on the part of a number of school officials to develop such items, by means of citizenship-rating, and other forms of scoring and training. The chief objection that might be voiced against all forms I have studied, is that they lack motivation. School and class-room grades cannot follow us through life, and the correct answer as to what should be done in a given instance does not imply that the answerer will care to do what he knows to be right, especially when his own personal desires might be involved. These are necessary steps toward the development of a program, but they are in themselves superficial and do not go to the heart of the problem. What is needed is a sufficient motivation, a motivation that will not end when the last grade of school is finished, but one that will be adequate for life.

Such a motivation can come only from religion. Religion alone is capable of supplying that integrating principle that gives meaning to life; enabling the individual to make use of all he has learned, and at the same time to supply a reason for living according to the highest conceivable moral and ethical codes. Thus, while the school will be training, as did the school of old, in the folkways of the group, it will be constantly pointing the way to supersede the old mores and replace them with better. This is necessary if civilization—nay, if mankind—is to endure. As we are concerned about improvement in material wellbeing, so we need to be concerned about improvement in spiritual well-being. The only possibility of achieving higher standards of moral life is by means of religion. Hence the public school needs to devote itself



in some measure to the teaching of religion, and in larger measure to the development of religious life in its pupils.

It is at this point that the greatest opposition will arise, and that from two sources. On the one hand a rabid denominationalism will oppose the teaching of religion on the ground that it will be taught falsely, and will fight hard against the introduction of religion into the public schools because they are afraid of losing an occasional lamb to some other flock. Rather let the whole flock go lost, than to lose one lamb to some other fold! The present warfare between liberal and conservative thought will also make for conflict. Thus will the forces of religion themselves fight against the introduction of religious education in the schools. On the other hand, the non-religious group is very strong, and would also oppose the introduction of religion into the schools on various grounds. We are at present not concerned with answering the arguments of either group, we simply indicate that we know that such opposition exists and that it will fight desperately against the introduction of religion into the public schools. Most battles for the betterment of the public schools have been won only after tragic conflicts. But they have been won.

To harmonize the conflicting lines of thought in regard to religious education is impossible. We recognize that something more is absolutely essential in our public school system. Not all would agree that that which we need is religion. Yet many of our best educators do agree that religion is the only process that can vitalize and unify life. There is no other integrating principle that goes with the individual from the cradle to the grave. There is no other motive that has ever been advanced that is sufficient to overcome selfishness and despair. God is the answer to man's needs. Every attempt of a people to get along without Him has ended in failure. The religious ideal is essential to the development of the good. The religious ideal is itself the subject of development, as we learn from the study of the history of religion and comparative religions. But the religious ideal always leads, and supplies the motive for right living.

Developing a curriculum in which religious education will find an adequate place is a matter of great difficulty, but it can be done. There are two phases that need to receive emphasis, one, the direct teaching of religion as a distinct part of the curriculum, two, the indirect application of religious principles to the various studies, where such application is possible. Perhaps the greatest danger we face is that such instruction will become mere preaching, which would be fatal to any success of such a program. Back of the whole program there needs to be a group of teachers who are really interested in the development of personality, and who

will devote themselves to this task without fear of hardships or ridicule. It will require more, not less, of our whole teaching staff, and of the institutions of training. A background of religious training and experience is essential to the success of the program. It will not be a success unless those who administer it do so wisely and well. After all, a curriculum is only a tool, and can be used to botch up a job as well as do it splendidly.

In regard to a direct curriculum for teaching religion, care needs to be taken to bring out the spiritual truths, and to avoid, so far as possible, those ideas which stir up dissension. An indication of what can be done along the line of developing text books full of religious meaning is to be found in "Standard Bible Story Readers" by Lillie A. Faris, published by the Standard Publishing Company of Cincinnati, Ohio. Lillie A. Faris is First Grade critic teacher, College of Education of Ohio University, Athens, O. Bible stories, poems, psalms, songs, and beautiful pictures make these readers valuable. For the younger classes such a reading course would doubtless be of great benefit. Older classes could have, besides the stories, such teaching as is contained in the Sermon on the Mount and the parables of Jesus. For high school students the message of the prophets, the writings of the New Testament would be helpful in developing religious outlook on life. Included in this course there would naturally be the study of many of the leaders of the church.

This education in religion should be confined primarily to the Christian religion, but it should recognize and give some understanding of other religions as well. Nearly every religion has stories and teachings that are helpful in the development of character and personality. The spiritual value of any religion should be noted and given its proper place. Religious motive and value in history should be noted, so too the study of science should lead us on to God. The opportunity for education in religion—and I mean vital education, not mere preachment—is almost unlimited. Religion alone helps the individual to integrate the various branches of learning, and to make the most of his own life.

Such education in religion is not only a matter of curriculum, or class room, but also a matter of attitudes in the school and at play. Fair play, honesty, helpfulness, consideration, these are all matters of religion. Right attitudes need to be developed in every instance, and the pupil needs to learn of his dependence upon and fellowship with God. Therefore there should be at some time during the day, a short period of devotion for each grade. There is something inspiring about the flag ritual that helps the child to visualize his country: so he needs a daily reminder of God's nearness. A simple devotion, consisting perhaps of a hymn, a scripture pas-



sage, and a prayer, or perhaps simply the story of some religious event in the life of some man, or perhaps the reading of a poem that stirs emotional response—any one of a number of things can bring about a spirit of devotion. Thus man's need for help outside himself finds its proper answer in God, his desire for a fellowship that does not grow old is satisfied in God, and his requirement for an adequate stimulus to live well is met. Education will not be satisfactory until it includes religion, and makes it vital.

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- Creative Education—Osborn.
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## SERMON SKETCHES

BY H. J. SCHICK, S.T.D.

September 4

LABOR DAY SUNDAY

Topic: *The Christ and Labor.*

Text: Luke 22:27: "I am among you as one who serveth."

This Sunday is known as Labor Day Sunday. It preaches the Gospel of Labor. It points to the greatest laborer and friend of labor,—the Christ our Lord. It recalls to mind the poem of Van Dyke:

"This is the Gospel of Labor,  
Ring it, ye bells of the kirk,  
The Lord of Love came down from above  
To live with the men who work"—

Christ has dignified labor. He made it an exalted, a sacred and a blessed thing.

The Maison du Peuple in Brussels is a workshop erected by the workingmen,—a hive of many activities. In its great lecture hall is a beautiful painting of the Christ, with hand uplifted, pointing the way above.—Thus Labor Day Sunday shows us the great work-shop of the world,—a hive of many activities. In the midst of it all, pointing the way to Heaven, is the Christ.

Let us note three things in regard to Labor.

### I.

The *Example and Pattern* for our labor—the Christ our Lord.

His revolutionizing statement: "I am among you as one who serveth." He has given us an example of unselfish, untiring, humble and blessed service. Witness Him at Cana, Nain, Capernaum,—at Jericho, Samaria, Bethsaida,—at Gethsemane, Gabbatha, Golgotha. He forgot His own needs, His own pain and suffering in His effort to serve humanity, to break the shackles of sin, Satan and death. And when we forget ourselves,—our pride, our ease, our needs, in order to serve the Christ, the Church and Humanity, we are emulating His glorious example.

"Christ the great Example is and Pattern for me."

### II.

The *Manner of our labor.*

(a) It should be rendered *joyfully*.

"Thank God for the swing of it,  
For the clamoring, hammering ring of it,  
Passion of labor daily hurled  
On the mighty anvils of the world—



Thank God for the world where none may shirk,  
Thank God for the splendor of work"—

Are we happy in the Lord's work? Can we truthfully say:  
"I delight to do Thy will, O God?"

(b) Our labor should be done *faithfully*. God has a plan for every soul. There is a special work for each to do. Let us not be shirkers, but workers. Be faithful!

(c) Our labor should be done *co-operatively*. Team-work! Every one doing his best, and doing it in co-operation with others.

### III.

#### *The Reward for our labor.*

It comprises blessings *here*: peace, happiness, pardon, life. But in the *hereafter* it means: eternal bliss and glory. At the close of earthly labors the Lord will say: "Well done, etc." Thereupon the eternal home, rest, peace.—Now it reads: "I am among you as one who serveth." But then it shall be: "They shall reign with Him forever and ever."

September 11

#### PARTICIPATION SUNDAY

Topic: "*Three Important Words: Come—Abide—Go.*"

Texts: Matt. 11: 28: "Come unto Me." John 15: 4: "Abide in me".—Matt. 28: 10: "Go, work."

After vacation days the Church invites all her organizations and members to renewed activity. After a period of rest—the privilege of growth in spiritual things through joyful and sincere service. The Church invites all her children to participate in blessings which the Christ has to offer. The invitation is extended in three great words of Jesus: "Come—Abide—Go."

#### I. COME

A word of only four letters, but filled with deepest meaning. It stands at the beginning of the Bible and we also find it at the close of the Word of God,—as well as all the way between. Over 600 times in Holy Writ.

We use that word today as *an invitation* to come and find comfort and strength in the Christ. Countless are the number of persons who have been helped and blessed. When all other resources gave out, they found help in God. When everything else looked dark, they emerged out of darkness of defeat into the light of liberty.

Come! There is today just as much mercy and power in God, as there was long ago!

*How shall we come?* Come 1) believing; 2) praying; 3) trusting.

Come into the Ark of the Church and be saved.

Come, join the followers of Jesus, the greatest and noblest company on earth.

## II. ABIDE

The second great word is: Abide. Again and again we are admonished to abide in God, in Christ, in His Word, in His love. We are to abide as the branches abide in the vine.—Apart from the vine they become lifeless, fruitless.—If we abide in Christ, His life, peace, joy, power and victory will be ours.

We are to abide, no matter what happens, even though the earth be moved and the mountains be carried into the midst of the seas.

Abide in Christ! Then, when other helpers fail and comforts flee, you may trustingly pray: Help of the helpless, O abide with me!—And He will still the storm—and bring you safely to land.

## III. Go

The third great word is: Go. Go and work! Go and teach! Go and tell others! Go into all the world! We have a great task to do! We are not to waste our time on trivialities. It is the Christ who sends us! It is God who depends on us! The coming months will give new opportunities to serve, to pray, to give, to comfort, to strengthen, to build, to extend,—Go! The Church sincerely, earnestly and cordially invites you to participate.

September 18

Topic: *"Why we need the Church."*

Text: Heb. 10: 25: "Not forsaking the assembling of ourselves together, as the manner of some is."

The Christian Church is the greatest organization in the world. It has more members, more leaders, more publications, more institutions than any other organization in the world. It has meant more to humanity than all other institutions formed by the mind and hands of men. It is the only organization in the world that can look back to Jesus as its founder. In these days when we are rallying our forces for the coming fall and winter, it is well to stress our need of the Church. Why do we need the church? Because the Church stands unalterably for certain great truths. First of all, it stands for

## God

God is the great answer and the only answer for every human need. There are tribes without written speech and government and marriage-code, but no tribe without its deity. The God-instinct is universal. This is all the more remarkable, because it runs athwart



the natural grain of life,—It lays a tax upon the time, the talent, the possessions, the duties of man. It asks for altars and temples, priests and sacrifices. Why doesn't human reason tear out this irksome belief? Because it is as deeply rooted as humanity itself. Every temple witnesses to the need of God. Every steeple points to the heart of the All-Father, whose throne is in the heavens, and whose foot-stool is the earth.

We need the Church, because it stands for

#### WORSHIP

The Greek word for man is "anthropos." It means "the upward-looking one." "Man is the creature of religious instincts and must worship something" (Kant). It is heart-hunger for God. Men in every land have this hunger. Some seek to satisfy it by worshipping sun, moon, stars, idols, powers of nature. Our souls cry out for God, the living God, and we come to His House for satisfaction. Great changes may sweep the fields of political government—the fields of industry and commerce—the laboratories of science,—but as long as man is man, he needs the church as a place to worship God. There is no substitute.

We need the Church, because it stands for

#### HOLINESS

The Church energizes men and women and youth for finer and nobler living. It gives man a new sense of values, that enrich his own life and that of others. It teaches the fine art of building character. It heals wounds—pours oil upon troubled waters—proclaims the gospel of brotherhood and good-will. It stands for unflinching antagonism to unrighteousness. It upholds the standards of truth and justice, equality and liberty. The Church is the only hope of America and of the world, the only intermediary between the various classes, the only healing ointment for the sores and bruises of mankind, the only antidote to the virus of humanity's sins.

Let us therefore support the Church in its great healing, preaching, and uplifting ministry.

Let no sacrifice be too great, no burden too heavy for the sake of the Church. Let us be true and faithful followers of Him who founded the Church. Let us help the Church stand inspirationally and potently for God, Worship and Holiness.

September 25

Topic: "*The Grace of Giving.*"

Text: "Acts 20: 35—"It is more blessed to give than to receive."

It is blessed to receive, to be loved, to be ministered unto. But the blessedness of giving is much greater, for it brings greater happiness, a higher quality of joy, and is the mark of a nobler character.—In these days of depression many people are tempted to neglect giving,—regard giving as a hardship. Should be regarded as a privilege,—a part of worship.—Let us note some things about the grace of giving.

#### I.—THE GREAT EXAMPLE

(a) *God*. He is the greatest giver. Can you imagine God as niggardly? He “so loved that He gave.” John 3. 16.

(b) *Jesus*. “For your sakes He became poor”—2 Cor. 8: 9. He “gave himself a ransom.” 1 Tim. 2: 6. He “loved the Church and gave himself for it.” Eph. 5: 25. What a great example—what a strong incentive to become like God.

#### II.—THE FIRST REQUISITE

The example of the Philippians: gave themselves first. 2 Cor. 8: 5. Giving yourselves first, it is easy to give money. Giving yourselves, you give everything. The hand and the open purse follow the giving of the heart.

#### III.—THE TRUE PROPORTION

As God prospers the giver. 1 Cor. 16: 2. Often more is spent in one hour of pleasure than is given to God for a whole year. “Will a man rob God?” Mal. 3: 8. Money, talents, influence are given to us in trust. We are only stewards of our possessions. We are accountable for the use we make of them to God. Give, as God has prospered you.

#### IV.—THE RIGHT TIME

“On the first day of the week” 1 Cor. 16: 2. Not once per year. Not spasmodically. Not “when you feel like it.” But systematically. One should regulate his giving by principle, not by mood. The church will never make great progress for Christ so long as our gifts rest upon spasmodic emotion rather than upon conscience.

#### V.—THE BEST MANNER

(a) Cheerfully—2 Cor. 9: 7; (b) Willingly—2 Cor. 8: 11; (c) With liberality—Rom. 12: 8.

#### VI.—THE UNLIMITED SOURCE

“Every good gift and every perfect gift comes from above”—Jas. 1: 17. “Ask, and it shall be given you”—Matt. 7: 7-11.—All comes from God—He is rich above all that call upon Him—God never requires us to do more than our part, or to give more than He has given us. As long as God gives to us, we must give back to Him.



## VII. THE DIVINE ASSURANCE

He will supply every need. "Prove me now herewith—" Mal. 3: 10. David's experience: "I have been young, and am now old, yet never seen the righteous forsaken or his seed begging bread." Ps. 37: 25.

## VIII.—COMPLETING THE CIRCLE OF VIRTUE

"As ye abound in everything, see that ye abound in this grace also." 2 Cor. 8: 7.

October 2

Topic: "*The Gospel—A Power.*"

Text: "I am not ashamed of the Gospel, for it is a power of God unto salvation to everyone that believeth." Rom. 1: 16.

When the Apostle Paul spoke of "power," he caught the attention of the Romans. They knew what power was. Their city was built on a foundation of power. They prospered through power. Their conquests were enormous and all made possible through power.

Like the ancients the quest of the moderns is for power. We hear of water-power; steam-power; electric-power; magnetic-power; atomic-power. Ours is an age where power plays a magnificent role. And many are its worshippers.

But the Apostle Paul speaks of a different power. It is the power of the Gospel.

Let us note first

## I.—THE PURPOSE OF THAT POWER

(a) It is *to save from sin*. Sin is a terrible power. It blemishes, undermines, destroys. In our jails are thousands of people. What brought them there? It is sin. In our land are thousands of destroyed homes. What terrible power did it? Sin. In the whole world countless blasted hopes, dreams, lives. What wrought the havoc? Sin. The Gospel is the only power under heaven and on earth that can save from the terrible power of sin. The Gospel is a power of God unto salvation to everyone that believeth!"

(b) The Gospel is also a power *to save from eternal death*. You cannot stop death. You can postpone it. You can prolong life by careful living,—five—ten, or more years—but you cannot stop death.—Every tick of the clock is the knell of a departing spirit,—3600 every hour—86400 every day. But physical death is not the greatest foe,—eternal death looms up in terrible shape and power. Through the power of the Gospel physical death is transformed and glorified, and eternal death is vanquished.—The Apostle said in substance to the proud Romans: "Behold your emperors—your orators—your statesmen—powerful—yes—but now

overpowered by death.—But I proclaim a power that is greater than death—I am not ashamed of the Gospel, for it is a power of God unto salvation to everyone that believeth.”—Paul’s message was one of Life—He testified of Him who is the Resurrection and the Life,—and who is stronger than death.

## II.—NOTE THE CONDITION OF THAT POWER

It is a law of life that we must comply with conditions, if success shall be ours. Take, for example, electricity. It lights our homes, drives our engines, transports us from place to place,—if all conditions are met. But let the wires be cut, and all machinery becomes lifeless. Thus it is also with the Spiritual. Let the conditions be met as laid down by the Author of Law and Order, and God can flash forth light, power and salvation. But disconnect your communication with God, and the mighty power surging overhead becomes as if it were not.

What are the means which bring this Divine Power to us?

- (1) Prayer—(2) Worship—(3) Bible Reading and Meditation—  
(4) Exercising of faith, hope and love.

With this Gospel-power in you, there is no burden that you cannot carry; no task that you cannot do; no enemy that you cannot overcome. Earnestly seek this power! Zealously keep it when found!

October 9

## SAFETY SUNDAY

(The pastor may choose any Sunday as Safety Sunday. The necessity of stressing preservation of life and limb is obvious.)

Subject: *“The Value of a Life.”*

Text: Matt. 6: 25b: “Is not the life more than the food, and the body than the raiment?”

Why should the Church be interested in Safety? Because the Church is interested (1) in human welfare; (2) because accidents take eighty-five thousand lives per year in the United States; (3) because Safety means right living.

The Safety movement is a splendid example of applied Christianity. Safety Sunday is sensible and Scriptural.

## I.—THE VALUE OF A LIFE

The Christian Church has always tried to show how valuable and sacred life is. Human bodies are not temples of brute strength, but of the Holy Spirit. Life is to be protected, developed, and saved for its best and holiest expression. It has value to (1) God; (2) to the family; (3) to society; (4) to the individual.



## II.—LIFE MUST BE CAREFULLY CONSERVED

Accidents are a more prolific cause of suffering and of death than is war. During the nineteen months in which the United States was engaged in the World War, the total mortality among our soldiers from all causes was 77,101. During the same nineteen months, 136,000 lost their lives through accidental means, while engaged in the pursuits of peace.

There is coming a time when the conservation of life will be more stressed than the conservation of forests, or fields or fortunes; when municipalities, states and nations will dedicate their biggest brains and their bravest hearts to the preserving of life.

## II.—FACTS AND FIGURES IN THE ACCIDENT SITUATION

Street and highway fatalities, 24,000. Grade crossing fatalities, 2,200. Street car fatalities, 2,000. Automobile fatalities, 21,000. Industrial fatalities, 23,000. Home fatalities, 20,000. Fatalities, children under 15—21,300. Personal injuries, non-fatal, per year: street and highway, 720,000; industrial, 3,000,000. Economic cost of accidents, per year: street and highway accidents: \$600,000,000; industrial accidents, \$1,000,000,000.

## IV.—THE EFFORT TO SAVE LIFE SHOULD BE ORGANIZED

Industries, schools, traffic, officials, citizens, clubs, churches should unite in saving life and promoting happiness. Education necessary. We are our brothers' keepers. "None of us liveth unto himself and no one dieth unto himself." Better to save life and prevent accidents than to build and sustain hospitals.

Let every Christian citizen co-operate in this great community work.

October 16

Topic: "*October Days and Birds of Passage.*"

Text: "Yea, the stork in the heaven knoweth her appointed times; and the turtle (dove) and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." Jeremiah 8: 7.

The October days bring to our attention the passage of birds. Some in groups, some in solitary flight wend their way to brighter climes. What guides them? Is it vision?—knowledge?—experienced leaders?—instinct? Prof. Newton of Cambridge, says: "In the migration of birds we are brought face to face with the greatest mystery in the animal kingdom." In these October days the Birds of Passage impress upon our heart great lessons.

## I.—THE HOME INSTINCT

Man is in a "far country". In vain he seeks security, peace and true happiness. There is no rest, except in God,—in the re-

turn to Him, and in the abiding in Him." Return unto thy rest, O my soul"—Ps. 116: 7. "We came forth from God and we are homesick until we return" (Augustine). The thought of a better home, stimulates to heavenward flight.

#### II.—THE HOMEWARD WAY

If God provides the chart for the birds, will He do less for His children? The prophet declares: "A highway shall be there . . . and it shall be called the way of holiness" (Isa. 35: 8). But a greater than Isaiah says of Himself: "I am the Way"—John 10: 6—And again in John 14: 2: "In my Father's House are many mansions—I go to prepare a place for you." Thus in Christ God has provided the homeward way.

#### III.—THE OPPOSING FORCES

For the birds of passage—winds and storms,—the fowler's snare, the hunter's weapon, the birds of prey. Contrary forces for man homeward bound,—forces that buffet, impede, harm, destroy: Such are temptations, trials, losses, misfortunes. Forces not only from without, but also from within: the imaginations of man's heart (Gen. 8: 21); the refractory will. Birds may rise above the head-winds. Shall man be less wise and strong?

#### IV.—GOD'S GUIDING LOVE

"He who, from zone to zone,  
Guides through the boundless sky thy certain flight,  
In the long way that I must tread alone  
Will lead my steps aright." (Bryant)

Trust God—be not afraid.

Our prayer:

Lead, kindly Light, amid th'encircling gloom,  
Lead Thou me on,  
The night is dark, and I am far from Home,  
Lead Thou me on—"

There will come the time when "with the morn those angel faces smile," and God's love shall welcome his wandering child to peace and rest and Home.

October 23

Topic: *October Days and the Fading Leaf.*

Text: "We all do fade as a leaf". . . Isaiah 64: 6.

October days bring to our attention the fading leaf. Of what should it remind us?

#### I.—THE FLIGHT OF TIME

How quickly the days have gone by: Spring, Summer and now Autumn. Thus the days, the opportunities, the strength and



beauty of life rush by. "Our days are swifter than a weaver's shuttle." "A flower of the field—". The fading leaf admonishes us to improve the time. Is there any good you ought to do? Any wrong, any grudge, any sin to wipe out? Do not delay. Rapid is the flight of time. Tomorrow may be too late.

## II.—BEAUTIFUL OLD AGE

The fading leaf in all its wonderful coloring, would remind us of the duty of growing old beautifully and gracefully. Life's beauty is not confined to its Springtime or Summertime. It may be extended to the Autumn of life. Old age can be beautiful, and old age can be useful. Cite examples of persons who have done great things in the Autumn of Life: Milton who wrote "Paradise Lost," when old and blind; Herschel who discovered the planet Uranus in his old age (60); Gladstone, Bismarck,—who were towers of strength for their people; Dr. Johnson's best work: "The Lives of the Poets," written when he was seventy-eight; Humboldt completed his "Cosmos" at ninety; Goldsmith was a plant that flowered late in life"; Galileo was nearly seventy when he wrote on the laws of motion; Newton wrote new briefs to his "Principia" at eighty-three; Dandolo, Doge of Venice, won battles at ninety-four, and refused a crown at ninety-six. Behold also beautiful old age in the persons of Simeon and Anna in the Temple; John, the writer of the Book of Revelation.

## III.—OUR MORTALITY

The fading leaf would remind us of the sureness of death. No escape. "The black camel kneels at every gate." But death a divine arrangement. The leaf falls because it is ripe and complete. No life incomplete. God makes no mistakes. Trust His wisdom and love.

## IV.—OUR IMMORTALITY

The fading leaf leaves its record on the tree where it lived. Each life leaves a record behind. The influence may go on for many years,—good or bad.—For the Christian, death is only transition. The earthly tenement falls into decay,—the spiritual tenant lives on in the mansions of the blest.

## V.—OUR TWOFOLD NATURE

For its frame-work the leaf receives from the earth the necessary silica. All else comes from the air and sun. Thus we receive from the earth that which is earthy—but our real life comes from God,—the light and breath of our life. The *frame-work*, the body, departs,—goes back to the earth; the *real life*, the soul, goes back to God, where there is no chilling and killing wind of death.

October 30

## REFORMATION SUNDAY

Topic: *The Church of the Reformation.*

Texts: Matt. 28: 20—Rev. 3: 11; Phil. 4: 13.

During the dark days of the Middle Ages, God was working in the minds and hearts of men. First, there was an *intellectual revolt* against the tyranny of Church and state,—the Renaissance. Men cut loose from confining moorings and set sail for new shores of exploration and discovery.—Secondly, there was a *religious revolt*. Under the leadership of Dr. Martin Luther men cast aside fallible human mediators and sought direct approach to God through the One Mediator, Jesus Christ. The result of this two-fold revolt was: *The Church of the Reformation.*

## I.

The Church of the Reformation has a *divine promise*. What is this promise? "I am with you alway, etc." Matt. 28: 20.

That glorious promise held good *then*. In times of storm and stress, such as the Peasants' War, the Massacre of St. Bartholomew's, the Thirty Years' War, periods of terrible persecution.

That glorious promise holds good *now*, as the Church faces under new guise the old sins and enemies of worldliness and indifference—the menace of worldly, money grabbing churchery;—the sinister power of paganism, restless and assertive.

That glorious promise will hold good for the *future*. No matter what changes occur in the political and social fields, no matter what may befall the world,—the promises of God are Yea in Him and Amen in Him.

## II.

The Church of the Reformation has an *earnest admonition*. What is this admonition? We find it written: Rev. 3: 11: "Hold that fast which thou hast, etc."

It is an admonition to *watchfulness and work*, that the *blessings* of the Reformation may not be lost. What are some of these blessings? 1. The Open Bible; 2. Direct access to the throne of Grace; 3. The Sacraments in their Evangelical form; 4. The rich treasure of Congregational hymns.

There is such a thing as *unconscious deterioration*,—Christians losing unconsciously their first love, their first earnestness. Let us therefore heed the earnest admonition: "Hold that fast, etc."

## III.

The Church of the Reformation has *unlimited possibilities*. What are these possibilities? The Apostle makes mention of them in Phil. 4: 13: "I can do all things through Christ, etc."



The possibilities of the Church are as limitless as the love and power of God! Note the possibility for *work* in Home and Foreign Mission fields. Note the possibility for *holiness*. The Church purged of every stain. Note the possibility for *victory*. No matter how discouraging the outlook, or arduous the task, or insurmountable the obstacles, or fierce the onslaught of battle,—victory, glorious victory shall be hers. That victory will involve at last for the Church of the Reformation a wonderful *transformation* from darkness to light, from sorrow to bliss, from death to eternal life.

Let that glorious vision of victory be our inspiration to pray more ardently and to work more faithfully.

## Die Betätigung des christlichen Charakters in der Geschlechtsgemeinschaft.

Von Prof. Dr. H. S. Grügmacher.

### I.

#### Die Unterscheidung der Geschlechter.

Zu der Betätigung des christlichen Charakters gegenüber der eigenen Persönlichkeit und derjenigen gegenüber Gott und der Kirche tritt seine Wirksamkeit in der Welt. Diese vollzieht sich in vier großen Sozialformen, der Geschlechtsgemeinschaft und der aus ihr erwachsenden Familie, der Kulturgemeinschaft, der Wirtschafts- und Rechtsgemeinschaft. Wir behandeln die an erster Stelle genannte Gemeinschaftsform in zwei Artikeln: I. Die Unterscheidung der Geschlechter. II. Die Verbindung der Geschlechter in der Ehe.

Die elementarste soziale Verbindung der Menschen untereinander ruht auf dem Geschlechtstrieb. Während sich die niedrigsten einzelligen Lebewesen durch einfache Teilung vermehren, finden wir die geschlechtliche Zeugung bei den höheren Tieren und den Menschen. Die Gattung Mensch zerfällt infolgedessen in zwei Geschlechter, das männliche und weibliche, von denen jedes Träger einer aus Protoplasma und Kern bestehenden Keimzelle ist. Nur aus dieser Verbindung erwächst die Möglichkeit der Entstehung neuen Lebens und damit der Fortsetzung der Gattung. Die Natur hat Mann und Weib ebenso voneinander unterschieden, wie auf ihre Vereinigung angelegt. Daraus ergibt sich auch unter sittlichem Gesichtspunkt die Aufgabe, einmal die Unterschiede der Geschlechter festzustellen und dann von ihrer Verbindung in der Ehe zu handeln. Bei der Unterscheidung ist von den Unterschieden in der geschlechtlichen Anlage auszugehen. Denn diese wurzelt nicht nur in entsprechenden leiblichen Organen und Vorgängen, sondern reicht auch in die geistige Wesenheit des Menschen hinein. Ein älterer Aesthetiker veranschaulichte diesen Tatbestand einmal in dem Bild: die Liebe ist ein Baum, der seine Wurzel im Körperlichen hat, seine Äste aber hoch über der körperlichen Welt in der Sphäre des Geistigen immer mehr ausbreitet, immer reicher verzweigt. Damit ist im Grund nichts anders gesagt, als was schon die biblische Schöpfungsgeschichte behauptet, daß Gott den Menschen in seinem ganzen leiblich geistigen Wesen als Mann und Frau geschaffen und füreinander bestimmt habe — eine Anschauung, die auch im Neuen Testament und in der Reformation die feste natürliche Basis für die ethische Anschauung bleibt. Die hauptsächlichsten Unterschiede des Menschen knüpfen an seine verschiedene Geschlechtlichkeit an. Nach den Formeln eines bekannten Forschers, Forel, ist „die Natur des Man-



nes aggressiv, progressiv, variabel — die der Frau rezeptiv, reizempfindlicher, einförmiger.“ Der ganze Charakter des Mannes drängt zur Aktivität, er sucht sich nicht nur die Frau, sondern die gesamte Natur und auch die ihn umgebende geschichtliche Umwelt zu unterwerfen. Das kann mehr leiblich durch seine überlegene körperliche Kraft oder mehr geistig durch seinen Verstand und Willen geschehen. Legt man die Unterscheidung dreier Seelenvermögen, Denken, Fühlen, Wollen zu Grund, so wird man Denken und Wollen in besonderer Extensität und Intensität dem männlichen Wesen zuschreiben. Diese aber gehen in Produktivität über. Die geistige Betätigung des Mannes im Denken schafft neue Ideen, im Wollen unbekannte Ideale. Diese vorzugsweise Produktivität des Mannes wird durch die Geschichte bestätigt. **Auf wissenschaftlichem, künstlerischem, aber gerade auch auf religiösem Gebiet gehen die bedeutendsten Schöpfungen auf Männer zurück.** Ein Gelehrter, der sich ganz besonders eingehend mit der Psychologie der Geschlechter beschäftigt hat, Havelock Ellis, weist darauf hin, daß von allen großen religiösen Bewegungen der Welt 99 unter 100 ihren ersten Impuls von Männern erhalten haben und fügt dem hinzu: „Dagegen waren es die Frauen, die immer bereit waren, sich den Religionsstiftern anzuschließen.“ In der Tat sind alle großen Religionen von Männern gestiftet, man denke an Zarathustra und Buddha, Muhammed und Jesus. Auch innerhalb der Kirche sind Männer, wie Paulus, Augustin, Luther, Calvin, die treibenden Faktoren gewesen. Ähnliche Ergebnisse würde eine Durchwanderung der Philosophie und — wenn auch in etwas geringerem Grad — die der Kunstgeschichte ergeben. Diese Beobachtungen können nicht allein in der lange Zeit währenden Absperrung der Frau vom höheren geistigen Leben ihre Wurzel haben, sondern müssen positiv in der natürlichen Anlage des Mannes auf Aktivität und Produktivität begründet sein. Produktives Denken und Wollen richtet sich seinem Wesen nach auf das Objektive und Allgemeine; es löst sich vom Subjekt und dessen konkreten und begrenzten Zielen. Infolgedessen ist das männliche Denken in seiner Form logisch-sachlich, in seinem Inhalt auf objektive Größen gerichtet. Das Wollen umfaßt über das persönliche Interesse hinausgehende Ziele. Damit ist aber weiter eine große Beweglichkeit und Mannigfaltigkeit für den Mann gegeben, der immer neue Gedanken und wechselnde Ziele ergreift. Beweglichkeit und Werden, die des Mannes Wesen charakterisieren, sind aber zugleich Hauptmerkmale der Geschichte. Infolgedessen kann man sagen, daß **der Mann spezifisch für die Geschichte d. h. für einen fortlaufenden Prozeß geistiger Schöpfungen begabt und berufen sei.**

In all diesen Richtungen unterscheidet sich die Frau. Sie ist

schon rein physisch die Aufnehmende, empfängt und trägt lange das neue Leben in ihrem Innern. Diese Rezeptivität wirkt auch auf das geistige Leben hinüber im Sinn der Empfänglichkeit, des Behaltens, Beharrens und Verarbeitens, Rezeptivität ist durchaus nicht stumpfe Passivität; sie ist auch eine Form der Lebendigkeit, die nur ihren Anstoß und Grundgehalt nicht aus sich, sondern anderswoher empfangen hat. Wie die Bildung des Kindes und dann seine Geburt einen starken Zuschuß eigenen Lebens und eine Leistung großer Kraft in sich schließt, so gehört zur weiblichen Rezeptivität auch eine beträchtliche geistige Leistung des Verstehens, der Vertiefung, der Umgestaltung und Ausmünzung geistiger Werte. Diese kann öfters so stark sein, daß sie fast den Charakter reiner Produktivität gewinnt. Darum hat auch der weibliche Geist seinen Anteil an der Geschichte des geistigen Lebens, und es fehlt ihm durchaus nicht jede natürliche Anlage — besonders wenn gewisse kulturelle Hemmungen seiner Ausbildung gefallen sind — zur Mitarbeit in Wissenschaft, Kunst und Religion. Nur pflegt diese nicht in erster Linie den Charakter völlig neuer Entdeckungen zu tragen, sondern in deren Verarbeitung, Vertiefung und Verwertung zu liegen.

Diese letzte Funktion setzt ein Wirksamwerden der dritten psychologischen Fähigkeiten, des Fühlens, voraus. Sowenig der Frau Denken und Wollen fehlt — wie auf der andern Seite der Mann nicht ohne Fühlen ist —, so ist **die spezifisch weibliche Funktion doch die des Fühlens oder des Gemütes**, das durchaus nicht mit sentimentalen und weichlichen Stimmungen verbunden zu sein braucht. Das ganze Empfindungsleben der Frau ist stark durch die Mutter-schaft und deren Dauer bestimmt, die sich in entsprechenden Lust- und Unlustempfindungen reflektiert. Darum ist es naturgemäß, daß die Frau diese Seiten ihres inneren Lebens auch zum begleitenden Akkord ihrer geistigen Funktion macht. Sie bewertet auch Ideen und Willensziele nach der Gefühlsresonanz, die sie hervorrufen, nach dem inneren seelischen Echo, das sie wecken. **Damit kommt ein subjektiver und persönlicher Zug in das Geistesleben der Frau hinein.** Sie konzentriert sich nicht auf objektive und ferne Ziele, denen jede Verbindungslinie zu ihrem persönlichen Leben fehlt. Alle Theorie erscheint ihr darum grau. Sie sucht den Menschen und den Dingen stets eine subjektive Note abzugewinnen und richtet ihre Aufmerksamkeit, Liebe aber auch Haß mehr auf einzelne konkrete Persönlichkeiten, als auf abstrakte Ideen und Ideale. Durch dieses Vorwiegen des Gefühls-elementes kommt eine starke Beweglichkeit auch in das Leben der Frau, denn zum Wesen des Gefühls gehört der rasche Wechsel. Bei dieser Sachlage scheint die Frau viel eher als der Mann



den Typus der Beweglichkeit zu repräsentieren. Allein ihr Gefühlleben beschäftigt sich mit viel begrenzteren und häufig widerkehrenderen Erlebnissen, als der männliche Geist. Dazu hat die Frau die Neigung einmal in ihr inneres Wesen leiblich oder geistig aufgenommene Elemente zu behalten und treu zu bewahren. Auf eine abschließende Formel gebracht, darf man behaupten: **die Frau steht der ruhenden und dauernden Natur besonders nahe.**

Sind damit die hauptsächlichsten Unterschiede von Mann und Weib gezeichnet, so leuchten aus diesem empirischen Tatbestand sittliche Ideen und Normen als Grundsätze für die Sexualethik auf. **Erste sittliche Forderung ist die Anerkennung und Aufrechterhaltung der sinnlich-geistigen Differenz zwischen Mann und Weib.** Sie schließt ein Doppeltes in sich: einmal die Anerkennung der geschlechtlichen Unterschiedenheit überhaupt als eines zu bejahenden Wertes und sodann der natürlichen Ungleichartigkeit, aber ethischen Gleichwertigkeit von Mann und Frau. Wäre die Sexualität nur eine rein sinnliche Erscheinung, die etwa gar nur in bestimmten physischen Akten zur Auswirkung käme, dann wäre es möglich, sie auszuschalten oder mit einem ethischen Minus zu verbinden. Ist aber der Mensch als Ganzer von Gott schon im Paradies als Mann und Weib geschaffen, so kann man ihn nur als solchen anerkennen. Auch wenn jemand Mönch oder Nonne wird, bleibt er doch geistleiblich Mann oder Weib. Denn auch das Denken eines Mönches behält die männlichen Charakterzüge und auch eine Nonne dient ihrem Gott wie den Menschen in spezifisch weiblicher Weise. Nur eine schlechthin natur- und schöpferfeindliche Ethik, die zu einem völlig negativen Endresultat führen will, wie die buddhistische, kann sich den Geschlechtsunterschieden gegenüber feindlich stellen oder sie zu ignorieren versuchen. Aber auch jede Form einer dualistischen Ethik, die eine Beseitigung der Geschlechtlichkeit durch Tötung oder Kasteiung der Leiblichkeit erreichen will, rechnet mit einer falschen Teilbarkeit der Natur. Sie hält Leib und Geist für ganz geschiedene Provinzen, während in Wirklichkeit beide unter der Bestimmtheit der Geschlechter stehen. **Infolgedessen bleibt nur die ethische Haltung übrig, welche in den Geschlechtern eine von Gott gewollte und darum zu ehrende Anlage sieht. Das ist die Einstellung der urchristlich-reformatorischen Ethik.** Jesus rechnet mit vollkommener Selbstverständlichkeit mit der Tatsache, daß nach Gottes Schöpfungsordnung Mann und Weib vorhanden sind und daß zwischen ihnen der stärkste Trieb der Anziehung in jeder Form walidet. Antwortet er doch Matth. 19, 4 den Pharisäern: „Sabt ihr nicht gelesen, daß, der im Anfang den Menschen gemacht hat, der machte,

daß ein Mann und Weib sein sollte. Und er sprach: Darum wird ein Mensch Vater und Mutter verlassen und an seinem Weib hängen und werden die zwei ein Fleisch sein.“ Mit derselben Natürlichkeit, ja mit einer gewissen Freudigkeit bejaht Luther das Vorhandensein und die Verbindung der beiden Geschlechter als naturgegeben und ethisch wertvoll: „Al' so wenig als es in meiner Macht steht, daß ich kein Mannsbild sei, al' so wenig steht es auch bei mir, daß ich ohne Weib sei.“

Aus der empirisch festgestellten Differenz von Mann und Weib ergibt sich als weitere ethische Forderung, gerade **diese Unterschiede als Werte anzuerkennen**, die nicht verlorengehen, ja nicht einmal verkürzt werden dürfen. Diese unethische Tendenz kann sich sowohl in der Verachtung eines der beiden Geschlechter auswirken, wie auch in dem Versuch ihrer völligen Gleichmachung oder mindestens starken Verähnlichung. Die erstere läßt sich besonders in der Antike, die letztere mehr in der Gegenwart beobachten. Die orientalische und okzidentale Antike — trotz einer Reihe von Ausnahmen in Griechenland und Rom —, die starke Nachwirkungen im Mohammedanismus hinterließ, hat das Weib dem Mann entschieden untergeordnet und in ihm ein minderwertiges Geschlechtswesen gesehen, das nur zur Erzeugung der Nachkommenschaft diene. Noch Rabbi Meir im 2. Jahrhundert nach Christi dankt täglich dafür, daß Gott ihn nicht zum Heiden, nicht zum ungebildeten Menschen und nicht zum Weib geschaffen habe. — Das Christentum hat durchaus nicht mit einer Reform der Stellung der Frau im äußeren, weltlichen und sozialen Leben eingesezt. In dieser Hinsicht beobachten wir vielmehr, sonderlich bei Paulus, einen Anschluß an die damaligen Sitten, wie in der Aufrechterhaltung des Gebotes der Verschleierung und des Verbotes eines Auftretens in öffentlicher religiöser Versammlung. Der verstorbene Erlanger Kirchenhistoriker Jordan stellte mit Recht fest: „So ist auch die Stellung der Frau in der ältesten Christenheit in sozialer, rechtlicher, ja gesellschaftlicher Stellung vielfach nur eine Fortführung der Stellung, die sie in der antiken, jüdisch-griechisch-römischen Welt inne hatte.“ Dagegen hat das Christentum — seinem innersten Wesen entsprechend — mit einer **entschiedenen und rückhaltlosen Gleichstellung der Frau in der religiösen Sphäre eingesezt**. Während Buddha nur widerwillig und auf starken Druck seiner Mutter die Bildung einer Frauengemeinschaft zuließ, die trotzdem aber noch als minderwertig angesehen wurde, finden wir im Gefolge Jesu von Anbeginn auch Frauen und nirgends ist die leiseste Spur zu bemerken, daß ihnen nicht das Reich Gottes in gleicher Weise bestimmt sei. Ja Jesus hat sogar den Frauen, die sich bis dahin als reine Geschlechtswesen gefühlt hatten und als solche mißbraucht wa-



ren, eine besondere Güte bezeugt und sogar mit kühner Paradoxie sie — allerdings unter Voraussetzung ihrer Bußfertigkeit — als dem Himmelreich besonders nahestehend bezeichnet. Genau so beurteilt Paulus die religiöse Stellung der Frau, wenn er sagt: „Hier ist nicht Jude noch Grieche, nicht Knecht noch Freier, nicht Mann noch Weib; denn ihr seid allzumal Einer in Christo Jesu.“ (Gal. 3.) Prinzipiell ergibt sich darum: „Das Christentum ist nicht Staatsreligion und als solches im Wesentlichen Mannesreligion, sondern Menschheits- und zugleich Individualreligion. Damit aber ist von vornherein für das Christentum auch der Gegensatz zwischen Mann und Frau hinsichtlich der Religion fortgefallen.“ (Nordan.) — Im Katholizismus ist die Nonne dem Mönch religiös gleichgestellt; im Marienkultus zeigt sich sogar eine gewisse Neigung für eine Höherwertigkeit der Frau. War dagegen die Reformation ein durchaus männliches Zeitalter, so hat doch auch sie der Frau den gleichen Anteil an allen religiösen Gütern, auch am allgemeinen Priestertum, gewährt.

Aus dieser religiös-christlichen Hebung ist allmählich auch die immer völliger Gleichstellung der Frau auf den verschiedensten menschlichen Gebieten als Tatsache und Ideal erwachsen. Zu dieser Entwicklung haben außer dem Christentum auch andre Mächte beigetragen. Das Ich- und Individualitätsbewußtsein der Renaissance, die naturrechtliche Anschauung von der natürlichen Gleichheit aller Menschen im 18. Jahrhundert; das tiefere Verständnis der Frau bei den großen Dichtern, der Kultus des Weibes in der Romantik — alle diese Bewegungen haben gewiß zu der Erringung der Stellung mitgeholfen, welche die Frau in der modernen Zeit einnimmt. Aber es würde der geschichtlichen Wahrheit widersprechen, wenn man hier die hohe Bedeutung des Christentums unterschätzen oder ihm gar ein gegenteilige Wirkung zuschreiben wollte. Neuere Sozialisten wie Bebel in seinem außerordentlich verbreiteten Buch „Die Frau und der Sozialismus“ haben behauptet: „Das Christentum predigte die Verachtung der Frau. Es ist gänzlich unschuldig, wenn heute die Stellung der Frau eine höhere ist als zur Zeit seiner Entstehung.“ Ein anderer Schriftsteller geht noch ein Stück weiter, wenn er im Hinblick auf die alttestamentliche Erzählung vom Sündenfall behauptet: „Die eigentliche Urquelle des modernen Weiberhasses ist das Christentum, die christliche Lehre von der ursprünglich bösen, sündhaften, teuflischen Natur des Weibes.“ Liest man aber bei diesem Literaten — Zwan Bloch — weiter nach, so muß er selbst für die moderne Weiberfeindschaft ganz andre Ursachen feststellen: „Sie ist doch vielmehr eine Sache der Ueberfättigung oder Enttäuschung, als des Glaubens und der Ueberzeugung, die dann trotz aller Ausartung im christlichen Mit-

telalter die wirksamsten ursächlichen Faktoren der Misogynie waren.“ Bloch nennt als solche Vertreter der **Nichtachtung der Frau aus moderner Zeit** de Sade, Schopenhauer, Tolstoi, Weininger, Strindberg, Möbius. Bei diesen Männern finden sich alle möglichen physiologischen und psychologischen Argumente zur Diskreditierung der Frau aufgeführt. Möbius spricht schon im Titel seines Werkes von ihrem „**Physiologischen Schwachsinn**“; bei Weininger in dem Werk: **Geschlecht und Charakter** ist der Grundgedanke der, die Frau sei nur Sinnen- und Geschlechtswesen und jeder geistigen Erhebung unfähig. Verfolgt man aber genauer das Leben und die Erfahrungen dieser Männer besonders bei einem Schopenhauer und Strindberg, so wird man dem Urteil Blochs zustimmen: „Nur die Männer, die dem Weib nicht gewachsen sind, nur diese sind die echten Weiberhasser.“ Steht es aber so, dann besteht kein Anlaß auf Grund der individuellen Erfahrung einzelner Männer die **natürlich-sittliche, vom Christentum bestätigte und gepflegte, in der modernen Zeit weiterentwickelte Gleichwertigkeit der Frau** aufzugeben.

Diese Gleichwertigkeit der Frau ist nicht identisch mit einer Gleichartigkeit zwischen Mann und Frau. Von Seiten einzelner Männer, mehr aber noch von einer Ende des 19., Anfangs des 20. Jahrhunderts einsetzenden Frauenbewegung ist die Parole ausgegeben worden: möglichste Annäherung der Frau an den Mann. Die Männer wollen sich die Frau nicht mehr als Weib, sondern nur noch als Kameraden gefallen lassen, sie soll die Aufgabe der Mutterchaft nicht mehr erfüllen und sich möglichst den Funktionen des Mannes nähern. Die Frauenbewegung verlangt die völlige Gleichstellung der Frau und ihre Ausstattung mit allen Rechten des Mannes. Man geht von der Voraussetzung aus, daß die Frau völlig Gleiches leisten könne und erklärt die bisherigen Unterschiede nur durch die geschichtliche Absperrung und Einsperrung der Frau in langen Jahrhunderten. Von Natur identifiziert man im Grund die Frau mit dem Mann. Unsere Analyse der geschlechtlichen Unterschiede schließt durchaus nicht eine noch weiter als bisher gehende Heranziehung der Frau auch zur praktischen, künstlerischen und wissenschaftlichen Mitarbeit aus; aber schon diese wird durchschnittlich eine andre Form und zwar eine mehr rezeptive gegenüber den produktiven des Mannes annehmen. **Ablehnen müssen wir dagegen den Gedanken der vollen Vermännlichung der Frau als eines sittlichen Ideales und Fortschrittes.** Es gibt Gebiete, auf denen die Frau nicht dieselben Leistungen vollbringen kann, wie der Mann. Am deutlichsten zeigt sich das im Krieg. In die Instanzen, die über Krieg und Frieden zu entscheiden haben, wie in die oberste Seeresleitung, gehört darum die Frau nicht hinein. In einer solchen



Feststellung liegt nicht die mindeste Herabsetzung der Frau, denn gerade die Kriegszeit hat bewiesen, daß die Frau zwar nicht gleichartige, wohl aber gleichwertige sittliche Leistungen aufzuweisen hat, wie die Pflege der Verwundeten, das wirtschaftliche Durchhalten, die Erziehung der Jugend. **Die Frau leistet im Ganzen der Menschheit wie der Familie, Kultur, Wirtschaft, Volk unumgänglich wichtige Dienste, aber in den Formen, die ihrer Natur entsprechen.** Wir stimmen darum Bloch zu, wenn er sagt: „Alle Versuche der Kultur und Natur den Unterschied zwischen dem spezifisch Männlichen und dem spezifisch Weiblichen zu verwischen, müssen als aussichtslos und dem Fortschritt der Entwicklung hemmend angesehen werden.“

**Die Erweiterung der Betätigung der Frau in der Gegenwart kann von der christlichen Ethik nicht allgemeingültig negativ oder positiv festgelegt werden.** Das darf auch nicht durch Berufung auf mißverständene Bibelworte geschehen. In 1. Kor. 14, 34 lesen wir: „Die Frauen sollen in den Gemeinden schweigen; denn es ist ihnen nicht erlaubt zu reden, sondern sie sollen untertan sein, wenn sie aber etwas lernen wollen, sollen sie zu Hause ihre eigenen Männer fragen.“ In diesem Paulusworte handelt es sich einmal nur um das Auftreten der Frau in den offiziellen religiösen Gemeindeversammlungen. Sodann redet es von verheirateten Frauen, die zu Hause die Möglichkeit haben, von ihren Männern religiöse Unterweisung zu empfangen. Aus diesem Verbot ist schlechterdings nichts zur Entscheidung der Frage zu entnehmen, welche Berufe — besonders die unverheiratete — Frau in der Gegenwart ergreifen darf; es ist nicht einmal etwas gegen ihr Auftreten in außerreligiöser Öffentlichkeit gesagt. In einer andern Stelle derselben Schrift 1. Kor. 11, 5 erwähnt Paulus sogar eine in öffentlicher Kultusversammlung redende und prophezeiende Frau. Er schließt darnach auch eine religiös hervortretende Aktivität einer dazu besonders veranlagten Frau nicht aus und verlangt nur, daß sie dabei die Formen der Sitte — damals die der Verschleierung — nicht vernachlässigt. Schon in der ältesten Christenheit begegnen wir der Forderung, daß unverheiratete oder verwitwete Frauen Berufe im Dienst der ganzen Gemeinde übernehmen. Ausführlichere Anweisungen enthalten die Pastoralbriefe. **Die christliche Ethik hat darum die Forderung zu vertreten, daß auch jede Frau um ihrer selbst wie um der Gemeinschaft Willen einen bestimmten Beruf ergreife; wenn sie nicht den der Gattin und Mutter ausfüllen kann.** Der Erlanger Systematiker Frank sagte darum schon: „Es ist von hohem, nicht bloß sozialpolitischen, sondern auch ethischen Wert, dem weiblichen Geschlecht, welches ja am meisten in die Lage gezwungener Ehelosigkeit versetzt wird, Berufswege zu eröffnen,

auf denen die Verwertung der ihnen eigentümlichen Gaben möglich ist.“ Praxis und geschichtliche Entwicklung haben hier im Einzelnen Maß und Art der Berufsbetätigung für die Frau zu bestimmen. Für die christliche Ethik genügt es, die Forderung als berechtigt anzuerkennen.



## Philosophische und theologische Strömungen des 18., 19. und 20. Jahrhunderts, in kurz zusammengefaßter Darlegung.

Von Pastor Carl Hartwig.

„Wir sind ein Volk vom Strom der Zeit gespült ans Erden-  
eiland, voll Unfall und voll Herzeleid, bis heim uns holt der  
Heiland.“

Dieser Vers unsrer Dichterin offenbart uns den Gang unsers  
Lebensschiffes. Aber wir sind nicht in Furcht, uns ist nicht bange,  
wir verzagen nicht, denn wir haben einen Steuermann, auf den wir  
felsenfest vertrauen können, mit Hilfe dessen wir allen Strömungen,  
die uns von der einen zur anderen Seite reißen wollen, trogen  
können. Damit wir aber nicht an einer Gefahr vorbei gehen oder  
sogar hineingeraten, so ist es gut, sie zu kennen um aus ihnen zu  
lernen.

Möchten nachfolgende Ausführungen uns einen kurzen Ueber-  
blick geben von den wichtigsten Strömungen philosophischer und theo-  
logischer Art: Wir beginnen mit Immanuel Kant.

Mit dem Auftreten Kants trat auf dem Gebiet der Theologie  
und Philosophie ein großer Umschwung ein. Schon in kleineren  
Schriften hatte er Anläufe zu seinem Standpunkt genommen, als  
im Jahre 1781 sein epochemachendes Hauptwerk „die Kritik der  
reinen Vernunft“ erschien. Teils begeistert, teils sehr kritisch  
wurde seine Philosophie aufgenommen, und von Männern wie  
Herder wurde der einseitige Einfluß der Kantschen Philosophie auf  
die Theologie mit klarem Geist erkannt. Aber die Zeit ward eine  
rationalistische, von spekulativen und tieferem religiösem Gehalt ent-  
leerte, einseitig moralische.

Erst mit Fichtes Idealismus, Schellings Lehre vom Absolutem  
und Hegels Lehre vom Immanenten Geist wurden die tieferen Le-  
bensfragen des Christentums wieder zu spekulativen Fragen der  
Philosophie.

Auch Schleiermacher, der gewandteste Dialektiker seiner Zeit,  
war keineswegs der tieferen Spekulation abhold. Doch wollte er  
Philosophie und Theologie auseinander gehalten wissen. Nach ihm  
sollte die Theologie ebensowenig in der Spekulation aufgehen wie  
die Religion, die für ihn Sache des Gefühls war, im Denken. Oft  
hatte man sich gestritten welche Theologen die Tüchtigeren seien:  
Ein Theologe aus der Kantschen Schule konnte vielleicht eine tüch-  
tigere Erkenntnis an den Tag legen, als einer aus der Hegelschen,

mochte sie auch vom philosophischen Standpunkt die bessere sein.

Wir als biblische Theologen müssen allerdings eine Philosophie die Gott vernichtet, den Geist und die sittliche Freiheit leugnet, selbstverständlich verwerfen. Wir halten uns an die Bibel als an das inspirierte Wort Gottes.

Wir wissen, daß die Bibel überall einen Dualismus von Gott und Welt, Himmel und Erde, Geist und Fleisch usw. voraussetzt. Dieser ist freilich nicht als ein starrer und unüberwindlicher zu verstehen, sondern als ein durch die Macht des Christentums noch zu überwindender Gegensatz.

Mithin entspringen hieraus zwei Richtungen: Die eine faßt die Gegensätze in vollkommener Beziehungslosigkeit, die andre vernichtet dieselben, statt sie durch die Macht des Gedankens zu vermitteln. Die erstere ist die „deistische,“ die zweite die „pantheistische“ Richtung. Gegen die erstere, die „deistische,“ hatte die frühere Zeit zu kämpfen, der letzteren müssen sich die Theologen teils auch heute noch erwehren.

Der „Deismus“ ist eine Weltanschauung, nach der Gott und Welt nicht nur unterschieden, sondern auch geschieden sind. Nach ihr gibt es nur einen jenseitigen, überweltlichen Gott, der die Welt geschaffen hat, sie aber nun ihrem einmal geordneten Gang überläßt. Dieser Gott tritt zu dem Menschen in keine lebendige Beziehung. Er steht zwar als Gesetzgeber und Richter gegenüber, teilt sich aber dem Menschen nicht mit. Wie aber der „Deismus“ Gott und Welt trennt, so bringt er auch Seele und Leib in keinerlei Beziehung. Die Natur ist ihm eine lebendige Maschine. Diese Weltanschauung leugnet die Macht der Triebe auf der einen, und den Lebendigen, geistigen Zusammenhang mit Gott auf der anderen Seite. Daher begreift sie auch weder das Wesen der Sünde, noch das der Erlösung und der Gnade, das Geheimnis der religiösen Gemeinschaft, die Bedeutung des Gebets und der Sakramente.

Ihr gegenüber hat die zweite Richtung, „die pantheistische,“ viel Anziehendes auf Gemüt und Phantasie, vermag aber das Gemüt auf die Dauer nicht zu befriedigen, denn sie sieht entweder Gott in der Welt und fällt in den Materialismus, oder sie läßt die Welt untergehen in Gott und wird idealistisch. Sie setzt Gott und Wirklichkeit gleich und hebt dadurch die Eigenschaft Gottes auf. Ferner verwischt sie den Unterschied zwischen „gut“ und „böse,“ und stellt alles Wirkliche als göttlich hin, als eine Offenbarung des All-Einen, vernichtet damit aber den **Gottesbegriff**.

Ferner löst sie entweder den Geist in die Materie auf, oder sie läßt die Materie vom Geist verzehrt werden. Mit der sittlichen Freiheit ist es auch nur bloßer Schein. Wir werden uns wohl auch nicht mit dieser Weltanschauung zufrieden geben.



### Nun einige Gedanken über die Stellung der Philosophie zur Theologie.

Ein Theologe hat einmal das Wort gesprochen, die Philosophie soll die beständige Begleiterin der Theologie sein, ohne daß sich beide vermischen und verwirren. Was sagen wir dazu?

Oft ist es sehr notwendig, daß die Theologie den Gang der Philosophie nicht ignorieren darf, ohne sich selbst wissenschaftlich herabzusetzen. Aber hier kommt der Punkt: Die Theologie darf nur mit der Philosophie einen Bund eingehen, die einen lebendigen, persönlichen Gott kennt, einen Gott, der ebenso wenig außerhalb ist von der Welt, als in sie eingeschlossen, der ebenso sehr transzendent als immanent ist. Somit kann also das biblische Christentum nur **die Philosophie anerkennen, die einerseits die Seele und den Leib des Menschen in organischer Wechselbeziehung auffaßt, ohne das „Geistige“ zur sublimierten Materie, oder diese (nämlich die Materie) zum Niederschlag des Geistes zu machen, die andererseits eine persönliche Freiheit zugibt.**

Eine solche Philosophie heißt im Gegensatz zur „deistischen“ wie zur „pantheistischen“ die „**theistische**.“ Aber auch nur den reinen „Theismus“ kann das Christentum und in ihm die christliche Theologie als beständige Begleiterin willkommen heißen, denn mit einer Weltanschauung, die ein persönliches Verhältnis zu Gott aufhebt, könnte sich niemals die biblisch-theologische Wissenschaft befreunden.

Nun laßt uns einen Schritt weitergehen: Hatten Kant und seine Anhänger, bezw. die, welche den Kantianismus wiederaufnahmen in Form des „Neukantianismus“, gewissermaßen den Dualismus vertreten, so trat mit „Häckel“ eine neue Weltanschauung in den Vordergrund: **die monistische.**

Mit Häckel trat ein enormer Umschwung ein, hatte doch schon der „Darwinismus“ ihm die Wege geebnet. Gleich bei seinem Auftreten hat er die breiten Massen mit seinem naturwissenschaftlichen Materialismus so durchseucht, daß ihr jede Religion fast als ein überwundener Standpunkt erschien. Gott, Religion, Christus, das waren Worte, die leidenschaftlichen Widerspruch hervorriefen. Alle diejenigen, die sich noch getrauten, sie in dem Mund zu führen, galten als unwissenschaftlich und unaufgeklärt. Die meisten Anhänger fand er in dem gebildeten Mittelstand.

Um diese Anschauung zu brandmarken will ich **nur eine** erwähnen, nämlich das, was den Kern seiner Lehre trifft: Nach ihm gibt es keine besondre Seelensubstanz, keine Unsterblichkeit, keine Freiheit. Die Seele ist ihm nur eine „Funktion“ der Phronema, stirbt somit mit dem Leib des Menschen.

Man mag nun über Häckel und seine Werke denken, wie man will, das eine wenigstens steht fest: Er war eine charakteristische

Erscheinung. Damals war es geradezu lebensgefährlich, ihm in offener Versammlung entgegenzutreten, und auch heute noch hat er seine Anhänger in dem „Monistischen Bund,“ der schon viel Unheil angerichtet hat.

Ein anderer großer Gegner des Christentums des 19. Jahrhunderts war **Friedrich Nietzsche**. Er hatte mit tödlichem Haß den Kampf wider Christus aufgenommen und die Gebildeten mit sich gerissen. Er predigte in hinreißender Sprache: „Jesus hat den Menschen **nicht** das Leben **gebracht**, sondern **genommen**. Er war ein edler Mensch, ist aber zu früh gestorben, sonst hätte er seine Lehre widerrufen. Die Sünde ist schön; schön ist alles was unsre Lüfte befriedigt; der richtige Mensch ist der Herrenmensch, der Uebermensch, jenseits von gut und böse, der ohne Rücksicht den Schwachen zertritt.“ Dies sind Worte aus seinem vielbesprochenen Buch „Der Antichrist.“ Wohl endete Nietzsche in Wahnsinn, aber seine Bücher haben ein Zeitalter der Selbstsucht und des Eigenmutes herbeigeführt.

Neben diesen beiden trieb noch eine weitere große Schar als Zeugen des Unglaubens ihr Wesen. Wäre der Weltkrieg nicht gekommen, so hätte die damalige Weltanschauung neue Triumphe gefeiert, und die Verkündigung des biblischen Wortes Gottes außerordentlich erschwert. Und wie ist es heute?

Säkel ist tot; sein Materialismus liegt in den letzten Zügen. Wer redet noch von Nietzsche? Wo hat sein Uebermenschentum unter den Gebildeten noch Anhänger? So schnell man ihm gehuldigt, hat man ihn auch vergessen. Jetzt ist man nun auf der Suche nach einer neuen Weltanschauung. Gefunden ist sie noch nicht, aber Richtlinien sind schon vorhanden. (Ich sehe ab von der Gottlosenpropaganda in Rußland, Spanien und Deutschland, die man natürlich nicht ganz übersehen darf, und die nur eine Reaktion des Säkelischen Materialismus ist.)

Welches sind nun die Richtlinien der neuen Weltanschauung mit denen sich die Philosophen und Theologen befassen: **Abkehr vom Sichtbaren, Hinkehr zum Unsichtbaren**. Diese Richtlinien scheinen auf einen neuen Idealismus oder Mystizismus hinzudeuten. Letzterer ist vor allem in der Barth'schen Theologie zum Ausdruck gekommen. Auf der andern Seite sind starke pietistische Strömungen zu verzeichnen, was man am besten in den Kreisen der E. C.-Bewegung wahrnehmen kann. Die Gebildeten jedoch können sich für diese Art der Evangelisation weniger begeistern: Sie huldigen vielfach dem sogenannten deutschen Idealismus. Man begeistert sich für Sonnenwendfeiern und dergleichen und greift in fanatischer Weise das alte Testament an, und man muß sich oft wundern, was diesbezüglich alles gegen dasselbe geschrieben wird. Aber trotz aller



Auswüchse hat sich der Wandel in der Weltanschauung in einer dem Christentum günstigen Weise vollzogen. Man könnte den Satz prägen: „Die Zeichen der Zeit verstehen, heißt heute, dem Volk die christliche Weltanschauung bringen.“

Ein sehr bedeutsamer Faktor, der sich in den letzten Jahren bemerkbar gemacht hat, ist der sogenannte Weltprotestantismus: In den evangelischen Kirchen der ganzen Welt können wir eine Bewegung wahrnehmen, die auf engeren Zusammenschluß hinarbeitet. Eine Frucht dieser Einigungsbestrebungen war die Weltkonferenz in Stockholm im Jahre 1929. Wenn auch die verschiedenen Fragen noch sehr auseinander gingen, so hat sie aber doch den Weg geebnet, auf dem die Ueberbrückung der Gegensätze sich vollziehen kann.

Eine der neuesten religiösen Strömungen ist die vielbesprochene Anthroposophie. Sie ist entstanden aus dem Verlangen nach einem höheren, befriedigenderen Weltbild, das gleichzeitig der Erkenntnis genügt und den seelischen Bedürfnissen gerecht wird: Das Weltbild der Bibel wie es die evangelische Kirche dem Volk vor Augen gemalt hat, wird abgelehnt. An die Stelle des biblisch-religiösen Weltbildes tritt ein Naturwissenschaftliches. Im großen und ganzen wird man sagen müssen, daß es oft sehr schwer ist die Anthroposophie richtig zu durchschauen. Man könnte sie als ein Mittel Ding zwischen Wissenschaft und Religion hinstellen. Auf der einen Seite ist sie praktischer „Okkultismus“, der die Gefühlsregungen erweckt und eine Anziehungskraft ausübt, auf der anderen Seite wird sie **Geisteswissenschaft** genannt.

Dr. Rudolf Steiner, Professor in Berlin, hat alle seine Kräfte für diese Richtung eingesetzt. Wer ihn selber kennen gelernt hat, oder sich mit seinen Büchern befaßt hat, muß sagen, daß er es meisterhaft verstanden hat, das Publikum anzuziehen. In seinem Buch „Wie erlangt man die Erkenntnis höherer Welten“ legt er ausführlich dar, wie der Mensch nach seiner Meinung zu einem neuen Leben kommen kann.

Eine Geheimschulung ist erforderlich, durch die noch viele Fähigkeiten des Menschen, die früher verborgen waren, erweckt werden und Frucht bringen können. Drei Stufen sind hier zu absolvieren: „**Die Vorbereitung**,“ sie entwickelt die geistigen Sinne, dann „**die Erleuchtung**,“ sie zündet das geistige Licht an, endlich „**die Einweihung**,“ sie eröffnet den Verkehr mit den höheren Wesenheiten des Geistes.

Dr. Steiner sagt: „Wer sich durch die Meditation erhebt zu dem, was den Menschen mit dem Geist verbindet, der beginnt in sich das zu beleben, was ewig in ihm ist, was nicht durch Geburt und Tod begrenzt ist. Nur diejenigen können zweifeln an einem

solchen Ewigen, die es nicht selbst erlebt haben. „Ein solcher Geheimshüler soll im Lauf der Zeit die Fähigkeit erhalten, hellzusehen mit ganz neuen Organen der Erkenntnis. Er steht im Mittelpunkt der Anthroposophie, und kann in die geistigen und übersinnlichen Welten eindringen, schaut und erkennt sie und wird auf diese Weise sein eigener Erlöser.

Wie wir aus obigen Darlegungen ersehen, empfindet das Wissen der modernen Zeit einen starken Drang nach Erkenntnis höherer Welten; man stürzt sich mit wahrer Gier auf das Gebiet des Mystizismus, Okkultismus und Spiritismus. Ueberall sieht man ein Suchen; aber man weiß noch nicht so recht, wo man finden wird.

Die mystische Strömung hat schon vor dem Weltkrieg eingesetzt. Man wollte die geheimnisvollen Tiefen ergründen, die in der Natur, der Welt und unserm eignen Wesen verborgen liegen. Der Weltkrieg konnte da nur günstig wirken. Nie trat der Tod so nahe vor die Augen als damals. Jeder fragte sich: „Was ist nach dem Tod?“ „Wo sind unsere Entschlafenen?“ Ein jeder suchte da nach einem inneren, sicheren Halt. Das kam teils dem biblischen Christentum, teils dem Aberglauben zugute, aber es war leider nur ein Strohfeuer, das schnell niederbrannte und nur wenige Früchte hinterließ.

Werfen wir kurz noch einen Blick auf Bewegungen unter der Jugend. Hier machten sich gleich nach dem Krieg neue Faktoren bemerkbar:

In den Kreisen der gebildeten Jugend des Mittelstandes war ein Streben nach christlich-sozialem Wirken. Aus diesem Trieb heraus wurden die sogenannten „Bibelkränzchen der B. A.-ler“ gegründet, und die christliche Studentenbewegung machte weitere Fortschritte. Man wurde sich wieder des Ernstes bewußt. Und wenn man heute all die Jugendverbände betrachtet, auch die Aktivität der „N. M. G. A.“ so muß man sagen: Die Jugendbewegung steht heute am Scheideweg. Entweder sie wird Christus als den alleinigen Erlöser und Retter erkennen, oder sie wird ausgespielt haben.

Auf der anderen Seite herrscht unter der Jugend der Massenwille. Es wird eine Vereinigung nach der andern gegründet, die teils auf wirtschaftlichen Gebiet, teils auf politischem Gebiet wirken. Hier kennt man wenig von Gott, wenig von Christentum, hier will man nicht viel von Religion hören, oder man formt sich seine eigene, wie sie gerade in ihre jeweilige Interessen hineinpakt. Es ist da ungeheuer schwer für Christus einzutreten und Seelen zu gewinnen. Man wird also hier nicht zu weit greifen, wenn man sagt: „Der Antichrist ist auf dem Marsch.“

Da hat das Evangelium noch große Aufgaben vor sich. Wir



müssen aber davon überzeugt sein, daß in ihm große Kräfte verborgen sind und es zu guterlezt doch siegreich aus diesem Kampf hervorgehen wird. Im Vertrauen auf unsern größten Bundesgenossen, unsern Herrn Jesus Christus, nehmen wir alle mutig den Kampf auf. Er lebt, er kämpft, und er wird siegen! Und unser Glaube ist der Sieg, der die Welt überwunden hat, und wir bekennen mit Luther: „Mit unsrer Macht ist nichts getan, wir sind gar bald verloren! Es streit für uns der rechte Mann, den Gott hat selbst erkoren; Fragst du wer der ist? Er heißt Jesus Christ, der Herr Zebaoth, und ist kein andrer Gott, das Feld muß er behalten!“

Lassen wir nun die ganzen hier angeführten Weltanschauungen, Strömungen und Bewegungen noch einmal schnell in Gedanken an uns vorüberziehen! Was müssen wir als biblische Christen und biblische Theologen sagen? Wir werden zu folgendem Schluß kommen müssen: **Erkenne sie**, und das im rechten Licht, **sei auf der Hut**, es sind nicht alles Schafe, was in Schafskleidern geht, **und bewahre dir** auch in gefährlichen Zeiten den größten Kampfeschatz, **die Bibel!** Wenn wir diese drei Mahnungen nicht unbeachtet lassen, so werden wir vom Strom der Zeit nicht berührt werden und mit dem Dichter rühmen dürfen:

„Ein Vaterhaus ist immer nah,  
Wie wechselnd auch die Dase:  
Es ist das Kreuz auf Golgätha,  
Heimat für Heimatlose!“

## „Christliche Ökumenik.“

(Vorschlag eines theologischen Faches.)

Dr. Werner Petersmann.

### 1.

#### „Christliche Ökumenik.“

Wir leben heutzutage in der Tat in einem „ökumenischen Zeitalter.“ Die gute alte Zeit von Provinzialismus und Partikularismus ist vorüber. Nicht nur für Völker und Kulturen, sondern damit zugleich und vor allem auch für die Kirchen. Die idyllische Dornröschen-Vereinzelung, in der früher die Teile der Christenheit sich selber lebten, scheint endgültig vorbei zu sein, ob man nun mit oder ohne Tränen an ihrem Grab steht. Die Maschine hat unsre Welt — in der Terminologie der alten, weisen Griechen — wieder in die ständige Bewegung gebracht. In den „Fluß“ universaler Verührungen, Verwobenheiten und Spannungen tausendfaltiger Art. Nolens volens erfährt da die Christenheit wieder ihre „katholische“ Einheit und Solidarität. Dieselben vitalen Probleme und Bewegungen regen sie an und auf, erfassen und bewegen sie mit „universalem“ Radius. Um nur einige zu nennen: da ist die Bibelfritik und die geschichtliche Methode; da ist die Ritschische und die religionsgeschichtliche Schule; da ist die soziale Frage und das soziale Evangelium; da ist der Appell an das Weltgewissen; da ist das kommunistisch-bolschewistische und das nationale Problem; da ist der große gemeinsame Fragenkreis der äußeren Mission (Jerusalem!); da ist die Welle des „mystischen“ und des „liturgischen“ Irrationalismus; da ist Liberalismus und positive Gegenbewegung und, „last not least“, der Barth'sche Hammer Schlag, der die Welt erdröhnen macht. All diese Bewegungen „erregen den Erdfreis“ („Ökumene“) und „sind auch hierhergekommen“ (Apg. 17, 6). Es ist einfach „biologisch“ notwendig, daß die christlichen Kirchen diese ihre schlechterdings vor Augen und Händen liegende Lage erkennen und die Schlüsse daraus ziehen. Sie müssen versuchen einander kennen und verstehen zu lernen; sie müssen willens werden, von einander zu lernen und zusammen zu arbeiten in Denken und Handeln. Das ist hoch-nötig angesichts derselben, erdumgreifenden, brennenden Schwierigkeiten und Bedrängnisse. So hat denn auch die Christenheit aus der Not eine Tugend zu machen — im besten Sinne dieses Wortes. Der dritte Glaubensartikel des Apostolikums hat (mit dem schönen biblischen Ausdruck des Religionsphilosophen Paul Tillich) seinen „Kairos“, d. h. seinen schicksalsmächtigen Augenblick.

Das ist heute schon mehr Gemeinplatz als Gemeingut. Wir haben in der Tat ja unsre „ökumenischen Konferenzen“ (Stockholm



1925, Lausanne 1927, Jerusalem 1929, London in Bälde). Wir haben deren Fortsetzungsausschüsse, Institute und literarischen Veröffentlichungen (z. B. die „ökumenische“ Zeitschrift „Stockholm“, herausgegeben von Adolf Keller, Genf. Leider hat diese Zeitschrift inzwischen ihr Erscheinen eingestellt. In deutscher Sprache vertreten „Christliche Welt“ und „Eiche“ etwa ihre Linien). Ganz ebenso entwickelt sich allgemein eine „ökumenische“ Orientierung, die sich eigentlich in allen Zeitschriften spiegelt (nicht nur in den mehr „linken“ wie der „Christlichen Welt“ und dem „Christian Century“, sondern auch in den rechten, wie etwa der „Bibliotheca Sacra“). Und doch, etwas höchst Wichtiges besitzen wir hierzulande noch nicht: das akademische Erziehungsmittel, **das theologische Fach**, das sich mit dieser neuen, zukunfts mächtigen Seite des modernen Christentums befaßt. Um der großen Wichtigkeit dieser Sache willen liegt einem darum daran, eben die Einführung eines solchen speziellen Faches in unsern amerikanischen theologischen Ausbildungsstätten vorzuschlagen. (Es braucht ja übrigens wirklich nicht erst die Chicago Divinity School oder das Chicago Theological Seminary alles Neue anzufangen!). Der passendste Name (das ist gewiß keine unwichtige Sache: nomen est omen!) für solch ein vorgeschlagenes Fach, den man bilden könnte, wäre wohl **„Dekumenik“**. Das wäre in der Tat ein „Fach“-Name, terminologisch nach bekanntem Muster gebildet. Wir haben „Christliche Symbolik“, „Christliche Dogmatik“, „Christliche Ethik“, „Christliche Sozialistik“ und „Christliche Katechetik“ usw. Zu diesen dazu hätten wir dann eine **„Christliche Dekumenik“** (englisch: **„Christian Cumenics“**). Es ist auch vielleicht nicht schwierig, sachliche Ansätze für ein solches Fach zu finden. Hier und da werden gewiß doch auf unsern amerikanischen Seminaren Vorlesungen gehalten über „Contemporary Christianity“ oder „Contemporary Protestantism“ (über welch letzteren Gegenstand ich selber z. B. einen „major course“ und ein „seminar“ gebe in unserm Eden). Solche Vorlesungen könnten natürlich mit Leichtigkeit um- und ausgebaut werden in eine allumfassende Behandlung der „ökumenischen“ Lage und Frage der gegenwärtigen Christenheit: in eine **„Christliche Dekumenik“**.

„Christliche Dekumenik“ sollte freilich verbunden bleiben mit der **„Christlichen Symbolik“**. Die Symbolik, ursprünglich die vergleichende Wissenschaft von den Unterscheidungs-„Lehren“ der verschiedenen christlichen Kirchen auf Grund ihrer „Symbole“ d. h. ihrer theologischen Bekenntnisformulierungen, entwickelt sich jüngst in der Tat in eine umfassendere „Konfessions-Runde“, die nun nicht mehr allein von den „doktrinellen“ Unterscheidungen handelt, sondern sich müht, die ganze, wirkliche Art und den typischen Charakter einer Denomination zu begreifen. Ganz unverkennbar also

geht der Zug auf Umsfassen und auf das Verstehen der „anderen Kirche.“ Jedoch bleibt es die Aufgabe der „Symbolik,“ kritisch das eigenartige „Wesen“ der verschiedenen Kirchenkörper auf dem Grund ihrer geschichtlichen Entstehung zu bestimmen. Die „christliche Ökumenik“ dagegen würde mit dem gegenwärtigen Stand und Leben dieser Kirchenkörper zu tun haben und mit ihren gemeinsamen wie besonderen heutigen Nöten und Fragen. Und die „Ökumenik“ würde damit zu tun haben in der Perspektive der tatsächlich vorhandenen „ökumenischen“ Solidarität und des notwendigen „ökumenischen“ Zusammenkommens und Zusammenarbeitens. Sie würde den Geist freundschaftlichen Verstehens zu pflegen haben, den Geist gegenseitiger Achtung, den Geist der Willigkeit, nicht nur „den anderen“ zu belehren, sondern auch vom „anderen“ zu lernen und anzunehmen in großem gegenseitigen Austausch der Wahrheiten und Geistesgaben, in wechselseitiger Korrektur und Bereicherung. In solch „pfingstlichem“ Geist theoretischer und praktischer Zusammenarbeit hätte die Orientierung, der Durchblick und Ausblick stets und grundsätzlich „ökumenisch“ gerichtet zu sein, d. h. auf die „ganze“ („universale,“ „katholische“) Christenheit. Keineswegs freilich soll damit für einen modernen Relativismus und Pragmatismus eingetreten werden, für einen flachen und armen Synkretismus, für einen charakterlosen und standardisierenden Unionismus. Diese ständige, gefährliche „Charybdis“ der ökumenischen Bewegung gegenüber der „Skylia“ konfessionalistischer Isolation! Keineswegs! Weder darf die Grundfrage und der Grundmaßstab der „Wahrheit“ mit dem Achselzucken des Pilatus (oder irgendeiner andern Geste) vernachlässigt werden, noch sollte innerhalb der Christenheit die „konfessionelle“ (oder andre) Individualität ausgemerzt werden, die doch eine notwendige Aufgabe hat: die Aufgabe nämlich der bereichernden Mannigfaltigkeit, der Gleichgewichtsherstellung und der Ergänzung, und auch der korrigierenden Spannung. Auf jeden Fall sollt die christliche „Ökumenik“ tief in der christlichen „Symbolik“ wurzeln, wobei die „Symbolik“ wiederum die Tatsache nicht aus den Augen verlieren darf, daß der Auftrag der christlichen Kirche das „Ministerium Verbi Divini“ ist, der „Dienst am göttlichen Wort.“ Die Predigt des Wortes Gottes (gewiß nicht nur ein „Predigen“ durch „Sprechen,“ sondern auch durch „Handel“ und „Wandel“; jedoch zunächst und grundlegend durch das gesprochene „Wort“ selber!) verlangt aber Klarheit und Präzision der Botschaft, die man zu bringen hat. Und darum muß auch die „theologische“ Frage und der „Lehr“-Maßstab („Wahrheit“ und „Klarheit“) im Zentrum bleiben — und nicht etwa der „soziologische,“ der „ethische,“ der „pragmatische“ usw. Im Zentrum nicht nur der „Symbolik“ wie der



„Ökumenik“ sondern im Mittelpunkt aller Fächer der „Theologie“ insgesamt! Der „ökumenische“ Ausblick und Aufruf darf die „theologische“ Warnung nicht unterdrücken und das „theologische“ Charisma der „Unterscheidung der Geister“ nicht beschneiden. Daß beides zusammen sehr wohl möglich ist, versuchte unsere **ökumenische Kirchen-Postille**<sup>1)</sup> deutlich genug zu zeigen. Als ein Mittel innerhalb der „liturgischen“ Bewegung<sup>2)</sup> versucht sie in der Tat den „ökumenischen“ Geist und Ausblick so zu pflegen, indem sie aus dem Chor der „una santa“ die Geschichte der Christenheit hindurch solche Stimmen und Stücke aussucht und zusammenstellt, die bestimmt und deutlich „evangelischen“ Charakter tragen. In diesem Sinn und Geist unserer Predigtsammlung (und in keinem andern!) wird hier das Fach und der Betrieb einer „christlichen Ökumenik“ vorgeschlagen.

## 2.

## „Ökumenische Kirchenkunde.“

In Europa gibt es seit einiger Zeit an manchen Universitäten Vorlesungen über „**Kirchenkunde**“, die in unserer Hinsicht wichtig sind. Schon **Schleiermacher** (auch hier ein Anreger!) schlug eine „Kirchliche Statistik“ vor. Er verstand darunter eine „Darstellung des gesellschaftlichen Zustandes der Kirche in einem gegebenen Moment.“ Um die Jahrhundertwende nahm **Paul Drews** diese Anregung auf und führte zuerst eine „Religiöse Volkskunde“ und dann eine „Evangelische Kirchenkunde“ ein.<sup>3)</sup> Diese Fächer wurden Zweige der „Praktischen Theologie.“ Drews begann die literarische Ausarbeitung des neuen Faches der „Kirchenkunde“, indem er die Sammlung „Evangelische Kirchenkunde“ herausgab, in der er den ersten Band selber schrieb: eine Darstellung des Lebens der Landeskirche Sachsens (1904). Diese Sammlung, die nunmehr von Professor M. Schian herausgegeben wird, umfaßt heute sieben

1) Ann. Verlag Toeplitzmann, Gießen, 1927. Vgl. Besprechung im „Theol. Magazine“ von November 1928, ebenso („The Voice of the Whole Church“) im „Christian Century“ vom 8. Oktober 1930.

2) Ann. Der „ökumenische“ Sinn und Geist könnte und sollte in der Tat vor allem erweckt und gepflegt werden durch das unmittelbare und schlechterdings grundlegende Mittel des Gottesdienstes, des **Kultus**. Selbst der isolierte und strengste Konfessionalismus verwendet hier „ökumenische“ Güter der Heiligen Schrift, der Glaubensbekenntnisse, des Vaterunsers und der betreffenden andern Stücke der Liturgie. Vgl. die Ausführungen und Vorschläge in meinem Artikel über „**Kultische Katholizität**“ in der Stockholm-Nummer der „Christlichen Welt.“ Weitere „theologische“ Grundlegungen dafür später, in einem Buch über „**Kult-Theozentrische Theologie**“, das hoffentlich bald erscheinen kann.

3) Ann. Monatschrift für kirchliche Praxis 1901.

Bände (Sachsen, Schlesien, Baden, Bayern, Thüringen, Hannover, Württemberg). Dieser Sproß aber, und seine Literatur entwickelte sich im Lauf der Zeit in „ökumenischer“ Richtung. Seit 1907 wurde eine „Kirchenkunde des Evangelischen Auslands“ veröffentlicht, als Unterabteilung der „Studien zur Praktischen Theologie“, ediert von C. Clemen und R. Eger. Durch die Kriegs- und Nachkriegs-Schwierigkeiten ist freilich die akademisch-literarische Ausarbeitung dieses Faches verlangsamt worden. Jedoch ist eine Literatur im Wachsen, die eine entschiedene Neigung zeigt auf eine „ökumenische Kirchenkunde“ hin, zumal die „ökumenischen Konferenzen“ in Stockholm und Lausanne stattgefunden haben und ihren Einfluß auswirken. Der hervorragende Vertreter dieser Entwicklung der Kirchenkunde ist Dr. **Adolf Keller**, Professor an den Universitäten Zürich und Genf und vormalig europäischer Sekretär des amerikanischen Federal Council, der Mann des „Welt-Protestantismus“, bekannt als ein Führer der „ökumenischen Bewegung.“ Also kommt die Anregung zum Fach der „Christlichen Ökumenik“ vom europäischen Mutterland. Zumal aber da Amerika die „Webe-Maschine“ und der „Misch“- und „Schmelz-Tiegel“ der Nationen und Denominationen ist, und da dies sowohl als auch das „Pioniertum“ den Eigencharakter Amerikas bestimmen, warum sollte da Amerika, das also für diese Sache providentiell begünstigt ist, nicht auch hier „pionierhafte“ Versuche einrichten an der „Grenze“ der Zukunft der Christenheit?

## 3.

**Wichtigste Literatur.**

Auf dasjenige Buch wurde in unserm „Theologischen Magazin“<sup>4)</sup> schon eingehend hingewiesen, das den Schreiber dieses auf das stärkste angeregt hat in der Richtung auf eine „Christliche Ökumenik.“ Es ist ein Buch, das — höchst stimulierend! — in einer europäischen Besprechung „eine ökumenische Kirchenkunde“ genannt worden war: „Der Protestantismus der Gegenwart,“ unter Mitwirkung führender Persönlichkeiten des kirchlichen und theologisch-wissenschaftlichen Lebens herausgegeben von Stadtpfarrer Dr. **G. Schenkel**. (Verlag Bohnenberger, Stuttgart, Auflagen seit 1926, zirka 40 Reichsmark.) Es gehört zu der „eisernen Ration“ in des Schreibers Kursen über „Contemporary Protestantism.“ Als allerdings der Herausgeber ihn fragte, ob nicht eine Uebersetzung ins Englische angebracht sei, hat er, so leid es ihn tat, verneinend antworten müssen. Das Buch ist für den amerikanischen Leser wohl zu „dick“ (800 Quartseiten!), um hier so gut zu gehen wie in Deutschland.

4) Anm. Vgl. „Ökumenische Kirchenkunde des Protestantismus der Gegenwart,“ Theol. Mag. No. 4, 1930.



Ein ausgezeichnetes englisches Buch haben wir freilich auch schon zur Verfügung, wenn es auch zunächst nur eine „ökumenisch“ bestimmte Gesamtchau des europäischen Protestantismus für den amerikanischen Leser gibt. Das ist „Protestant Europe, Its Crisis and Outlook“, von Dr. **Adolf Keller** und Dr. **George Stewart**, mit einem Vorwort von Charles S. Macfarland (385 Seiten, Doran Co. 1927, jetzt Smith, zirka \$3). Dieses zweite Buch (das ebenso zu der „eisernen Ration“ meiner Kurse gehört!) hält, obwohl ein recht stattlicher Band für amerikanische Begriffe, die angenehme goldenen Mitte in mannigfacher Hinsicht. Im gleichen Jahr erschienen Dr. **August Hinderers** „Ökumenisches Schrifttum“ und **Cajus Fabricius** „Ökumenisches Handbuch der christlichen Kirchen“ (letzteres auch in englischer Uebersetzung: „Ecumenical Handbook of the Churches of Christ“, 1927). Wichtig ist ebenfalls die im folgenden Jahr (1928) beginnende Veröffentlichung von Cajus Fabricius: „Corpus Confessionum. Die Bekenntnisse der Christenheit, eine Sammlung grundlegender Urkunden aus allen Kirchen der Gegenwart.“ Um „Protestant Europe“ (oben) gewissermaßen „ökumenisch“ auszurunden, sei hier für Amerika hingewiesen auf **Charles Stelless** „The New Handbook of the Churches, A Survey of the Churches in Action“ (S. E. Stohlmann, Publishers, 129 Park Row, New York City, published for the Federal Council of the Churches of Christ in America. 337 Seiten. 1930. \$2.50). Dies Werk ist kirchenkundlich einfach notwendig. Es setzt das bekannte „Year Book of the Churches“ fort, enthält alles wissenswerte statistische Material („Directory of Religious Bodies, of Church Cooperation etc.“, „Religious Statistics etc.“) und dazu eine Reihe von Aufsätzen über die neuesten religiösen Entwicklungen (auf den ersten 85 Seiten, z. B. über das Verschwinden des „Separatismus“ in den Kirchen, von Cadman; über das Verhältnis von Kirche und Staat, von McConnell; über Kirchen-Einigungs-Bewegungen, von Cabert; über die „United Church of Canada“, von Stauffer; über die „Community Church“-Bewegung, von Sargreaves usw.).

## 4.

**Ein jüngstes, führendes Werk!**

Das Buch aber, das hier in der Tat einen wegweisenden „Führer“ darstellt, ist kürzlich erschienen aus der Feder Dr. **Adolf Kellers**: „Der Weg der dialektischen Theologie durch die kirchliche Welt. Eine kleine Kirchenkunde der Gegenwart“ (212 Seiten, kartoniert 3.80, gebunden 5 Reichsmark. Chr. Kaiser-Verlag, München 1931). Geschrieben von dem Mann, der dazu am meisten berufen ist, weil er ohne Zweifel der beste Kenner der gegenwärtigen kirchlichen Welt ist, wie auch die englisch-amerikanische Presse stets anerkennt, und

weil die ökumenische Bewegung ihm die Lebensarbeit bedeutet, — wird dieses glänzende Werk selber seinen „Weg durch die kirchliche Welt“ machen. Wer die „großen Buchstaben“ von Kellers „eigenthändigem“ Stil kennt (etwa aus der „Christlichen Welt“), der wird eine höchst lebendige, geistvolle und großzügige Erörterung der gesamtkirchlichen Lage und Problematik der Gegenwart erwarten, — und er wird tatsächlich nicht enttäuscht.

1. Im ersten, einleitenden Kapitel (Seite 3—13) „Zur Kirchenkunde der Gegenwart“ führt Keller die **neuen Aufgaben einer „Kirchenkunde der Gegenwart“** aus. Diese neuen Aufgaben ergeben sich aus der **ökumenischen** Bewegung, durch welche die bisher vereinzelter Kirchen zu geistiger Verührung und Auseinandersetzung größten Stils genötigt werden. Das muß in „ökumenischer Gesinnung“ geschehen, in Demut und Wissen um Gemeinschaft. In solcher Gesinnung treibt die ökumenische Kirchenkunde eine vergleichende „Wesensschau“ des heutigen Kirchentums. Gewonnen wird diese Wesensschau, indem die geschichtliche kirchliche Wirklichkeit jeweils verstanden wird „als Wirkung eines einmaligen und spezifischen Wortes (Gottes) im konkreten Material einer historischen Situation, eines besonderen Volkstums, einer besonderen religiösen Problematik, eines Kairos.“ Aus solcher Wesensschau heraus muß dann gefragt werden, wie sich die konkrete Kirchlichkeit verhält zu dem besonderen Auftrag, aus dem sie hervorgegangen ist (das lutherische „Sola Fide“; das kalvinische „Soli Deo Gloria“; das anglikanische „to realize a presence“ usw.). Mit dieser Frage wird aber jede konkrete Kirchlichkeit problematisch von ihrer eigenen Wesensschau her, und da ist keine, die sich rühmen könnte, auch nicht eine. Der Balken steckt im eignen Auge. Mit solcher Selbsteinsicht beginnt die Verständigung, weil hier — bei aller anerkannten Besonderheit und Verschiedenheit der konkreten Situation! — die gleiche, all-gemeine Not vorliegt vor Gott, der das „Wort,“ den Auftrag gibt. Diese „theozentrische“ Grundfrage, dieser Standort und Maßstab der „vergleichenden ökumenischen Kirchenkunde,“ der über jedem einzelnen Kirchentum liegt, ist schon von der **Barthschen** Theologie her gegeben und geboten. Mit meisterlichem Griff also wendet Keller die mächtigen Gesichtspunkte der Theologie der Krisis auf die ökumenische Bewegung und die Kirchenkunde an.

2. Diesem kurzen Schlüssel-Erfassen aber folgt dann der zweite meisterliche Griff. Das Aufschließen beginnt, und die Tore springen. Die „**dialektische Theologie**“ selber wird „**wie ein theologischer Sextant**“ gebraucht, mit dem die Stellung der einzelnen kirchlichen Sternbilder in der heutigen religiösen Gesamtlage bestimmt werden. Sie ist ein „Zeitbild,“ nein die „Zeitgestalt“ der gegenwärtigen kirchlichen Problematik. In einer Periode der Krisis des



optimistischen Kulturidealismus dringt die Barth'sche Theologie des Absoluten, des Theozentrischen, des anti-humanistischen Pessimismus überall vor — als prophetisch-kritischer Trager und Erfüller in einer „ökumenisch“ gleichen Lage aller Kirchen, die ja grund-sätzlich dieselbe Lage ist — vor Gott! So zeigt denn Keller mit Scharfblick auf und zeichnet mit geübtem Griffel, wie diese Theologie die einzelnen Kirchen beeinflusst, wie diese darauf antworten, was sie von ihr aufnehmen und was sie ablehnen. Das macht den konkreten Hauptteil des Buches aus. (Kapitel II bis VIII, Seiten 13—168). Er skizziert zuerst die dialektische Theologie als „Zeitgestalt“ und in ihren „Kampffronten“ (Kirche, Theologie, Wissenschaft) und führt dann durch die ökumenische Kirchenwelt, jeweils die konkrete Lage einer Kirche bestimmend an ihrer Auseinandersetzung mit dem Barthianismus. So tauchen vor uns auf: die deutsche Schweiz, Deutschland, Skandinavien, Holland, Frankreich und der lateinische Protestantismus, England, Schottland und Amerika (!), danach in Sonderkapiteln der römische Katholizismus, die griechisch-orthodoxe Kirche und die Mission. In der Barth'schen Konstellation ist die Christenheit lebendig-aktuell erfasst und eindrucksvoll in ihren partikularen Besonderheiten und ihrer gemeinsamen Not geschildert.

3. Zu diesem zweiten kommt am Schluß (Seite 168 bis 188) der dritte meisterliche Griff: **die Rechtfertigung und Vertiefung der „ökumenischen Bewegung“ gerade mit und an der Barth'schen Theologie.** Mit religiöser Leidenschaft setzt sich Keller ein für die Verbindung dieser beiden, heute die Welt umspannenden Bewegungen. Zumal wer sich oft genug an flachen, seichten Auffassungen in der „ökumenischen Bewegung“ gestoßen hat, wird es von Herzen begrüßen, daß Keller hier die Fundamente entschieden tiefer legt — ein allerhöchst nötiges Geschäft! Und ganz ebenso wird er es begrüßen, daß gerade von der Zentralposition Karl Barths her ihm — und andern — ein Weg gewiesen wird zur ökumenischen Bewegung hin. Von ganzem Herzen möchte man nur wünschen, daß der also begriffene „Geist und Ursprung“ auch wirklich die ökumenische Bewegung durchdränge, durchsäure und leite mit seiner Echtheit, Grundkraft und Tiefe.

## EDITORIALS

### GENERAL SYNOD OF REFORMED CHURCH ACTS ON MERGER

On June 27 the General Synod of the Reformed Church in the United States, assembled in session at Akron, Ohio, adopted the Plan of Union unanimously. Just before the final vote Professor Richards took the floor for a brief plea in support of the pending resolution. He reminded the Synod of the fact that the two Churches were closely akin in faith and in racial descent. The Reformed people arrived first in this country, about a hundred years before the Evangelicals, and settled in the Eastern states of this land. The Evangelicals came when the Western regions were being opened, and occupied the middle and, later, the far west. It so happened, therefore, that the Reformed are strongest where the Evangelicals are weak and vice versa. In this way the two Churches will supplement each other geographically; and there is no doubt that in other respects the union will benefit both parties of the agreement.

If Dr. Richards had been apprehensive that there might still be opposition to the Plan in some quarters, he was soon happily disappointed. The whole Synod rose like one man and the Union plan was endorsed without a dissenting voice.

The Plan will now go to the Classes of the Church, for final action, the stronger and older Classes meeting this fall, the others next spring. There are fifty-eight such classes in the Church, those in the East being much stronger than those in the Middle West, although the Synod is also substantially represented in Ohio. What we in the Evangelical Synod call Districts is represented in the Reformed Church by the Synods; there are five or six of them, the one in Pennsylvania being the largest. Here, in Lancaster, Pa., is also the largest theological institution of the Church.

The German language has largely disappeared in the Eastern Synods, owing to the many generations that have passed away since the Church was founded. In the Ohio and other western Synods the German still has a footing. The "Reformierte Kirchenzeitung" (Dr. Heyl, editor), the German weekly, has over 2,000 readers; the English weekly, the "Christian World" (Dr. Gekkeler, editor) has over 6,000 subscribers. We have no special information about the "Messenger", the leading religious paper in the Reformed Church.



The Reformed Church has no periodical anymore corresponding to our "Theological Magazine." Until 1917 they had a German "Theologische Zeitschrift"; also a paper in English, of that type (surviving a little longer, if our memory serves us correctly). But now they are things of the past. Naturally we cherish the hope that those in the Reformed Church that desire theological food will rally to the support of the "Theological Magazine."

The Plan of Union will be submitted to our Districts next year and will go from there to the General Conference in the fall of 1933 for final disposition. We have no doubt that the Synod will support the Plan whole-heartedly.

## COMMUNION OF SAINTS

Some time ago a member of an adult class, in one of our Sunday Schools, asked the teacher: "What is the Communion of Saints?" (as mentioned in the Apostles' Creed). The teacher didn't know. So it was referred to different gatherings of Evangelical ministers. Some could not give an answer, others differed in their interpretation. Since the Apostles' Creed receives so little consideration, as a rule, and is often looked upon almost with contempt, it seems worth while to us to make some little contribution to this subject here. The statement under discussion is a part of the third article. This article speaks first of the Holy Spirit and then of the Spirit's product, the Church. This Church is said to be one, holy, universal, Christian. These attributes emphasize the oneness and universality of the Church. Regardless of time, place, race, language, it is one. Geographically separate, it has the same faith and Lord everywhere; is therefore one. But then every day, every hour and minute, some pass away from this earthly scene and from the visible Church. They are not lost, they go to the Church triumphant. But although not seen with the mortal eye, there is a bond of fellowship between the Church here and there. The well known hymn ("The Church's one Foundation") expresses it beautifully (verses 4 and 5):

"Yet she (the Church) on earth has union  
With God the Three in One,  
And mystic sweet communion  
With those whose rest is won."

Luther explained the word "communion" as meaning "Gemeine or Gemeinde" the persons in the Church united by the same faith. In this Church (or "Gemeinde"), he says, all things are held in common and the prayers and good works of the Church benefit every member. By faith and sacramental fellowship one becomes

a member of this Church. Such members are all "Saints". The Saints of the Catholic Church he rejects.

The Reformed Church interprets the word "communion" as fellowship, not community (Luther). The "Heidelberg Catechism" says in question 50, "What doest thou understand by the 'Communion of Saints'? 'First, that all believers as members of Christ have part in him and all his treasures and gifts; secondly, that each one must feel himself bound to use his gifts, readily and cheerfully, for the advantage and welfare of other members.'" One sees that the Heidelberg Catechism is less "mystical" in its explanation than Luther or the hymn quoted above.

At what time the "Communio Sanctorum" came into the Creed, cannot be made out, but it must have been quite early. Originally these "Sancti" were the whole Christian Church. However in time, with the development of the doctrine of the "Saints," the emphasis was laid on the Church in heaven and those members of it especially who were considered Saints in a particular sense. These Saints, so Catholic theology came to teach, had laid up for the general Church a treasure of good works, on which Christians on earth could draw. On the other hand, since nearly all people have to go through purgatory, the prayers and masses of the believers here on earth are believed to benefit the souls in purgatory, lessening the duration of the time needed for their expiation and purification. In this way the communion of saints includes the militant Church here, the suffering Church in purgatory and the triumphant Church in heaven.

The Reformation condemned all these specifically Roman teachings about the Saints, their treasure of good works, their worship, as well as all the purgatorial views and practices.

### THE PROPHET IN THE PULPIT

About twenty-five years ago the message went out into the world or, rather, to the church that it was time for Christianity to concern itself with the salvation of society as well as of individuals. The preacher, so it said, had been a priest, a pastor and a soul-winner long enough. Now he was to add to these roles another, important one, he was to be a prophet. The prophets, in the best periods of their activity, had busied themselves with the reconstruction of human society, not with the salvation of individuals only. They had been advocates of the downtrodden, they had denounced the selfishness and injustice of the ruling classes. In this way they had injected politics of a very substantial kind into their preaching.

We haven't the time here to show how it came that the social



preaching of the prophets, although endorsed by the implications of the kingdom-of-God idea of Jesus, was for so many centuries relegated to the background. We can only say that for a quarter of a century the preachers have been urged with ever greater insistence to learn from the prophets. It is true that the "call" of the prophet was different from what most preachers would present as the motives for their being in the ministry. But, nevertheless, the Church as a whole is today held responsible for the injustice in the land. It is considered the task of the Church to "lift the burdens of the poor," not only in the philanthropic sense but in the sense of striving for a better distribution of worldly goods.

There are some Lutherans who still claim that all the Church is to do is proclaim the gospel and administer the sacraments. But all those churches connected with the Federal Council believe in Social Ideals. The Methodists in their last General Conference condemned the whole Capitalistic System and recommended a series of initial steps towards securing a better social order. And, besides this, they deserve the gratitude of all interested in international justice for the resolution they passed concerning the lie of the sole responsibility of Germany for the World War and the lifting of further reparation payments from the shoulders of our unhappy fatherland.

Some advocates of the social gospel go to the very limit in their condemnation of the Church for its failure to abolish poverty and to improve the lot of the masses. We refer e.g. to the book by P. Hutchinson on revolution and religion (see Book Review page 397). According to him the Church is intellectually bankrupt, socially impotent and morally antiquated. Organized religion will shortly disappear entirely and our hope we can pin only on outsiders, who may build something new in the future.

It seems to us the Church, or at least some Churches, are going as fast as they can. No one knows for sure how the new social order is to come to pass. Many are seeking inside and outside the Church for a solution. If Churches in their conferences fail to come up to the expectations of the socially-minded and the progressive thinkers, what about political Conventions? Both of the great parties were assembled together lately and the great problem to be solved was not the depression but the prohibition question. The Church is in part to blame for that. Had the Church not tried by a constitutional amendment to compel even those states to abstain that don't believe in the 18th amendment, the resentment would not be so fanatic. The question is not now, Is prohibition good or bad? but, Is it right to force it on those states the majority of whose citizens are not in favor of it? Experience seems to have

shown that it is not the right thing. The law is on the statutes or even in the constitution, but it is not enforced.

Our Synod, since the days of Dr. Pister, has not taken official position for or against Prohibition or the 18th amendment. We believe a majority is against Prohibition and for Resubmission.

As far as the individual pastor is concerned, those who feel a special "call" will and may use their pulpit for a wise advocacy of social readjustment. This class will be mostly recruited from the young, although some older ones are in step with the urge of the time (think of the late Dr. Vollmer and his long years of social gospel study and activity). The rest of the ministry will go along the old paths until they are perhaps overtaken by great and unexpected developments. But even those who work as before for individual moral and spiritual improvement are by no means spending their labor in vain.

### **„Ihr werdet weder auf diesem Berge noch in Jerusalem anbeten.“**

Joh. 4, 21.

Das samaritanische Weib (Joh. 4) hatte erkannt, daß der mit ihr redete, ein Prophet sei und zugleich ein Herzenskündiger. Um das Gespräch von sich selbst abzulenken, legt sie ihm eine Streitfrage vor: Ist der Berg Gerizim der rechte Gebetsort, oder ist es Jerusalem? Der Herr antwortet: Es kommt die Zeit, da man weder auf die eine Stätte beschränkt sein wird, noch auf die andre. Gott ist ein Geist, und die ihn in geistlicher Weise anbeten, finden ihn überall. Nichts desto weniger, so fügt der Herr hinzu, ist da ein Unterschied zwischen Samaritanern und Juden. Die letzteren hat der Vater erwählt, daß sie die Träger des Heils werden sollten für die übrige Welt.

Man findet in diesen Worten eine merkwürdige **Mischung des Geistlichen**, an keinen Platz und keine Tradition Gebundenen **und des Historischen**, und man tut wohl, diese beiden Momente allezeit zusammen zu halten. Als Johannes dieses Zwiegespräch niederschrieb, war die Kirche des Herrn schon von Jerusalem und dem Tempel geschieden. Andre Städte waren stärkere Quellpunkte des christlichen Lebens geworden als Jerusalem. Auch war man zu der Erkenntnis gekommen, daß „in allem Volk wer Gott fürchtet und recht tut, ist ihm angenehm.“ Aber dennoch führen die Apostel fort, die historische Vorzugsstellung Israels anzuerkennen und die Gaben Gottes an das „Volk der Verheißung“ sich zu nütze zu machen. Auf diese Weise blieben das Geistliche (Uebergeschichtliche) und das Historische in steter Wechselwirkung.



Seute ist die Neigung vielfach vorhanden, das eine von den andern zu trennen. Man unterscheidet die **Kirche des Geistes** von der Kirche **der Autorität**, das ist der geschichtlich Gewordenen. In dem Buch (von Peabody, glaube ich) „The Church of the Spirit and the Church of Authority“ wird der Nachweis versucht, daß beinahe aller Fortschritt im Glauben und Leben von denen ausging, die von der Kirche als Ketzer verfahren wurden, und daß die amtlich verfaßte Kirche den Geist tausendfach zu dämpfen versucht habe. Natürlich ist in diesem Vorwurf nicht wenig Wahrheit. Wie viele Verbrechen sind nicht im Namen der Kirche und in „maiorum dei gloriam“ begangen worden, und wie oft war nicht das wahre Christentum bei den Kreisen die von der offiziellen Kirche mit Mißtrauen angesehen wurden.

Dennoch sollte uns das nicht dazu führen, die Kirche als Institution gering zu achten oder alles was in ihr feste Form gefunden hat, als eine Fessel des Geistes zu empfinden. Liberale und radikale Kritiker haben es leicht, die Kirche als eine rückständige Institution in Grund und Boden zu verdammen. Sie nennen sie ein Werkzeug in der Hand des Kapitalismus, um den „Status quo“ aufrecht zu erhalten. Oder sie richten ihre Angriffe auf die Bekenntnisse der Kirche, als seien dieselben von der Wissenschaft gänzlich überholt und sollten daher mit Zug und Recht zum alten Eisen geworfen werden. Sie bedenken nicht, daß ohne die Institution der Kirche das Evangelium wahrscheinlich nur noch im Besitz einiger gottseligen Gemüter sich befinden würde; daß wenn der vielgerühmte Mystizismus oder Spiritualismus (nicht: Spiritismus) als einzige Form der Frömmigkeit übrig bliebe, der Einfluß des Christentums auf die organisierte Gesellschaft gleich Null sein würde.

Auf der andern Seite lehrt uns aber auch das Wort des Herrn, das Geschichtliche und Institutionelle nicht zu überschätzen. Israel blieb streng an dem Ueberlieferten haften und verwarf das Evangelium: es verpfändete seine Zukunft.

Die christliche Kirche wurde unter Roms Führung eine äußere Weltmacht, die als Erzieherin der Barbaren Großes leistete. Aber es war die Kirche nicht mehr Mittel zum Zweck, sondern Selbstzweck. „Extra ecclesiam nulla salus“ war die Kirchenlehre. Der Herr hatte gesagt: Die Zeit kommt, wo ihr weder in Jerusalem noch sonstwo anbeten werdet, das ist als wäre es in Jerusalem wirkungskräftiger als sonstwo. Dem Katholizismus ist Rom der Mittelpunkt der Welt, das Papsttum der Stellvertreter Jesu, die Messe die Verleiblichung des Gekreuzigten.

Und nicht nur ist diese Objektivierung des Geistlichen der Schaden Roms. Die Episkopalkirche ist auf dem besten Weg sich zu romanisieren. Nur die Kirche ist ihr die wahre, die historisch

die ununterbrochene Abstammung ihres Bischofsamtes von den Aposteln nachweisen kann. Nur solche Ordination gilt, die von solchen Bischöfen vollzogen ist. Es ist das anerkannte Streben des Anglo-Katholizismus, das „ganze katholische Erbe wieder zu gewinnen“: Messe, Privatbeichte, Verehrung der Heiligen und besonders der Maria, prunkende Gewänder, feierliche Umzüge usw., mit einem Wort, das ganze religiöse Leben zu versinnlichen, zu objektivieren, es in äußerlich wahrnehmbaren Zeichen zu symbolisieren und handgreiflich zu machen. Das ist ein Bestreben, welches den Grundätzen des Herrn, in unserm Textwort ausgesprochen, diametral zuwiderläuft.

In unsrer eigenen Kirche ist die Gefahr, das Geistliche zu objektivieren, nicht so groß im allgemeinen. Wir sind mehr in Gefahr, von der Kirche als Institution zu wenig zu denken. Wir neigen ein wenig dazu, das Sakrament des Altars zu einem „opus operatum“ zu machen, als wenn die bloße Feier desselben von Wert sei, z. B. in unsrer Vorliebe für „corporate communions.“

Damit wollen wir nicht sagen, daß wir das Geistliche gepachtet hätten. Wir sind alle zu drei Vierteln Fleisch und Wein. Wir bedürfen alle des Geistes von oben, besonders die Pastoren. Sonst fehlt ihnen die göttliche Legitimation, und wer wird auf sie hören, wenn sie die nicht haben?

### **Das kommende sechzigjährige Jubiläum des „Theologischen Magazins.“**

Am 1. Januar 1933 sind es sechzig Jahre, daß das „Theologische Magazin“ gegründet wurde. Wir künden das schon heute an, um zunächst den Teil unsrer Leser zu interessieren, der die deutschen Artikel und editoriellen Äußerungen besonders beachtet. Wir haben vor einigen Jahren diesem Kreis unsrer Leser etwas weh getan, indem wir, in bester Meinung und Absicht, „der Not gehorchend, nicht dem eignen Triebe,“ dem Englischen den ersten Platz einräumten. Wir hoffen, daß sie uns das bis jetzt vergeben haben. Sind doch die deutschen Leser des „Magazins“ sonst immer die treuesten Freunde des Blattes gewesen, und müssen sie doch auch zugeben, daß wir dem Deutschen im ganzen nach Kräften gerecht werden.

Wir hoffen, daß unsre Freunde uns helfen werden, die kommende Festnummer bestens zu verbreiten, und daß sie ihr Möglichstes tun werden, uns neue Leser zu gewinnen; daß besonders diejenigen, denen ich einen persönlichen Brief schreibe, sich zugänglich erweisen mögen. Es wird wahrscheinlich nicht lange mehr dauern, bis sich die Reformierten mit uns vereinigen. Die Reformierten



haben keine theologische Zeitschrift mehr. Um so wichtiger und aussichtsvoller wird es sein, unser „Magazin“ kräftig zu unterstützen, so daß es mit voller Zuversicht sich an die kommenden Reformaten Brüder wenden darf mit der Bitte, dem „Theologischen Magazin“ ihre Freundschaft zuzuwenden. „Wir wollen sein ein einzig Volk von Brüdern,“ um mit Schiller zu reden. Das „Magazin“ kann ein wesentliches Mittel sein, diesem Ideal zur Verwirklichung zu verhelfen.

# The Christian World

## Brothers and Sisters

*We believe in the Scripture of the Old and New Testaments as verbally inspired by God . . . supreme and final authority on faith and life.* In this belief last week assembled the 15th annual convention of the World's Christian Fundamentals Association, in Columbus, Ohio. Brothers and sisters they call one another—Christianized Jews, Methodists, Baptists, Presbyterians, all sects represented but—the Roman Catholic. The sisters outnumber the brothers. *We believe in "that blessed hope," the personal, pre-millennial and imminent return of our Lord and Saviour, Jesus Christ.* At the door of big Columbus Memorial Hall stacks of pamphlets: "Shall We Longer Tolerate the Teaching of Evolution?" "The Doom of Democracy." On the platform, speakers and officers, addressing the brothers and sisters eight times a day. "Ours is a labor of love." *We believe in the bodily resurrection of the just and unjust.* . . .

The Cleveland Colored Quintet sings "The Monkey's No Relation of Mine"; Brother Eldon Farrar blows sweetly on a trombone. *The everlasting blessedness of the saved.* . . . On the hard seats children fall asleep. A man and a girl sit on "the mourners' bench," repenting their sins. Later there would be more. *And the everlasting, conscious punishment of the lost.* . . . Brother Paul William Rood, 43, pastor of Beulah Tabernacle, Turlock, Calif., opens a meeting. He is red-faced, friendly, oratorical, shakes your hand warmly with his soft one. He has been president of the Fundamentalists for three years. His church is the Swedish Evangelical Mission Covenant of America, but he says: "I might be a Mason or anything else. It would make no difference." The brothers and sisters listen quietly as he tells them that the "antediluvian conditions" of Noah's time are repeated today. Jesus Christ is coming. But "men today are defying man and humanizing God. Modernism is the religion of Cain."

Among the members of the Fundamentals Association are Mrs. Finley Johnson (Helen Gould) Shepard, Dr. Howard Atwood Kelly of Johns Hopkins (TIME, April 25), Dr. Mark Allison Matthews, famed Seattle pastor, Board Chairman Henry Parsons Crowell of Quaker Oats Co. They were not present in Columbus last week, but the following were:

*Christabel Pankhurst*, daughter of the late Suffraget Emmeline Pankhurst. Said she: "The world crisis is pointing to nearness of His coming because it fulfills closely His prediction of a crisis to precede His coming."

*William Bell Riley*, 71, executive secretary and co-founder of the Fundamentals Association. Patriarchal, resonant, he has debated many a time on Evolution. Proud is he that Clarence Darrow "backed down" when he offered him \$500 to debate in Denver.



Rev. L. Entzminger of Texas was censured from the platform for his strong-arm methods.

\* \* \* \* \*

Back to their churchly muttons went the Fundamentalists last week. After organizing for Ohio their 7th state organization, planning a World Bible Conference and revival campaign for Chicago during the World's Fair next year, and laying the groundwork for an organization of European fundamentalists. One fundamentalist they may have missed last week but could read about in the newspapers. He was Noah Cooper, a lean, gaunt lawyer of Nashville, Tenn. He had been busy petitioning the Interstate Commerce Commission in Washington to require railroads to discontinue operations on Sunday. Six days a week does Lawyer Cooper labor. On Sunday he rests and he believes the rest of the world should, too. He succeeded in having the sale of gasoline prohibited in Nashville on Sunday, fought unsuccessfully against the operation of street cars. Once he began a movement to bar Sunday newspapers but learned they are printed Saturday night. Though Monday's papers are printed on Sunday, Lawyer Cooper felt he could not do without them. Seeking election to the State Senate, he stumped—string tie, high celluloid collar—with a Bible under one arm and a water-gourd given him by the W. C. T. U. under the other. He was overwhelmingly defeated. No minister is Lawyer Cooper but he calls himself the "Voice of Southern Methodism" In his petition to the I. C. C. he said that all U. S. railroad troubles stem from violations of divine command. The Pennsylvania Railroad objected that I. C. C. is without authority to "enforce the Ten Commandments or any one of them." Last week I. C. C. agreed.—*Time*.

### **The Consecration of the New Primate of Sweden**

BY THE REV. ERIC RINGENHJELM  
Deacon, Diocese of Chicago

Stockholm, June 6, 1932.

An event of historic importance for Sweden took place on Trinity Sunday in the consecration and installation of the new Archbishop, Erling Eidem, in the presence of a congregation of 3,000 persons which filled the Cathedral at Upsala. This large gathering was thoroughly representative of the whole country, as it included the King of Sweden and several members of the royal family, three Ministers of State, the speakers of the Upper and Lower Houses of Parliament, the heads of the universities, representatives of the learned professions and commerce, delegations of students, and many others too numerous to mention. It showed, in a remarkable way, the close connection between Church and State which exists in Sweden. It is doubtful if in any other country in Europe such a gathering could be brought together for an ecclesiastical function. No less striking was the number of bishops who took part in the consecration, and the Church and countries which they represented.

Eleven Swedish bishops were present out of twelve, one Danish, one Norwegian, one Finnish, the German Bishop of Holstein, and, representing the Archbishop of Canterbury, the Bishop of Fulham. His participation in the consecration on the part of England was warmly welcomed as a symbol of that unity among Christians to which we aspire, and which the late Archbishop Söderblom had done so much to promote. No orthodox bishop was present, but the Greek Orthodox Church was represented by Dr. A. de Roubetz, who was seated in the chancel among representatives of the Free Churches in Sweden, and a large number of Swedish clergy.

The service commenced punctually at 11 o'clock with Palastrina's Sanctus, sung by a choir of boys. It may be stated that as in all Swedish churches the organ and the choir are in a gallery and not in the chancel. This was followed by "Högmässan," the usual Sunday service in Sweden. Although the English translation of "Högmässan" is High Mass, the service is really the Ante-Communion, as there is no consecration of the Elements, and the service consists of prayers, the creed, the epistle and gospel, and a sermon, interspersed with hymn and psalms.

The officiants clad in white albs, and wearing copes as is the custom in Sweden at this service, were the dean and the sub-dean of the Cathedral. The dean preached the sermon for Trinity Sunday from the text appointed for that day (St. John 15: 1-9) for, strange as the custom appears to us, the text of the sermon is fixed by law for every Sunday, like the epistle and gospel for the day.

It was now 12:30, and on the conclusion of this service the procession of bishops entered for the consecration. They had previously been seated near the pulpit for the first part of the service. They retired to robe during the singing of the Te Deum and entered, all wearing mitres and copes, and carrying their pastoral staffs. The procession was headed by the chaplain of the late Archbishop Söderblom, carrying the new Archbishop's pastoral staff, then followed the Swedish bishops, and visiting bishops in order, then two of the Cathedral clergy carrying the cope and mitre of the new Archbishop, and lastly the Archbishop himself, clad in a white rochet with a red girdle. Three Swedish bishops standing in front of the altar conducted the service, while the remainder, including the *pastor primarius* as leading representative of the Swedish priests, and the two Cathedral clergy bearing the Archbishop's vestments stood round the altar rail. It should be explained that the altar rail is circular in form in Swedish churches. The three Swedish bishops vested in their copes and mitres, standing before the altar, and the circle of bishops similarly vested made a striking picture, amidst which the new Archbishop in his simple white rochet stood out clearly. It is satisfactory to be able to say that although most northern bishops are tall and striking men, the Bishop of Fulham towered above them, and the cope which he wore was the most handsome there.

Bishop Bergqvist of Lulea, the most northern diocese in Sweden, conducted the consecration service, and addressed the new Archbishop



at length on the dignity and duties of his high office, recalling the long line of his predecessors and especially Archbishop Söderblom whose memory will always be cherished by the Christian Church. Then the chancellor of the diocese read the royal mandate of the appointment of the Archbishop.

The Archbishop recited the Apostles' Creed in clear and audible tones. The presiding bishop asked him three questions very much on the lines of the English Ordinal to which he replied in the affirmative. Each bishop then read a verse from the New Testament, commencing, "Jesus said." The verses were read in Swedish, English, and German. The Bishop of Fulham's verse was, "When ye have done all, say we are unprofitable servants."

Then the Archbishop knelt down, the choir intoned "Veni, Creator Spiritus" and all the bishops present as well as the three priests laid their hands upon his head. The two Cathedral clergy vested the Archbishop in his robe of cloth of gold, the presiding bishop placed the mitre on his head and his pastoral staff in his hand. The services concluded with prayer and the procession wended its way back to the vestry, the new Archbishop at the head.

In the afternoon a dinner was held for 160 guests over which the Archbishop presided. He proposed the toast of the foreign bishops, and among others the Bishop of Fulham replied, conveying a greeting from the Archbishop of Canterbury in the name of the Church of England and expressing his own satisfaction at being in Upsala on this historic occasion.

The Swedish bishops held a conference on the 23d and 24th of May, the new Archbishop presiding and, among other decisions, a committee consisting of the Archbishop and two bishops was appointed to consider the promotion of closer relationship with other Churches. There is therefore good hope that the work in promoting Christian unity, for which the late Archbishop Söderblom did so much, will be carried on by his successor.—*The Living Church*.

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### A College-Made Atheist

Great preachers have come out of Harvard, but a graduate of 1928, who went there with the idea of entering the ministry, came out lost to religion.

The story is of the institution endowed by an English clergyman, but it might have been of any of the large universities of the country in which ancient religious concepts and doctrines find little place alongside modern scientific instruction. Whether they make atheists of their graduates is another question, though it is commonly charged that some of them do. Yet God's name is heard in their chapels, and they still provide candidates for the ministry.

Whether Philip E. Wentworth's experience is typical is also another question. Queen Victoria had been dead but five years at his advent into life, and her spirit was the tutelary genius of his childhood and youth. He was accustomed to family prayer, and his belief in

God, and the Presbyterian doctrine, including predestination was unwavering when he was ready for college, he tells us in *The Atlantic Monthly*. He was destined for the Presbyterian ministry, and the fact gladdened the heart of his family and local minister.

He decided to go to Harvard, and insisted against the advice of his minister, who was afraid of what actually happened.

The change, Mr. Wentworth writes, was first brought home to him in the study of history. "All events in history were manifestations of cause and effect operating upon the natural level. The institutions of society evolved according to orderly processes. Religion was itself subject to these processes." In this orderly universe there was no place for a "wonder-working God. He would be an outlaw, unthinkable and impossible."

Life lost its meaning for the young student; he became desolate. He tried to rehabilitate his idea of God by setting Him up as the First Cause, the moving power behind natural law. But such a God was to remote, too inaccessible for the purposes of religion.

"I saw, too," writes Mr. Wentworth, "that the Modernists were troubled by these same difficulties. In their haste to strike up a compromise with the intellectuals, they were trying hard to make a self-respecting Deity out of the nebulous What-Is-It of Eddington and Millikan. It seemed to me that they had fallen between two stools. I studied philosophy and read further about this First Cause. Then I began to marvel at the disingenuousness of the human mind when, unable to imagine how the world began, but demanding some explanation of the inexplicable, it can arbitrarily select three letters from the alphabet and call g-o-d an answer. I preferred to think that we know more about such matters when we admit we know nothing than when we resort to such palpable self-deception."

Twisted out of his early belief, Mr. Wentworth gave up the idea of entering the ministry, and now, four years after his graduation, his ideas have undergone no important modification. The whole system of religious conceptions has lost its validity for him.

"College," he writes, "not only may, but often does, deprive a student of his religious convictions without giving him anything to take their place." As he sees it,

"Christianity, after all, is a composite of two elements: one purports to explain the nature of the world and man's relationship to the God who rules over it; the other prescribes a course of conduct the sanctions of which are derived from this relationship."

"The really serious dangers of skepticism become apparent when a student rejects the supernatural part of his religion and concludes that there are no valid reasons left for decent conduct. Robbed of standards, he is likely to adopt the easy ethics of business, which permit a man to do almost anything so long as it leads to success in money-making. This commercial point of view is rapidly becoming the real philosophy of the nation, as Mr. Adams brilliantly demonstrates in 'The Epic of America.'"



Though he is an apostate, says Mr. Wentworth, it gives him no satisfaction to realize what a large number of young men and women wear the same label. But he sees no help for it. "The Church has lost its power to move us. Its conceptions seem as unreal to my generation as the gods of ancient Greece." He considers "the breakdown of Christianity" particularly unfortunate in America, "where our educators are so busy building new dormitories and thinking up new systems of instruction that they do not see how urgently the situation calls upon them to redefine the purposes for which their pedagogical machinery exists." He concludes:

"In so far as the colleges destroy religious faith without substituting a vital philosophy to take its place, they are turning loose upon the world young barbarians who have been freed from the discipline of the Church before they have learned how to discipline themselves. Perhaps this was what one of my least orthodox Harvard professors had in mind when he once said: 'There are only a few men in the world who have earned the right not to be Christians.'"

Now, this possessor of a sheep-skin attributes his backsliding to Modernism and a college education, which have been used by others, too, to cover a multitude of sins. He cites Dr. Robert A. Millikan, the famous scientist, as one of the Modernists who find it difficult to accommodate God in the scientific view of the universe.

The simple fact is that Dr. Millikan doesn't. At the recent dedication of the University of Washington oceanographic laboratories, Dr. Millikan, as a dispatch to the *New York Times* quotes him, condemned a materialistic conception of the universe, and said that religion and science are not incompatible.

For Mr. Wentworth "to say that because he left his adolescent teachings in ruins he must needs lose his religion," comments *The Christian Register* (Unitarian), "is a pathetic admission of ignorance of the priority and permanence of religion and of failure to construct a new house of beliefs while the old one was falling down." And this liberal journal notes that—

"There were a dozen deeply religious and wise men in the Harvard faculty, apart from the theological school, who could have helped this young man out of his agonizing difficulty.

"He simply did not walk in the light. We have no sympathy whatever for his analysis of his experience. We think he does not understand either religion or himself.

"But we do feel deeply for his welfare, and we tell him that unsatisfactory as his article is, his own earnestness and his way of life are evidence enough for us that he has not lost his religion. We want to see him get his head straight on the meaning of religion. He can save himself."

And others do not find the campus a hotbed of atheism. Though he admits that "professors do not take for granted in these days the

sanctity of the Church, the Bible, or the Republican party," and that "they have put the supernatural in the museum of historic relics," the Rev. James M. Yard, Director of Religion at Northwestern University, does not find students becoming godless.

Writing in the New York *Christian Advocate* (Methodist), Mr. Yard says he agrees with Dr. Ernest F. Tittle, that "the interest of students today in religious, social, and political questions is greater—far greater—than ever," and "the students are feeling their way into a religion which will be in harmony and accord with the latest discoveries of science as to an ethical and social basis."

"They are turning away from agnosticism and negative things, and reaching out for faith," says Mr. Yard. "They are demanding a cause for which they can give their lives, and they are finding it as they dedicate their lives to the welfare of mankind in the fight against race hatred, militarism, and the paganism of our social and industrial life. As I see it, a growing number of them are 'getting' real religion."

—*Literary Digest.*

### "All His Saints Shall Praise Him"

To the Editor: It is often said that in order to keep our boys and girls in the Church we must give them something to do. But why specify the young people, for is that not true of us all? We all like to assist, as the French people express it, rather than merely to attend. But the thing which is so often overlooked is the fact that Our Lord has given to all of us something to do, just as much as He gave the first disciples when He instituted the great memorial of His passion in the Holy Eucharist, saying, "Do this in remembrance of Me."

St. Paul expresses the thought that I have in mind when he wrote "As oft as ye eat this bread and drink this cup ye do show forth the Lord's death till He come."

In laying great stress on the necessity of frequent partaking of the Holy Communion for the strengthening and refreshing of our souls, it is possible that we have in a great degree lost sight of that which is the at least equally important, if not greater aspect of, that sacred rite. In protesting against Rome we have neglected the Mass. It is true that the Anglican Church in her catechisms has taught for centuries that the right answer to the question, Why was the sacrament of the Lord's supper ordained? is that it was for the continual remembrance of the sacrifice of the death of Christ, and only as we might say secondarily on account of the benefits we receive thereby. But unfortunately in an atmosphere of Protestantism she has relegated this first cause to the background, dismissing the thought of it in promptly laying so much stress on that which is of course of very great importance, the ways and means of preparing ourselves to receive the Holy Communion, with the result that many just "go to Communion" or stay away.

Now the point I wish to stress is that the first and greatest privilege of the one who has been confirmed is not as the new Office of



Instruction would seem to imply (page 291 of the Prayer Book) the reception of the Holy Communion for the continual strengthening and refreshing of the soul but the *privilege of taking part in a great pageant*, of being associated in any way, in the cast, or in the chorus or as an attendant (for I would rather be a doorkeeper, says the Psalmist, than to dwell outside,) in the presentation of the great Memorial Sacrifice before God. It is the highest act of Christian worship, this *offering of the sacrifice of praise* and thanksgiving, this continual representing of this remembrance of the sacrifice of the death of Christ.

The officiating priest cannot adequately *do it* by himself. Some two or three at the least must be there to say Amen. Oh, that that "Lost Chord" could be restored, that that wonderful harmony could be heard upon the earth, Hallowed be Thy Name, as it is in heaven, not a note missing, not a voice silent, in the rendering of the great Amen. For worthy is the Lamb that was slain.

(REV.) ARTHUR L. WALTERS, Reedley, Calif.—*The Living Church*.

### Exterior and Interior Solitude

It is said that when *Harry Emerson Fosdick* was a young and rather obscure minister in Montclair, New Jersey, he rented an office in a down-town building. He refused to install a telephone; indeed, hardly a soul, except his wife, knew the exact location of his "retreat." Here he isolated himself from the outer world, pored over his books, conjured up his thoughts, dreamed his dreams, wrote his sermons. Probably the power of his preaching today is due in large measure to those hours when he shut himself off from the madding crowd.

If you and I wish to circumvent today's tendencies toward extreme extraversion, we, too, must find times and places for isolating ourselves from the world that is all too much with us. Such isolation may be found in the quiet of our own rooms, out in the woods or fields, or while we walk some unfrequented city street. *Pro Vita Monastica* is the suggestive title of a book by Henry Dwight Sedgwick. It is a plea, of course, for the solitude one finds in the monastic life.

We mortals insist on feeding these bodies of ours thrice every day. What of our souls? What nutriment do we provide for them? Dr. Osler, the great Canadian physician, once advised a group of students to keep at their bedsides a small table containing the Bible and other books of inspiration, and to feed their interior selves daily and at regular times with the ideas which the saints, seers and poets of the ages have bequeathed to us. Have you such a "library of the spirit?" An excellent anthology of ancient and modern "scripture" which might well be the beginning of such a library is *Great Companions* edited by Robert French Levens, and published by the Beacon Press, of Boston.

In his *The Art of Thinking*, a book which should have been titled *The Art of Contemplation*, Abbe Dimnet suggests that we need not only exterior solitude and isolation, but *interior solitude*; that we should retreat on occasions not only from the world of men and of things, but

from the world of our own distracting thoughts. What he means, of course, is that we must engage in the business of cultivating our power of attention and concentration.

The difficulty is (Arnold Bennett somewhere uses a like illustration) that our minds behave like a bad little boy sent on an errand to the grocery store. After a few blocks he looks up an alley and discovers some of his friends playing marbles so he must needs put off the grocery business for a few minutes until he tries his luck. On the way home a fire diverts his attention for a half-hour while his mother waits. So with our minds. We send them on errands, but soon they are diverted by matters as inconsequential as marbles and fires. But we can train them to obey us—and we must train them if we are to cultivate the world within.

Years ago some Hindu scholars visited Harvard University. They were particularly desirous of meeting the great psychologist William James. In conversing with him, one of the visitors said: "I do not see how it is possible for you to live as you do without a single minute in your day given to tranquility and meditation. It is an invariable part of our Hindu life to retire at least a half an hour daily into silence . . . to meditate on eternal things. Every Hindu child is trained to do this from a very early age."

We Occidentals can instruct Orientals in the draining of swamps, the building of railways, in mechanically tilling, seeding and harvesting, and a thousand other arts which our inventive genius has brought into being, but the Oriental is our master in the art of meditation. He knows far better than we what the psalmist meant when he admonished: "Commune with thine own self upon thy bed and be still."

—(*From the Bulletin of a Cleveland church.*)



## Book Review

NOTE—Reviews, when not signed, are by the Editor.  
(When ordering books, please mention this Magazine.)

**Religion and the Modern Mind**, edited by *Chas. C. Cooper*, Head Resident, Kingley House, Pittsburgh, Pa. Harper and Brothers, Publishers, New York and London, 1929. 277 pages.

From his experiences with "the Hungry Club" (an intellectual forum, at Pittsburgh) the editor thinks he can state that the interest in religion is growing in many classes. Whether this interest is to lead to a restatement or abandonment of religion he is not prepared to say. But it can be confidently affirmed that in this rising tide of interest there is a total lack of reference to creeds and dogmas, once deemed so important in this sphere. Further, while the believers in the "old-time religion" are still in the majority, there is a small liberal minority in most churches who feel that they have more in common with those in other camps than their fathers would ever have admitted. From the addresses delivered in "the Hungry Club" we have a selected number in this book. They are from people in different stations in life and very divergent in standpoint.

Professor Barnes writes from the viewpoint of agnosticism. He says, "of all forms of influence retarding intellectual and institutional growth, organized orthodox religion is the most sinister." The whole orthodox spirit world is, according to him, wiped out at one gesture by the introduction of the scientific method. Even Jesus is to him only a man of gentle love, whose memory should be observed by a "Be-kind day." The search for a cosmic God and the look for a God within are both futile. No credible substitute can be found for the old interpretation of human destiny. In the coming rearrangement of society the only functions church and minister will have to perform will be to get ardent popular support for the findings of science.

Professor Ames represents psychology. In the past agricultural society, he tells us, religion had been more a matter of contemplation and meditation; today, when the city man has more control of life in his hands, it will consist more of active efforts in doing things: in building a heavenly kingdom, creating a society in which men may live together with understanding, sympathy and cooperative power.

The astronomer H. D. Curtis gives a very interesting chapter on science and religion. With regard to the chief tenet of religion, the faith in God, he says that his reason is forced to the conclusion that more facts in this supremely wonderful universe are explained by the "working hypothesis" of a God than by any other possibility.

John L. Elliott, speaking for the Ethical Culture Movement, pays a tribute to F. Adler, its founder. Adler, trained for the profession of a rabbi, withdrew from the synagogue because of his disbelief in God. The ethical culture people believe faith in man more important than faith in God. There is a possible worth in all men and those who recognize this and are trying to help them to realize the promise that is in them, are the really great men. Jesus was great because he had sympathy with the lowest. "The socialized idea of the divine has the power not only to fulfill the aspirations of the past, but also to create a new power and a new sanctity in the future. This socialized idea the Ethical Culture Movement is attempting to realize and cherish in the world."

Bishop McConnell brings the volume to a conclusion with a paper on the Christian conception of religion. The Oriental people are in a way more religious than we. Religion enters into more aspects of life. But their religion is not concerned about the well-being of their neighbors. The Jewish prophets, on which our religion is built, completely moralized religion. He quotes Micah's famous passage ("do justly, love mercy and walk humbly before thy God"). Jesus would forgive misconception and mistreatment of himself, but he has words of withering wrath against greed and those who enjoyed the comforts of this life and had no place for Lazarus in it. "The social question, so called, by which we mean the problem of all human contacts, especially those arising out of men's relation to the material world, is the essential test of religion."

An interesting book, that will have an appeal to all who are willing to listen how the other fellow thinks of the great questions in life.

**A Rabbi Takes Stock**, by *Solomon Goldman*. Harper and Brothers, Publishers, 1931. 247 pages.

In this scientific age religion is often despised because of its admixture of superstition and supernaturalism; so also is nationalism because it has often been the cause of war. Still, the author comes to the defence of both: of religion as a means of making the world better and of nationalism as representing the totality of a people's loftiest aspirations. He believes that Israel best shows the power of true religion and sound nationalism. The writer is a pretty severe critic of Reformed Judaism as well as of Orthodoxy, but although mentioning the Conservatives, he does not make it very clear to what part of "conservers" he belongs. He claims that both Jewish Reform and Orthodoxy cling to the theology of the Middle Ages. The outsider certainly fails to understand how this charge could apply to the liberal Rabbis. The author himself is a liberal. He is profoundly convinced that orthodoxy is an anachronism. Its rabbis "examine cows and chickens," they chew tobacco in the synagogues, they put the ban on choirs. They pour brimstone on the Hebrew Union College (the Reform Seminary at Cincinnati), and yet they themselves have nothing to show in intellectual achievements.



What he misses in the great liberal rabbis (who "build million dollar temples") is the fact that they are not nationalists; they don't believe in Zionism. (Our "liberal" Rabbi Silver here is a staunch upholder of Zionism though. Editor.) To the author there is no nation in all history that has so tenaciously defended and maintained its individuality as the Jews. The fact that they did, he says, is their uniqueness; and that we persist in it is our pride. The consciousness of four thousand years of uninterrupted history in the memory of the Jew—*this is Israel!* This survival of national consciousness is according to him not due to the ethical monotheism worked out by the prophets and taken over by the Jews. The Jews never had an abstract, fixed idea of God. They were concerned with right living, not with metaphysical terms and discussion. History shows that in their God-idea there is a decided growth from the crude conceptions of Genesis to the exalted view of Isaiah and the rest of the leaders. What explains the permanency of the Jewish race is the vague feeling of oneness. This oneness was largely the result of their being kept under the law. Their cultural homogeneity is the secret of their survival. They have a national religion, a common code of conduct, their folkways, a land and a common language (Hebrew). "Judaism is universalism experimenting with one people. They are a nation, not merely a missionary society!"

This may all be true to some extent. There were various factors that account for the remarkable phenomenon of their abiding racial character. The "significance and importance of law in life may be the very essence of his people's contribution to humanity." Still, the monotheism of their belief and the ethical character of their religion, as derived from the prophetic leaders, is doubtless the main explanation for their undying persistence. If, as the author says, in spite of all changes and their own faults, their God, their Torah and their prophets remained steadfast, he seems himself to admit the fact.

The writer is of course very proud of his people. He often doesn't see the dark side. For instance, he won't even concede that Israel was ever cramped by their law. In view of what he himself says about the backwardness of the Orthodoxy of the Synagogue, this statement seems absurd. He says it is a libel made popular by the writers of the New Testament that the Jew ever sacrificed man to the Sabbath.

The book sees the future of Judaism largely influenced by the development of Zionism. In Palestine the Jew feels at home, no matter whence he comes. Christianity has failed to be the universal religion. What fellowship, he asks, has the Protestant with the Catholic? Judaism never attempted it but has succeeded in welding religion and nationhood together in the one people.

A very pathetic chapter is that on the persecutions of the Jews in Poland and Russia. We had never read anything as terrible as some of the incidents related here. We refer especially to the kidnaping, on a large scale, of Jewish children in Russia, under Nicolas I. These children were carried to Siberia. "They worked hard all day at military service; at night they were flogged, made to crouch on their bare

knees for hours; they were scorched and pinched to bleeding." That was the Russian way to make Christians.

The author's "taking stock" results in a rather critical appraisal of existing currents and schools of thought in modern Jewry. His own viewpoint and the size of support he has back of him among his fellow-religionists, have not sufficiently been described.

His heart is in the national aspect of the problem and therefore, in Zionism. Palestine can't be the home of all Jews. The Arabs outnumber the Jews there four to one. Besides, millions of Jews don't want to go there if they could. As a cultural influence Zionism, its institutions and ideals, will probably play a great role in the future of Judaism.

**Experiences Facing Death**, by *Mary Austin*. The Bobbs-Merrill Co., Indianapolis, 1931. 301 pages.

Mary Austin is the author of nine other books besides this one. One of them, entitled "A Small Town Man" sought to give an interpretation of Jesus. Its thesis was that Jesus, although a religious genius, was, at the same time, a product of his environment. He had the limitations of outlook you would expect in a man brought up in a simple social system. His social teachings cannot be applied to modern conditions. We live under a capitalistic system where the personal relations and responsibilities of earlier civilizations cannot be made to operate. We don't know the other nine books but from the one before us we imagine they must be very unusual.

The author tells us that through some sickness she was once confronted with death and when in that condition, she felt that she was afraid of it. She hastens to tell us that it was not on account of the conventional ideas about heaven and hell—she had long ago shed those ancient beliefs. No, she feared because she felt she had to leave this beautiful world and this beloved human existence and she did not know what kind of a life and world she was going to enter upon. Is there such a world and which is the best way to arrive at certainty? Can we, by any sort of experience, come to definite results?

She knows well that science knows only one kind of experience, that of measurability; and experience that can be repeated by applying scientific methods and instruments. But modern psychology teaches us, or ought to teach us, that whatever produces a start, an alteration, a motion of the psyche, is an experience (but such an experience doesn't prove the reality of the producing factor; an imagination may affect the psyche very strongly at times.—Reviewer.) Mankind has always searched for a subjective approach to Immaterial Reality. Man has always been—to that extent—a religious being. It has ever been impossible to prove the existence of God by strictly intellectual argument, but men have gone on just the same to commune with him.

Now the author goes off in unexpected fashion to show us how she learned to get in touch with Reality. God never was to her a person. Her experiences of God had the feel of a Presence but this Presence



never manifested itself as a personality. She would rather call it the "Great Unconscious." There is religion everywhere in the world and wherever it is it has built up a technique whereby it makes an impression on the psyche. When the writer had left the Methodist Church, whose morality, creeds and heaven had long cramped her spirit, she lived in the west and was neighbor to some Indian tribe. She at once got initiated into their religious customs and began to "experience" their religion. She followed this up later in the most astonishing way. She tells us she learned much from the "primitives." For instance, their belief in the "Sacred Middle," the idea that in the centre of the ganglia system there is stored up everything that happened in the life of the race. It represents the ages when man had not arrived yet at intellectualization but was guided by feeling-knowledge. There are surer traces of his destiny found there than in the reasonings of his intellect. All primitives have ideas of the future life and they have no horror of death.

She did not stay, however, with the primitives. She used the Catholic technique of devotion, the fourteen stations; the exercises of the Jesuits and numberless other methods. She had a long experience in the "mystic way", the "Unitive Life". She found, by the way, relief from pain by self-hypnotization (by projecting her consciousness into a "remote blue spark"). She also discovered that relying on the "Sacred Middle" and its promptings was very much the same as the method of the mystic way or the practice of the creative artist when in the act of giving life to the creatures of his fancy.

It would be presumptuous for us to say that we had followed the writer all along into her devious paths. We had expected something different from the title; had expected a description of the effect of the presence of death on various individuals. Instead, we get in the book the unusual spectacle of a person who apparently used every religion she came in contact with as a means for psychological gymnastics, without any attempt to discriminate. She just followed, and practised on, her "Sacred Middle" as a surer guide than the intellect. On the question, Is there a hereafter, is there an immaterial Reality? we get no new light.

**My Life Story—From Archduke to Grocer**, by *Leopold Woelfling* (Ex-Archduke Leopold of Tuscany). With Frontispiece and eighteen other illustrations. E. P. Dutton and Co., Inc., New York. 284 pages.

This is not a theological book, but why need it be? We read other books and a book that throws intimate light on Emperor Francis Joseph of Austria and his family will be sure of general attention at this time. We had always thought that the words of the Austrian national hymn:

"Gott, erhalte Franz den Kaiser,  
Unsern guten Kaiser Franz!"

applied very fittingly to the late Francis Joseph. In other words, that

he was a good man—as emperors go—and that he was well beloved. But when we read this book, written by the son of one of the emperor's cousins (archduke Ferdinand IV of Tuscany) we get a different impression. According to the author, Francis Joseph was an arch-despot. He was the head of the whole Hapsburg family and obedience to—and almost worship of—the emperor was the real law of each member's existence. There was no redress or appeal from the decision of the emperor. Ordinary citizens might have recourse to the law, archdukes had not. To make this dependence more sure, it was the emperor's steady policy to instill fear.

It so happened that the emperor from the beginning had an antipathy to the writer of this book (allegedly on account of the nephew's democratic leanings). He disturbed his career in the navy and in the army. He even had him shut up in an insane asylum for months (!) and the poor fellow got out only through a successful ruse. The writer loved Elvira, the daughter of Don Carlos, the pretender to the throne of Spain, but he was forbidden to marry her.

The writer's mother, although more fitted to be a nun than a wife, bore her husband twelve children. She was a tool of the priests while her husband hated them. Her oldest son, Leopold (the writer of the book), claims that she never had any love for him. One of his sisters, Louise, married the crown prince of Saxony (later king). It was no love match and led, as our readers will remember, to a great European scandal. Louise, mother of five children, ran away with the language teacher, Giron. The writer takes special pride in saying that he helped his sister to elope. Her husband, he says, was without any artistic interests and so Louise sought the company of Giron, who possessed a cultured mind. Leopold conducted the sister to Switzerland. She later married a singer, but the book furnishes no information on her subsequent career.

Interesting detail is given about the empress Elizabeth, wife of Francis Joseph. She never loved him. "She worshiped her own beauty, would stand hours before the mirror. Devoted her whole life to *not being fat*. Her main bent was to be majestically miserable." (She doubtless had a strain of the Wittelsbach abnormal temperament). The story of her assassination by an anarchist, at Geneva, is well known.

The old emperor had many tragedies. The crown prince Rudolf was in love with a Miss Vetsera. Tradition has it that they both committed suicide at Meyerling. The author tells us (from his father) that Rudolf was struck over the head with a bottle (pieces of green glass were still lodged in the dead man's skull) in a drunken brawl, and then the woman killed herself.

Now Francis Ferdinand became heir apparent. He was one of the most dissolute characters (the writer has some very salacious stories about him). At the same time he hated Leopold (the author). This drove Leopold away from home and country. He couldn't take part in the Great War; took the name of Woelfling and began the hard struggle for a living, not having trade or profession or a head for business:



hawked sausages in Berlin, was a small grocer in Vienna; then an insurance agent.

He had very bad luck in two marriages with working class women. It is hard to say which was more discreditable, his total lack of judgment and ordinary common sense in selecting a wife, or his telling the story of his wives' deficiencies to the public. A man may do many things when he needs the money, but here he violates good taste, and besides, this part of his story is the least interesting.

The author's political sympathies were with the liberal minds. He admired King Edward of England and shared with him his aversion for William II (the world's "greatest mischief maker" according to Edward).

The book gives interesting glimpses into the character and family life of old Francis Joseph. The political questions arising from the warring nationalities of the Dual Empire are not even mentioned. The practical and financial helplessness of a man so well educated, speaking several languages, is astounding.

The book is written in the purest English. Could such a man find nothing better than peddling sausages in Berlin?

**The Secret of a Quiet Mind.** The Building of the Life Within by the *Rev. John S. Bunting* (Rector of the Church of the Ascension, St. Louis). Fleming H. Revell Co., Chicago, 1929. 127 pages.

These Studies are the result of several years' instruction of a class in "Religion and Health" in the Church of the Ascension, St. Louis. "They emphasize one theme and focus attention upon one need, how to hear more clearly the Voice of God amid the confusion of the time, how to find his hand and see more definitely the pathway that leads to him through the fields of obscurity which spread about the soul today." The author thinks that people are yearning today more than ever for a Presence, a power beyond all human help; that, therefore, they, or many of them, are ready to be led to the divine sources in the way that is the only way, the way of prayer. Organized, institutional Christianity can do little for them. What they need is not science, theology, or ritual; what they need is the old and often despised or forgotten way of the mystics. From them they can learn the secret of the quiet mind, which consists in letting God do things through us. God is always doing big things silently (in nature, in history, in individuals). We are doing small things with much of fuss and noise. We must learn to relax, to let go; must learn this by systematic effort, guided by the experts in the inner life, the mystics. Must learn from them to travel the steps we may call "attention, concentration, surrender, supplication, resolution." Progress will come "from within outward." We are surrounded by mysterious forces in the spiritual world as in the natural. The forces playing on our souls are mighty and beneficent. Almost anything can happen. Have faith, you are more likely to succeed than to fail.

One must learn to "get at himself." "Your unhappiness, ill health and failure in life are due in large measure to your not having gotten hold of yourself, the whole of yourself, mind, body, spirit. You will get at yourself by going to God in quiet prayer. God has control of a large and glorious part of you, your soul, in fact your soul's life is God's life. If you find God you'll find yourself. That will solve your problem, make you happy, add to your usefulness and charm."

"Each of us must learn the beautiful spiritual art of making a bundle of all fears, defeats, negations, impossibilities, antagonisms, disappointments, moods and grouches and put them into the hand of that dear and infinite Friend, the good Physician, the greatest of all Masters, and simply beseech him to carry them away. The amazing thing is that he will absolutely do it." Health will come to the body as well as peace to the soul, the writer contends.

With persuasive confidence and in entire simplicity the author again and again unfolds the beauties of the prayer life, the marvelous blessings it brings to the struggling soul. He believes it is necessary to use the methods of those who were ever the pioneers in the spiritual life. One should have a regular time and place (even a "prayer table" with cross and devotional books on it).

If we use the hidden springs of life "then the door within which swings on double hinges (so the mystics say) inward toward God and outward toward the world, will open into your life all that fulness of power which comes to the aid of the sick body, giving it strength, and to the smitten mind, giving it calmness and quiet. When you do this, you will find yourself in a new world."

**A Country Parson Looks at Religion**, by *Harold A. Prichard*, M. A. (Oxon) D.D. (Rector of St. Mark's Church, Mt. Kisco, N. Y.) Harper and Brothers, 1931. 282 pages, \$2.25.

The author believes that people stay away from church because it doesn't preach acceptable and modern views on such vital subjects as the Church, the Bible, the Creeds and the Sacraments. If it learns to do that the time will come when the church will be "the official expression of the beliefs and actions of all sane people." The writer feels that he, although only a "country parson" and therefore of little consequence, has in him the urge to contribute a little to this task of brining the church up to date. There is only one means of amelioration in the serious state of the modern world, he says, and that is to apply the principles of Jesus—the mind of Jesus—to one's daily and practical needs. This is the real purpose of religion and all developments and practices of the church that are not consistent with this ought to be rejected.

What is religion? is the first question he raises. Is it morality? Is the church's chief task to keep people out of jail? Is it philosophy, ritual or an ecclesiastical institution? All these things may contain valuable elements, but they are only means to an end. The end is interpreting the Christian life to the world. In this interpretation



the church ought to be the main agent, but the fact that the East is willing to accept Christ but not the church shows that there is something wrong with the church.

The first subject to engage the writer's attention is, naturally, the first article of the creed, *God*. He emphasizes both the transcendence and the immanence of God. To him it is a personal God, however much we have to think away the limitations that inhere in the conception of human personality. The most distinctive teaching the Christian religion here presents is contained in the word "Trinity." The writer does not even try to explain the depths and the seeming impossibilities that lie hidden in this belief. No layman, he says would understand it, and no minister would be benefited by it. He is opposed anyway to philosophical or meta-physical discussions. To him it means simply that we know God in Christ and that the powers of the Holy Spirit are at our disposal, so that all things are possible to him who is in Christ.

The *Bible*, in the next chapter, calls for extended comment. He points out that the old view of its inerrancy is no longer tenable, that it is a view no longer held by well informed Christians. Evolution was once hotly and bitterly fought by the apologists; today it is accepted by the majority of American scholars and churchmen. Again, we are going back from Paul and his theology to the simple teachings of the Synoptics. "One cannot be a disciple of Paul, the theologian, and of Jesus, the Son of Man." Protestantism, he says, has raised the Bible to a place it has no claim to. Luther declared that the Bible had produced the church, a "fallacy" in which the Protestant churches followed him. We think the writer here excites himself unnecessarily. Luther knew very well there was a church before there was a Bible. When he said "the Word had made the church and would also sustain it," he didn't mean the written or printed Bible; he meant the witness, the gospel of Jesus Christ had produced the church (at Pentecost). And over against the corruptions of Catholicism, it was the Bible as "far as it preached Christ" that was the foundation and source of the newly awakened Church.

The *Church* has also often lost sight of the fact that as an institution it is only a means to an end. The Roman Catholic puts the Church in the center of all his belief. Outside the Church there is no salvation. In the Anglican Church there is a wing, getting stronger and more insistent right along, which cultivates such extreme notions. The author says he could never side with them, the High-Church party and the Anglo-Catholics. Their doctrines of apostolical succession is rejected by all save their own adherents. The writer doesn't see why episcopal ordination and a certain view of the sacraments should be of so much weight to Christ or to Christians. Uniformity in outward respects is unessential; to be of the same mind spiritually, is what the Savior prays for.

The *Sacraments* were to Christ simple signs and symbols of his disciples sharing with him in the blessings of the kingdom. The external rite is as unpretentious as an ordinary meal. But it was

the last meal he had with them. Therefore he makes it a remembrance, a memorial, a keepsake. When his believers partake of it something happens in them, not in the elements. They consecrate their lives to a life of service and sacrifice. There is too much pageantry in our "Eucharist." Great crowded corporate communions, especially, are antithetic to the nature of the Sacrament. Christ gives his best to "two or three gathered in his name."

Of *Creeds* the author thinks little. At best they are for the enlightened few. For the many it is better to show up Christianity as a rule, a way of life, generated by the love of God in Christ, than to give them a theological system. The insistence laid on creeds is out of all proportion to their importance.

There are other chapters on Prayer, Sin, Immortality, Miracles. The author is far from denying authority to the church or the Bible. It is the authority resting on what both have accomplished in the life of the church, it is not infallibility.

He closes with reiterating what he contends for all through the book, that Christianity is a way of living, not a system of thought, an institution or a form of worship.

The author makes no claim to originality of argument or viewpoint. In fact he owns large indebtedness to Glazebrook's "Faith of a Modern Churchman", but he has evidently thought through very carefully every phase of his Christian philosophy. Like most Anglicans of his type, he is somewhat radical in some respects. Still we prefer him and his views to the Anglo-Catholic, who repudiates Protestantism and apes Roman Catholicism so successfully that it is hard to see a difference between him and the Romanist.

**World Revolution and Religion**, by *Paul Hutchinson*. The Abingdon Press, Cincinnati, 1931. 201 pages. „

"For the next hundred or two hundred years the world will be in the grip of revolution." Such is the startling statement with which the writer opens his survey of the political, social, intellectual and racial aspects of the situation. And organized religion will be hard put to it trying to survive. In fact it will not survive at all, at least not in its present form. One can see that the influence of the church is waning. Out in the mission field, Christianity is no longer the one and only religion, it is one of many. No matter in what direction one looks, the church is on the downward grade. It has a hard time now and it will have a worse one presently.

In four chapters the writer seeks to substantiate his thesis as applied to political, social, racial and religious conditions.

*Russia*, of course, is the land where the revolution has been most far-reaching and most successful. It has overturned a powerful, autocratic form of government and put in its place the rule of the proletariat. This new government rules over one hundred and fifty million people. It's a class-government, only the members of the communist party having any decisive share in it. But what we see in



Russia today is not simply a new political administration of public affairs. The revolution applies equally to the social, industrial and religious life of the people. Three classes of people are entirely excluded from the benefits of the new arrangement: the priest, the profiteer and the kulak. To begin with the first. The priest of the former Orthodox Church leads a most miserable existence; even the peasant despises him. The church, formerly a tool of the Czar, has had the same fate as the autocracy it served so willingly. The Russian Communist party has been atheistic from the beginning and the state of religion is getting worse apace. There have been executions and exiles on account of religion. No religious instruction must be given to children under eighteen. The education of youth in the public schools is entirely atheistic. The Society of the Godless is growing in number and influence. And this hostility extends to Zionists, Moslems, Catholics, Baptists alike. To the Communist, Marxism is his religion. The old religion is opium. Heaven is on earth; to make the Five-year plan successful is the present ideal. To live for profit is a loathsome and antiquated view of life. Under these circumstances no other fate seems in store for religion in Russia but extinction.

Passing to Germany, the author makes the astounding statement that he considers "the Lutheran Church of Prussia one of the most pitiful and impotent institutions he has ever seen." And this reckless denunciation because the Prussian Church did not take the republic to its heart, and on the basis of what some Liberals and Socialists have told him. As though these persons had gone to church even before the revolution. We who know the Prussian Church better, may deplore that the Church as a whole still wistfully thinks of the days of national splendor under the former kings, instead of adjusting itself to the present regime. But, then, how can one expect the church to have much love for a republic sponsored by Catholics and Socialists, the very classes it has fought for so many years, or centuries, in the past! Besides, those of us who came from the Western provinces of Prussia remember with gratitude the inspiration to religious living they received from a church as vital and spiritual as any we have seen in later years and after considerable wanderings.

The writer passes on to Italy where, he says, Fascism is making religion serve statecraft. Then to Turkey: "Kemal Pasha has modernized Turkey by secularizing it." To England: "The younger element of the Socialist party is almost totally out of touch with organized religion."

The Russian revolution is primarily *social*, only secondarily political. What got it the support of the 85% Moujik population was the fact that the land was distributed among them. Remember also the complete emancipation of woman. Nowhere in the world is their status as fully equal to man as there. In China, likewise, the change of government is followed or preached by efforts to raise the standard of the masses: anti-illiteracy, anti-opium movement. The Great War disillusioned the Chinese about the "Christian" nations. They saw

their faults; their selfishness (trade follows the missionary). The doctrinal content of Christianity they think not worthy of credence in the modern world. The outlook for religion in China can only be viewed with dismay.

In South Africa we see the rising tide of color. There is the reactionary Boer and the imperialist Britisher. Under communist training the Blacks say: Formerly we had the land and you (the foreigner) had the Bible. Now we have the Bible and you have the land. "Kick out the God of the missionary!"

In America the laborer is only a number on the pay-roll. The machine is grinding him to dust. The Western Church is playing only a puerile part in this vast drama. The person still counts in undeveloped, backward regions; in the city he has hardly any vital influence. To deal with social revolution the church must join the revolution.

The revolution is also a *racial* one. Christianity has done much to bring the present world tension to pass by preaching the solidarity of the race and equality before God and in Christ. But it is not willing to live up to its preaching. Skeptical France and irreligious Russia have no color question, but Protestant America has. The color bar in America is becoming an important issue. The new Negro demands his place in the sun. Finally coming more particularly to the *religious* revolution, the writer contends that the church is attacked as intellectually bankrupt, socially impotent and morally superannuated (!).

He takes up the Apostolic Creed, each item, from first to last, and seems to think that each one has no sound foundation any more. Science has dug it away from under our feet. There is no valid and substantial authority any more. Not the Church, nor the Bible—much less the creeds—not even the teachings of Christ—for does he not believe in demons and in the approaching end of the world?

The personnel of the church is mediocre. The minister's sermon is generally "stereotyped, pointless, passionless, having nothing to say that matters much to the men and women of our modern age." "The greatest enemy of the church's future is the church's present."

Organized religion is identified with a ruling class and will share its fate. Or if identified with any race (the "white man's religion") it will be given up when the other races assert themselves. Again, if a religion fails to meet the intellectual issues, and still more the ethical, it cannot hope to survive. Organized church life is guilty of all these things. Therefore it has no future.

And still religion will not die. Man needs a god of some sort. He needs the support of religion to sustain his passion for the higher values of life. But the new life and beginning will not come from the church; the church is too conservative, too much wrapped up with the status quo. It will come from individuals and groups outside the church (here he borrows from R. Niebuhr, to whom the book is dedicated). From people who have social intelligence besides religious fervor. They will be modern mystics, in their closeness to God.



We naturally say, but why mystics of all people? The mystics are the very ones who have no social objectives. They are solitary beings, who rise superior to the needs of the flesh and earthly life and station. It is true there is a Gandhi, who combines mysticism and the active love of his fellow men; but there are thousands who travel the mystic road but never lift the burden of the poor. Even St. Francis, the great Christian mystic, as true a lover of his neighbor as ever was, was espoused to the "Lady Poverty". His ideal was monkish, not modern or social at all.

The writer has drawn a picture as gloomy and distressing as ever was. He is a tired radical, and no wonder. If the church is all he says, intellectually bankrupt etc. (see above) who would not sit with the prophet under the juniper tree and sigh, "It is enough, O Lord, take away my life!" But there came forth men sent of God, calling to repentance and faith. As a rule they come out of the church, not outside of it. They were critics of the church, still they believe it was God's church, Christ's church and could again be used, after reform in head and member had been carried out. The author has nothing left apparently but Jeans's "stream of knowledge tending towards a non-mechanical reality" and Jesus Christ as "hero and captain of the Host." That isn't quite sufficient. If the whole creed about him is composed of material the modern man can only shake his head about, how can he be a real "Captain of the host?" No, we believe the author has poured out the child with the bathwater. He sees only the shortcomings of the church; the good points not at all. He knows no authority any more but the authority of Science. The modern world still needs Christ and his salvation. He will remain in the place of authority. He was also a believer in, and preacher of, the gospel of the kingdom of God. A hundred and nine times the term is used in the gospel. Let the church lift the treasure hidden here. Let it use the light coming from any quarter. Let it face the world and its task with the faith and the earnestness of the first Christians and it need not worry about its survival.







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Πάντα ὑμῶν ἐστίν, ὑμεῖς δὲ Χριστοῦ.

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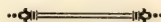
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### SERMON SKETCHES

By F. C. RUEGGERBERG

Sunday — November 6, 1932

THINGS TO THINK ON!—Text: Philippians 4: 8

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

THE MINISTRY OF THOUGHT! "As a man thinketh in his heart."

#### I. "Whatsoever things are true"

Word "true" not as used in law court.—Things described in police-court as true are usually ugly and repulsive.—The Truth is always beautiful.—Truth in police-court, correspondence with fear.—Truth in N. T., correspondence with God. An unclean story may be accurate. It can never be "true". It is out of balance. Not in harmony with God. A story is true when in very structure it shares the likeness of Him who is Truth. Pilate, "What is truth?" misses the mark. Jesus: "He that is of the Truth," is right.

#### II. "Whatsoever things are honorable"—honest, straight

Things worthy of reverence, things august, things venerable, suggesting strength and dignity of a vast cathedral pile. Think on these things that can make the character of men to resemble an inspiring Cathedral.



III. "Whatsoever things are just," i. e., adjusted to the Maker.

Not superficial exactitude as Scribes and Pharisees, with their arid, barren, legalistic justice, but the Justice of God. Amos: "Let justice roll down like waters and righteousness like a mighty stream."

IV. "Whatsoever things are pure"

"Blessed are the pure in heart."—"Keep thy heart with all diligence."—"Who shall ascend unto the hill of the Lord?"—"He that hath clean hands and a pure heart."

V. "Whatsoever things are lovely"

Not mere sensuous enjoyment of form and color, but the beauty of moral earnestness.—The Cross of Christ tells the story of beauty of obedience.—The truly beautiful is the Divine.—It is inward, not outward beauty.—We must have something of the iron and hardness of the cross in our character.

VI. "Whatsoever things are of good report"

Not things which are well reported of, but things which themselves speak with a fine voice—in one word, things that have their springs in reality.—"If there be any virtue and any praise, think on these things."

Sunday — November 13, 1932

THINGS OF CAESAR AND THINGS OF GOD! Matthew 22: 21

"Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's."

The Master always carried a question with him! At age of 12—"sitting in midst of doctors, both hearing them and asking them questions." He learned to use the interrogation point early in life! He has been asking questions ever since.

I. The Question: "Is it lawful to give tribute to Caesar or not?"

Jesus' answer: "Render unto Caesar, Render unto God."—That does not mean that we are to pay Caesar his tax and let the Cause of God go begging.—Many people operate that way! They pay their taxes. They secure the property rights under the state. They strive to "render unto Caesar what belongs to Him."—Their religion is divided into two great parts: One the State. The other—God—or the Church.

Jesus does not say—there are two Kingdoms—one of the world—temporal authority. Other—the Church—spiritual power.—That is what it looks like on the surface.—But underneath is another meaning: You use that coin to buy what you want. You accept the protection and enjoy the comfort and advantages of the civil government. Then pay your share of the cost.—Paul: "Trib-

ute to whom tribute is due! Custom to whom custom. Fear to whom fear. Honor to whom honor."—Here is what we seek! We must find out what our obligations are and to whom they are owed and then meet them as honest men.

II. But more needs to be said!

Treat your church in the same way.—Find out where your obligations lie and meet them like honest men.

A. There can never be a division in the Church between secular and sacred interests.

Everything is sacred in the Church. Everything is sacred to mind of Christian. Nothing is sacred to a secular mind. Nothing is secular to a saintly soul.—The money problem or the financial problem in our church is a spiritual problem. You dare not separate what we owe Caesar from what we owe to God. Because both of these obligations lie in the moral realm! And the moral realm is peculiarly the realm of religion.

B. There can never be a division between Business and religion.

"Business is business"; as though there were laws operating in business which have no place in Kingdom of God! Either all life is a holy thing or the entire demands of the Christian Gospel are a sham. The same loyalty, devotion, thought and enterprise used and expended in business. That same thoroughness we must bring into our religion.

C. There can never be a division between my Church and the Kingdom program of the denomination.

"My Church"—Caesar. "The Synod"—some foreign interest.

Now, my friends, what we need and ought to do is: to pay the salaries of a few missionaries on foreign or home field instead of complaining of the size of the synodical budget! That would give us interest in the Cause!

Moreover—the Church that does nothing in missionary endeavor—will die of starvation. The Gospel of Jesus (Livingstone) needs perpetual propagation. It is a missionary Gospel. Its program is a world program. God's purposes are world-girdling and call for the whole power of the Church. "The whole task of the whole church is to bring the whole Gospel to the whole World."

Sunday — November 20, 1932

THINGS JESUS TELLS US TO DO!

"And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46.

"And he spake a parable unto them"—in fact four parables:

1. "The Blind leading the blind—ditch." A lesson on Leadership.



2. "The Splinter and beam." A lesson on Self-examination.

3. "The good and bad tree." A lesson on the organic relation between the inner life and the outward conduct.

4. "The wise and foolish builders." A lesson on the necessity of founding the Life on the Divine Will.

"Why call ye me Lord, Lord, and do not the things which I say!" Heart and mouth must have a common life-principle if anything of worth is to issue forth. What shall it profit though a man gratefully and habitually utters all the litanies of earth—if these words are mere lip-service?

Problem: not orthodoxy of creed but orthodoxy of conduct.

Things Jesus asks us to do—what things? Are there so many we know not where to begin?

"So many books, so many creeds,  
So many paths that wind and wind,  
While just the art of being kind  
Is all this old world needs."

You can read all Jesus ever said, in short hours of a Sunday afternoon.

There are only two very simple things which Christ asks us to do:

I. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy might."

A. First in our thought.—"Seek ye first His Kingdom and His righteousness." Ruskin—"I do not wonder at what men suffer, I often wonder at what they lose."

B. First in our business.—Is business first or shall God be first?

C. First in our home.

D. First in our politics.—Cecil Rhodes—Some men think in villages, some in towns, some in cities, some in terms of continents; only God thinks in terms of the Universe." "Go ye unto all the world."

E. First in our civilization.—Peace Palace at Hague.—Nations asked to send statues as expressions of their good will. No word of Christ. No statue of Him was to be accepted. Yet two South American nations sent bronze statue of Jesus Christ. Had no place to put it—so placed it at the entrance.

II. And then Jesus tells us to do the second thing: "Thou shalt love thy neighbor as thyself."

And who is my neighbor? Illustration. A certain man went one day from Jerusalem to Jericho; fell among thieves. Priest—Levite—Samaritan.

"Why call ye me Lord, Lord, and do not the things which I say?"

Jacob Ries—"How the other half lives." But thousands decline to keep their unfortunate brethren.

John Spargo utters "The Cry of the children." 2,000,000 of them, under 16 years of age, working at gainful occupations—yet what do we do to stop the disgrace?

Lincoln Steffens shows up "The Shame of the Cities" and brings a blush to the face of many a patriot—but when time and energy and money are needed—the love of many waxes cold!

"Why call ye me Lord, Lord, and do not the things which I say?"

Sunday — November 27, 1932

"THINGS THAT MAKE FOR PEACE"

"These things have I spoken unto you, that in me ye might have peace."—John 16: 33a.

What things:

They were in the upper Room. John—the Son of Thunder—with the mind of the mystic and the heart of a Lover—has told us what these things were: Chapt. 13—The Feet Washing; Chapt. 14—"In my Father's House"; Chapt. 15—"I am the Vine"; Chapt. 16—"He is going away and they are to remain."

The Shepherd is to be removed by hands of sinful men and the sheep will be scattered.

The Master is going to leave them and they are to rely wholly on the strength of inner union with Him through prayer—to bravely "carry on".

Their strength and confidence is to be sought in prayer: "Whatsoever ye shall ask in my name, the Father will give it you!" "These things have I spoken unto you, that in Me ye might have peace." Luther: "You must write the personal pronoun I very large—"These things have I spoken unto you—" The "I" here is of tremendous importance.

1) Not the "I" of the artist—who leads us to appreciation of the beautiful.

2) Not the author—who instructs us here.

3) Not the "I" of the Scientist who gathers all facts together to make them into a great system of Knowledge.

4) Not the "I" of the philosopher who sees behind the scene of life, its one abiding meaning.



5) Neither is it an inventor that Christ speaks of—not that kind of an “I”.

6) Not the “I” of a soldier nor a statesman.

Not one of them has ever said: “These things have “I” spoken unto you, that in me ye might have peace.

I. Jesus rests His claim solely and alone on Himself—on His own flawless character.

This, I say, is distinctive and it is also different than anything we ever hear from world’s greatest men. Christianity is a way of Life, or Religion, that cannot be separated from the person of Jesus. You cannot study Christianity without Christ. You cannot divorce the Religion of Christ from the person of Christ—these two belong together and no man may ever sunder them.

A. To study the N. T. is to study Jesus. He is the heart and fiber of its entire life. Take Him out of the N. T. and you leave nothing but a lifeless mass of meaningless phrases.

B. To be a Christian is to follow Him. Everywhere He makes this very, very plain.

Illustration. “Good Master, what must I do, to inherit eternal life?” Jesus: Why callest thou Me good, there is none good, save one, that is God.” That is to say: there is no acceptance of God possible, without accepting Christ.

Illustration. “Whom say ye that I am?” Peter, speaking for the apostles and for us all, “Thou art the Christ, the Son of the Living God.”

II. Jesus rests His claim entirely on Himself and then He says: “Follow Me.” “Watch Me.” “Learn of Me.”

Now what may we learn?

A. His almost haunting sense of the presence of God in His life. “He and His Father were one.”

B. His constant reliance on the spiritual power of His faith to overcome all obstacles. There is something solemnly awful in the presence of a man who relies entirely upon spiritual force to accomplish His ends.

C. His utter abandon and lack of worldly goods in the furtherance of His cause. We usually invert the order. The most successful Church is the most active or outwardly influential Church. Whereas the Master cared nothing for things as things.

D. His constant Habit of Prayer. I know it is a worn-out phrase—but: How often do you pray? How much do you pray? For what do you pray? How fervently do you pray? Jesus prayed always: for Himself; for His own; for His cause.

“In the world ye shall have tribulation, but be of good cheer, I have overcome the world.”

Sunday — December 4, 1932

"THINGS THAT ARE IMPOSSIBLE"

"The things which are impossible with men are possible with God"—Luke 18: 27.

Illustration. The Rich Young Ruler coming to Jesus.

Jesus: "Easier it is for a camel to go through the needle's eye than for a rich man to enter into the Kingdom of God."

Disciples: "Then who can be saved?"

Jesus: "The things that are impossible for men are possible for God."

I. The Impossibility without God.

Many leave God out of count. How many times that happens in life.

A. Here is a life in straightened circumstances, fine idealism of earlier days gone. World is gray and practical and life is very difficult in its complexity.

Question: "After all does it pay to be good?"

Since so many hundreds over-reach and do that which is not right—Who then can be saved?

- 1) "Christianity is an impossible religion."
- 2) "Jesus is an impossible idealist."
- 3) "The N. T. is an impracticable Book."
- 4) "The Church is conducting a losing business."

All this is so because we leave God out of reckoning. Put God into the program of your life!

B. Here again are people overwhelmed with the mysteries of Sorrow and Suffering. They cannot find the way out. Life has been sapped of all fine dreams. Once more—let us remember God.

C. Again! The world on a larger scale leaves God out of count. Apparently—world does not need Him.

Arabian proverb:

- 1) "He who knows and knows he knows is a proud man—shun him.
- 2) He who knows not and knows not that he knows not—he is a fool—pity him.
- 3) He who knows not and knows that he knows not—he is a child—teach him.

Perhaps the world does not know that it needs God and so must be taught.

II. The Possibility of the Impossible.

"All of the things which Jesus asks us to do are impossible, only they are so necessary that we must make them possible."

A. Jesus asks us to believe in the eternal goodness of God.



It makes a great deal of difference what we believe—for belief shapes and molds character.

B. Jesus asks us to believe in the Brotherhood of man. Impossible—then we must make it a fact.

Wm. James: "Is Life worth living?"—"Believe that it is and you will help create the fact."

C. Jesus asks us to believe in the ultimate triumph of faith.

Paul: "Faith comes by hearing and hearing by the Word of God." Peter and John: "What were they asked?"—not how did you cure him? but: "By what authority and in whose name did you preach?" The Reformation—began by preaching the faith.

III. The real Hindrance.—Not the Anarchist, or the open foes; Not the Atheist, or the Agnostic. But thousands and thousands who have not the faith to tackle the impossible.

Jesus: "All things are possible with God."

Sunday — December 11, 1932

"We are persuaded better things of you and things that accompany salvation, though we thus speak."—Hebrews 6: 9.

"Salvation"—What do we mean by the term?

A ship at sea is saved when the reefs and shoals are passed. Holland was saved when the waters were driven back. A house is saved by the streams that put out the flame, or the beams that shore up its walls. A living organism is saved by restoring the equilibrium of nature and by prompting the vital organs to do their work. A prodigal is saved by the memory of his mother's face or some sweet reminder from home.

How is a soul saved? In much the same way. It is by believing in the possibilities of goodness—until that goodness becomes a part of us. It is bowing before the majesty of Christ's life until to be like Him becomes a passion. A soul is "saved" when it has found the perfect ideal and dynamic for its life in the person of Christ.

What are some of the things that accompany salvation?

I. A Unified Personality!

Two natures—higher and lower—in every man: "Flesh against Spirit—Spirit contra flesh." Paul: "The good that I would I do not, the evil I would not, that I do." We all know the story of this struggle: forfeiture to convenience; compromise for advantage; materialism for practical gain; the higher or God-consciousness—sacrificed to the lower or selfish motives of life, which make for unbelief and shallowness.

Read pages of O. T.—one long struggle between the God in man and the devil in man.

History teaches by example—the same old truth: God-consciousness struggling contra selfish ideals and ideas.

When a soul is saved—it throws the energies of its life into the hands of the God-ward ideals, henceforth God rules the life.

The old struggle is not ended—but the ideas of God-consciousness move into the central field of life and, by the marvelous power of God, they are strong enough to hold sway.

The Personality Unified—henceforth the watchword: "This one thing I do."

II. A new appreciation of the Self.

When a man is saved—he is saved for some high end—"saved to serve". Life becomes an elevated and a lofty destiny. Prodigal—"I will arise and go to my father." A man joins church—becomes conscious at once of powers which he did not dream existed for him.

III. A new Center of Loyalty.

Salvation gives a man an ideal for life and service great enough wholly to command him.

Geo. MacDonald—"Nothing makes a man so strong as a cry for help." Comes home from a hard day's work—hears a cry of distress—all other interests immediately forgotten—one passion or idea dominates him—his whole person becomes loyal to one consuming aim—to help the one in need.

Salvation brings into the soul, the motive power of a new affection—centralized in Christ, the Master personality of the Ages!

In the Church this is sorely needed—new center of loyalty. Everything—for the one aim of exalting the person and the will and work of Christ.

IV. A Peaceful mind and heart.

Jesus: "Seek ye first His Kingdom and His Righteousness." "One thing only is needful." Paul—"The Peace of God, which passeth all understanding."

Salvation—puts the heart and the mind to rest—i. e., gives them the consciousness of unquestioned trust.

Sunday — December 18, 1932

"THINGS LAWFUL BUT NOT EXPEDIENT"

"All things are lawful unto me, but all things are not expedient." 1 Cor. 6: 12.

Goodspeed: "I may do anything I please, but not everything I may do is good for me." "I may do anything I please; but I am not going to let anything master me."

Liberty is not license. Freedom does not mean lawlessness. Choice does not imply freedom from obligation. Luther—"The Freedom of a Christian."



1. A Christian is a free man and no one's servant.
2. A Christian is a Servant and in bondage to all men.

"All things are possible to me, but all things are not good for me." Liberty is controlled by the rights of others. Freedom is limited by profits of others. Cervantes: "The stars in heaven are free because in the amplitude of their liberty their joy is to obey the laws."

*Three ways in which world has tried to meet the situation described by Apostle in chapter before us:*

- I. The Greek World—culture—self-development. Said through its greatest soul—Socrates: "Know Thyself!" Know whence you have come. Know what you are. Know whither you are going.

## II. The Roman World—Law—Government and Order.

Marcus Aurelius: "Control Thyself." It too is a great word—Control thyself.

Illustration. Cincinnati Zoological Garden—sign: "Do not poke animals!" Lady with umbrella. She poked them and lost her umbrella. Something like that in human heart: Lion of rage; tiger of passion; serpent of deceit. Do not poke the animals!

David S. Jordan: "Self-control, its Kingship and majesty"—"All things are lawful for me, but all things are under control—for the sake of others."

Right there the Church makes a great appeal. She says: "Let the pleasures of the moment alone and control your desires for the good of others."

## III. Christ says: not "Know thyself" nor "Control Thyself" but "Deny Thyself."

Enoch Arden—"I will deny myself" and in one minute, in 60 seconds, God had made another king.

Father and Three sons—a piece of clay. 1. Made a beautiful figure of Greek art; 2. Made a vase; 3. Tried to mold an image of his father's face.

'Tis not what we can do—what we have the right to do, so much as what we do not for the sake of others, that counts with God!

"Deny thyself"—said Jesus. 1. Deny thyself to thyself—lower self to higher. 2 Deny thyself for Fellowmen—as Chas. Darnley in "Tale of two cities."

Deny thyself—for some great cause—as Jesus did on the Cross.

"All things are lawful unto Me, but all things are not expedient." Many things I can do—but will not: For the good of others. For the profit of others.

Sunday — December 25, 1932

"THIS THING WHICH IS COME TO PASS"

"Let us now go even unto Bethlehem, and see this thing which is come to pass" Luke 2: 15.

What is the real, the abiding meaning of Christmas? Christmas has Christ in it.

a) Take Christ out of Christmas and you take the sun out of the N. T. The birth of Jesus is the sunrise of the Bible. No Christ—there is no new Evangel.

b) Take Christ out of Christmas and you take the center of gravity out of the human race.

'Tis He that has restored to man the proper sense of values. He is the balance-power of life. His Life is of one piece—even, clean, flawless. Without Him—Life is empty, meaningless.

c) Take Christ out of Christmas and you take away the source of motive and the stimulus of right living out of human life.

Bring forward a more searching or helpful message—without Him—and every minister in Christendom will declare it to His people.

d) Take Christ out of Christmas and you take civilization out of the world, reduce the race to barbarism.

Christmas has Christ in it! "Let us go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us."

What had the Lord revealed unto them?

I. The Birth of the Saviour.

While they were in the fields, an angel appeared unto them—God sent them a message—while they watched their flocks. One of the many indications that: the highest truths are not discovered but are revealed. "Canst thou by searching find out God?"

II. When the Shepherds went to Bethlehem—they saw a little child, "A Saviour, who is Christ the Lord."

Up to that moment, always it had been a man, full grown, who occupied the center of the stage. Bethlehem has changed all that and has given us a new sense of values—in the child.

Shepherds saw that this new-born Saviour was not born of the rich nor of the extremely poor—but of the middle class (where most of world's leaders have come from).

Christ was born at center of Gravity of human race; of honorable class of working people. The world is saved by the labors of God with Man. It is work that gets things done, Christ was a working-man.



## III. Three questions in Summary.

1) Do you know him—the Christ?

Not—know about Christ; nor—what you know; but—whom you know.

2) Is He your Saviour and Lord?

Have you entered into the meaning of the “unto you, is born this day?” That is the personal element in Christianity. Failure to commit one’s self to Him is the reason why we do not have more victories than we do have in the Church. There is no substitute for Him.

3) Do you love and worship Him? Is He your Lord and Master? “Acquaint now thyself with Him and be at peace.”

## WHY NOT CATHOLIC?

Written by R. STAVE and based in parts on a dissertation by  
Prof. D. Otto Schmitz in Muenster

What justification is there for this question in the minds of Evangelical dissenters?

Many of us have acquired the habit of forming a hasty reply in categorical form. "Festina lente!" May this well-known maxim of Emperor Augustus guide us in a patient and reasonable examination of the facts, stripped, as it were, of confessional polemics, so that our final conclusions may stand approved before the tribunal of our conscience.

Should not this question interest us in view of the fact that the Catholic church is progressively manifesting her influence intellectually, politically and culturally?

In a 10,000 word memorandum, which appeared in excerpt form in a very recent issue of the New York Tribune, John Moody, one of the respected citizens of the metropolis, sets forth his reasons for having become a convert to Catholicism two years ago. From his published statement we are here quoting only its more relevant sentences:

"It was through the writings of St. Thomas Aquinas that I found the way. It was through him that for the first time in my life I came clearly to understand Christianity and its meaning. Then I made what was for me the surprising discovery that the Catholic Church alone of all Christian bodies had been teaching for 1900 years, and still is teaching, the only interpretation of the Bible and the life of Christ that makes sense.

"The Catholic Church from the outside had never interested me. All my life I was reeking with prejudice against it. But these prejudices melted away when I finally recognized it as the possessor of timeless truth.

"But why the Catholic Church? Why not Protestantism? Well, I had been a Protestant all my life; first an orthodox one and finally a modern one. But all that Protestantism had ever done for me—or to me—was to lead me by slow degrees into indifferentism and then into practical agnosticism. When I started I believed a lot; when I finished, there was little tangible to believe outside of glittering generalities. During the more than 40 years in which I classed myself as an Episcopalian I saw the Bible torn to shreds and tatters within my own church, the Christian story turned into a fable, and Christ completely shorn of the supernatural. Moreover different factions within the church were teaching contradictory things and always throwing bricks at each other.



"I am often asked, now that I have been a Catholic for a considerable period, whether I have found Catholicism all I had hoped. Yes, and more. If there is one thing about the Catholic life which is the very reverse of what one finds in Protestantism, it is that one grows and grows more strongly into the faith. It gives life a purpose and a meaning—which no philosophy of negation can ever do.

"An unlettered layman like myself, if at all studious, flounders through modern philosophy, as I did for a quarter of a century, trying to convince himself that life has no supernatural meaning and that man is merely an accidental animal evolved out of the loom of time. He feels it ridiculous to even question these great thinkers with all their learning and wisdom; he merely accepts their dogmas as final. Eventually I rose above this complex, but it was a loadstone for many years."

If the growing number of prominent converts to the Catholic faith may serve as a criterion, then the question becomes at once pertinent, Why indeed did these people become Catholics? In their endeavor to justify their act they almost invariably stress the fact that only bigoted people and those grossly ignorant of the Catholic Church as such would register condemnation or at least disapproval of their conversion.

Let us see whether the latter point is well taken. The power of attraction in Catholicism may be traced in a threefold direction:

1. Her assumed authority in interpretation of Scripture with its attendant claim upon an exclusive comprehension of truth.
  2. Her established cult as expressed in her form of worship.
  3. Her organic structure as an instrument of world power.
- These are the three basic elements.

#### I.

We begin with *the attractive power* of the Catholic Church which proceeds from her *assumed authority in all matters relating to her teaching of the Bible*. This assumed and rigidly maintained authority exerts an alluring effect upon intellectually dependent individuals. The quest of man after truth is born of an innate and unquenchable desire, but the old fountains from which he has sought to quench his thirst for the truth have not satisfied him; he has turned away from them. Despite amazing progress and success science has proven itself insufficient in a final discovery of the truth and has completely disillusioned the non-scientific mind of the present generation, a profound desire for a firm footing amidst the confusing and unstable conditions has taken possession of these people and with eager eyes they are searching for the rock which the turbulent waters of doubt, uncertainty and fear may not move.

To satisfy this longing of a deeply confused and disturbed humanity the Catholic Church is pointing to her dogma of papal infallibility in matters of teaching where the zealous searcher after the truth is offered a guarantee of a satisfying explanation of the truth.

It might be well to remind ourselves of the definitely enunciated dogma of infallibility promulgated by the Vatican Council in 1870: "When the pope, as pastor and teacher of all peoples and by virtue of his supreme apostolic power, decrees a dogma relating to faith or morals for unconditional acceptance by the entire church, he possesses the identical infallibility with which Christ has invested His church. As a result his decisions remain unalterable in themselves." This is an apothegmatic dictum, chiseled in stone. Let us compare with it the words of a prominent convert, a highly educated deaconess in Germany, the daughter of an Evangelical professor of theology. She bitterly arraigns the religious division and dismemberment of particularistic Protestantism: "The most orthodox circles of the Protestant church to which I have belonged for more than 50 years, what do they mean to the great majority of the people to whom nothing is sacred any longer, not the Bible, nor the Symbolum nor the person of the Divine Savior! The work of undermining the very foundation of faith, which has been going on for decades, has already reached the masses in its destructive effect." While a pronouncement of such a scathing and peremptory judgment of Protestantism as rendered by the two converts quoted is one-sided and therefore unjust, yet the impression of the evident contrast between the compactly expressed claim of the Catholic church and the condition of separatism and particularism due to a vacillating interpretation of the truth in the Protestant church remains. Having arrived at an acknowledgment "in principio" of the ecclesiastical authority in teaching, it is not a far step to the justification of the so-called "fides implicita," i. e., of the enveloped (undeveloped!) faith. And the implication is as plain as it is significant: The simple-minded Catholic could not be expected to embrace with either knowledge or understanding the multitude of dogmas which the authority of the church has laid down in the course of centuries. Nor is such a requirement demanded of any Catholic believer; it is sufficient for him to believe and accept the subject matter in toto. This is done when the individual believer gives assurance that he fully believes all the holy Catholic church professes to believe.

To Evangelical believers whose conception of faith is radically different, such an attitude is altogether unacceptable.

And now, *what is our reaction?* Just why and where do Protestants differ? Why do we find ourselves at variance in an alert con-



science which refuses to capitulate before the deductions of reasoning? Because we instinctively feel that an earthly court of adjudication—the Roman Catholic Church in the person of the pope—has usurped an authority which it does not possess, specifically the authority to dictate to conscience its own comprehension or apprehensive knowledge of the truth. No human authority, no matter how conspicuously and elaborately clothed with ecclesiastical power, is justified in dictating to others in matters relating to truth by sheer duress of conscience. The dire consequences of such a constraint of conscience are twofold; on the one hand a profligate and vicious destruction of the simple sense of truth in those who are inclined to render a “sacrificium intellectus” in the perverted notion of thereby rendering a service to God; on the other hand, an elemental rebellion of the sense of truth in those who decline the presumptuous demand in defense of their inherent right to freedom of conscience. The worst aspect, however, unfolds itself in the flagrant misuse of the gospel, as if the gospel, God’s glad tidings, represented a purely human regulation in matters of faith requiring enforcement of recognition by ecclesiastical mandates. It is true that the gospel has the inherent power of conviction when it is proclaimed in the strength of the spirit of God; it is also true that the word of truth has been entrusted to the church of Jesus Christ, but the proclamation of the word does not bind the church to herself but to her Lord and Master. The church represents a spiritually equipped institution, not a judicially constituted organization with power over conscience. It is easy to understand that it is much more expedient, much more human to bow to an infallible authority of a visible church than to continuously keep one’s conscience open to the invisible power of the spirit in the gospel, but by faithfully pursuing the latter course we may obtain certainty of truth and of salvation in one. As a further proof of the correctness of our contention we quote the words of a Catholic professor of theology in Innsbruck. This disciple of the sainted Ignatius Loyola concluded his dogmatic lectures by declaring: “This, gentlemen, is the teaching of the Catholic church; whether it corresponds with the truth, I do not know; everything may possibly be “totaliter aliter.” This declaration is highly significant. To any Catholic doubter, however, retreat is open into the intrinsic mysticism, in which the whole dogma appears as a metaphorical presentation of the unutterable deity.

## II.

Reference to the *practice of deification* leads us to the second great element in the power of attraction of the Catholic church—*her established cult as expressed in her form of worship.*

To honor the Creator is the fulfillment of man’s destiny, but

man is given to all possible forms of worshiping the creature; to worship the creature instead of the Creator is the indubitable mark of all heathendom, ancient as well as modern, from the imperial cult to that of the nude. But for all that the innate desire of man to serve God cannot be rooted out by any adoration of the creature.

"In unsers Busens Reine wogt ein Streben,  
Sich einem Höhern, Reinern, Unbekannten  
Aus Dankbarkeit freiwillig hinzugeben,  
Enträtselnd sich dem ewig Ungenannten;  
Wir heissen's: Fromm sein!"—*Goethe*.

Man's ardent desire for the non-objective gives emphasis to a desire which reaches beyond the transitory into the intransitory and imperishable, beyond the comprehended into the incomprehensible. And this insatiable longing to bring the divine within the realm of human perception and comprehension has not lost its urgency in our time.

Many people in our days are again inclined to look with interest upon the alluring, terrifying, enchanting and awe-inspiring mystery behind all things—the "mysterium fascinosum et tremendum." This mystic wave of our spiritual life surely carries with it much turbid water of superstition and is, therefore, dangerous. But we cannot deny that this trend of the times to the mysterious, "to bridge the mystic gulf from God to man," (Emerson), lies deeply imbedded in man's primeval, Godward nature. Our heart shall not rest, said Augustine, "donec est in Deo."

The *cult* of the Catholic church is endeavoring to meet this trend to the mysterious. Above all it is the sacramental Christ of the eucharist, from whom a peculiar magic power emanates. "The assured presence of the Lord in the holy eucharist releasing and pouring forth healing power, such is the incomparable nature of Catholicism," says a distinguished convert, and continues, "since the death of the holy Redeemer on Calvary there is no act on earth of equally supreme significance, no moment of greater consecration than the holy eucharist, whether in silent celebration of the mass or whether in high-mass in a harmonious blending of spirit and form." In his book, "the Glory of the Catholic Church," Gisbert Menge describes the impression which the solemn climax of the mass, the transubstantiation of the host into the body and blood of Christ, creates upon the Catholic worshiper: "Transformation! The tinkling of the bell announces the sacred moment, the organ is silent, the voices of prayer are hushed, all fall upon their knees, solemn silence prevails as if all worshipers were holding their breath. The priest takes the host into his hand, emulating the example of the Savior at the Last Supper, raises his eyes to heaven, bows down and whispers, 'Hoc est enim corpus Meum,' this is My



body; 'Hic est enim calix sanguinis Mei,' this is the cup of My blood. How simple and plain these words, how great and sublime their effect: The Son of God Himself descends upon the altar." Another convert says, "In the liturgy of the mass, during the holy communion and during the silent prayer before the tabernacle the highest mystic experiences are taking place in the souls of devout Catholics. The entrance into the infinite fullness of God's being, the overpowering, exulting, self-sacrificing and consuming love of God, and finally the rapturous union with God completely extinguishes all consciousness of the ego. All affections which can fill us with awe, all joy and thrill of which the human emotion is capable, from fear and anxiety to burning desire and jubilation, are here overwhelming the soul of the Catholic—and many non-Catholics. And the splendor of such an act of veneration is so brilliant that its light obliterates any and all possible defects of Catholicism."

And now again we ask: Why do we not, why can we not agree? Why can we not agree though we are equally intensely concerned with a true worship of God in spirit and in truth?

Because we distinctly feel that the cult of the Catholic church jeopardizes the worshiping of God in spirit and truth. True worshiping of God is only possible when we are face to face with the self-glorifying revelation of the hidden God. This can be traced throughout the New Testament and is also foreshadowed in the Old Testament. We are reminded of the vision of Isaiah, of the adoration of the shepherds and the wise men, of Peter's exclamation after the miraculous draught of fishes, "Lord, depart from me for I am a sinful man," or of the praise of God and the Lamb in the Apocalypse. Only when he is overwhelmed by God's great deeds can man become detached from himself. In the Catholic cult, however, the emphasis rests no longer entirely on the act of salvation of God in Christ, on the *one* place where the Holy-One has entered into form, full of grace and mercy, without thereby surrendering anything of His holiness, where God has come close to us without encroachment on His supreme and unapproachable majesty. The emphasis is removed from the real act of salvation in Christ to the liturgical drama which is presented and to the subsequent mystical experience of this drama from Calvary to the transubstantiation in the mass. Catholics do not admit this, but it is nevertheless so. There is certain proof for this actual transfer from the acceptance of salvation in obedience of faith to the magic-mystic union with the sacramental Christ, and that is the fact which no Catholic will admit, that in this manner one's center of interest remains in one's own hypocritical devoutness. Thus the Heidelberg catechism has characterized the situation with a keen understanding of the principles involved when—in harsh language born of the heat of con-

troversy—it terms the sacrificial sacrament of the Catholic mass a “denial of the one and only sacrifice of Jesus Christ” and “a cursed idolatry.”

### III.

The third great phase in the attractive power of the Catholic church is to be found in *her organic structure as an instrument of world-power.*

The Catholic church stands before us as a world-power of the first rank, and as such she exerts a great influence upon men of action, men endowed with energy, men in whom the urge to political activity is predominant.

It is divinely decreed since the birth of the human race that our earthly existence be one of association based upon companionship; in fact, however, we are face to face with the intricate problems of division and separation. A silent, sinister warfare of all against all, the social, economical and racial feud, is raging amongst families, nations and races, in the midst of a pretended peace. But again we maintain that the innate desire for companionship is immune from destruction, and so the longing for this companionship, for a lasting unification of the divergent, yet homogeneous elements in the world, becomes accentuated with the increasing enlightenment of the people. The problem of creating and preserving a uniform organic, social structure is today more acute than ever. To be sure, there is no lack of “doctores subtiles” in the universal endeavor to bring about a unification in social, national, ecclesiastical and international life, but a malignant and mischievous egotism is still the insurmountable obstacle.

To realize and satisfy this longing after union and companionship amongst men the Catholic church claims to be divinely ordained and equipped; her organization, centuries old, solidly rooted, embracing the world, appears to be the one mighty agency to unite mankind. “*Omnia instaurare in Christo*,” that was the watchword of one of her recent popes, the “*una sancta catholica et apostolica ecclesia*,” the mystic body of Christ and at the same time a superior power in palpably visible form. It is not difficult to understand how this uniquely powerful position of the Catholic church in the world, the “greatest religious-political creation in history,” as Harnack called her, again and again attracts men of statesman-like genius and impresses students of history.

And once more we are asking: Why do we Protestants fail to agree, particularly in view of the crying need of unification and companionship?

Because we are convinced that real unity, a unity of conscience, can never be established by a factor of political power, be it ever so firmly fixed and be it ever so resplendent in the mystic luster



of the supernatural. Only the spirit of God through the word of the cross can create real unity; only insofar as this spirit has led the majesty of God to victory can there be real unity in the church of Jesus Christ. The unity of the Catholic church exists only in semblance, it is only an apparent unity, because such a unity can only be kept together with more or less coercion, since the church does not possess the right of final disposal and regulation in matters of conscience.

And again her greatest transgression is to be found in her perversion of the gospel, for the Catholic is bound to effect the substitution of the invisible head of the church, the One in whom all genuine unity is rooted, by the visible head of the ecclesiastical organization in order to enforce her claim to sovereign authority; much as Catholics take exception to this logical deduction, the pope takes the place of Christ. For that very reason the kingdom of God, which is thinkable and possible only by virtue of the inner presence of His anointed, makes its visible appearance on earth in the secular and temporal power of a militant church. We cannot accept a substitute for the supreme rule of God by which alone a divided mankind can be truly united, no matter how much she may glory in her unprecedented success as a world power. If we are truly Evangelical we are confidently looking forward to a kingdom which is not of this world. The Catholic church, however, is not the kingdom of God.

Summing up we are reaching the conclusion that the *Catholic authority in teaching* is a carnally distorted reference to the divine truth as expressed in the gospel. Her *cult* is a carnally distorted reference to the adoration flowing from the cross of Jesus. Her *organization* is a carnally distorted reference to the spiritually guaranteed unity of the church of Jesus Christ, as the body of Christ.

Each time the weight is shifted from the place where God has put it and is put elsewhere, from the word of the gospel to the infallible head of the church, from the atoning sacrifice of Jesus on the cross to its re-enactment in the celebration of the mass by the priest, from the unity of the spirit to the unity of the ecclesiastical organization. Word, cross and spirit, however, belong together. The effect of the gospel is distinguished from the effect of the Catholic church in a very definite way. The gospel makes a believer of the obedient man who is no longer concerned with his personal righteousness but who expects forgiveness solely from that which God has done for us in Christ. That is what we mean when we say, "justification through faith alone."

The entire weight is resting upon the one place where God has put it, on the fact, *Jesus Christ*. And there it must remain. "Did we in our own strength confide, our striving would be losing,

Were not the right man on our side, the man of God's own choosing;  
Dost ask who that may be? Christ Jesus, it is He, Lord Sabaoth  
His name,

From age to age the same, and He must win the battle."

Only as we accept the glad tidings in obedience of faith, only  
as we have laid hold of "the right man on our side", or rather,  
only as He has so completely laid hold of us that we have lost our  
lives to Him—only in that sense are we truly Evangelical in faith  
and practice and only then can we give a sufficient answer to the  
question: "*Why not Catholic?*" The answer is: "*Because of the  
Gospel.*"



## SHALL WE WELCOME THE NEGRO INTO THE MEMBERSHIP OF OUR CONGREGATIONS?

BY W. H. SCHLINKMANN

If we were to put this question to the members of our congregations individually, we would find that in a great many localities most of them would answer in the affirmative, and that without hesitation. Immediately afterward, however, they would want to change their answer to "No". In the end they would, in all likelihood, shake their head and admit that they know not what to say. And yet we must find an answer to the question, for it is bobbing up in various communities and, furthermore, cannot be met with a mere shake of the head.

Various things are conspiring to change this question into a real problem. The conscience of not a few in the Christian church is disturbed and aroused in the matter. We are beginning to realize and to confess that our treatment of the Negro has been unfair and unkind, to say the least. The feeling that the Christian attitude and spirit must prevail in our relation to and treatment of other races and peoples, if we are to become true members of God's kingdom, is growing willy-nilly. Individuals, as well as congregations, in constantly increasing numbers, are being impelled by Christ's spirit and teaching seriously to consider the question, whether or not we should invite our colored brethren to share membership with us in our congregations.

Also there are the demands of the Negro leaders themselves. Trust these leaders to keep our conscience aroused with their persistent questions, claims and arguments. The term 'social equality' may be somewhat hazy in its meaning to many of us, but the Negro leaders know what they want and why they want it. There can be no equality, so they argue, unless we readily admit and welcome them into our clubs and churches and homes on equal terms. And we are making a farce of our Christianity, so they insist, if we fail to meet their demands. Some of us may adjudge their demands as silly, impertinent and untimely, to say the least. They, however, consider them but fair and just.

Ever and again we hear of congregations that are confronted by the problem of receiving colored folk into their membership. A few years ago this question arose in our congregation. A colored lady who had attended upon our services fairly regularly for a period of years applied for membership. She remarked that she had always received but courteous attention and had never been discriminated against at our church, and now wished to join the congregation officially. The matter was presented to the church council with proper and necessary explanations. To the credit of said

council—or is it to its discredit?—it can be said that the majority of its members for fear of bringing shame and reproach upon Christ's name and cause by contrary action voted in favor of recommending the colored lady for membership in our church. The congregation, however, never acted upon the application and recommendation. There was a reason for it. Said applicant, in the meantime, had visited us at the parsonage and had made this remark: "I am glad that I can join your church. I want to live among white people. I hate to associate with colored folk, for I consider myself above them." Further conversation revealed the fact that she wanted us to do the "Christian thing" where she was concerned, although she refused to surrender to Christ's spirit where her own brethren were concerned. Naturally, we did the only "Christian thing" possible under the circumstances and advised her, for the sake of her salvation, to join a congregation of colored folk. Of such congregations there are not a few in our city. Since then we have often wondered what would have happened if the question of membership of colored folk had been presented to our congregation. And what would the developments have been if favorable action would have been taken?

There is far more involved in the matter than a casual glance and cursory study will reveal. Welcome colored people into the membership and fellowship of our congregations, and what does it mean? Does that merely carry the admission with it that the Negro is our equal before God and man? I do not see how we, as Christians, can do anything else but admit, proclaim and insist that the members of other racial groups are just as good and pleasant in God's eyes as we are. And, surely, it would mean much to the spreading and building of God's kingdom if the churches of America and Europe would publicly, incessantly and sincerely make such proclamation and give ample proof of such acknowledgment and belief. But does such acknowledgment really require the opening of our church doors to the Negro?

Bear in mind that if we share membership in our churches with colored folk we do more than merely declare their equality with us. We, thereby, express our good-will towards them, and more. The good Lord knows that they are in great need of just such evidences of good-will on our part. There are innumerable signs of our ill-will. The hovels, the bodies, the veins of many black folk reveal ample proof of the white man's indifference, brutality and bestiality. East St. Louis, Illinois, still can point to signs of the terrible race riots of thirteen years ago, and the darkies of an old and proud state of our Union still can boast that "the best blood of Virginia flows in our veins." What chance has the Negro? A few years ago a number of ministers of Milwaukee



thought it their Christian duty to wait upon the district attorney with complaints concerning conditions prevailing in the colored district. The attorney, however, was not impressed. He advised, in effect, that the ministers go back to their churches and pulpits and there protest against the actions of white men, pillars in our churches, who had enticed and imported gullible Negroes from the south, because of the cheap labor they represented. Then, when there was no longer any demand for their service, they "deliberately dumped them into the lap of our fair city." "Is that Christian?" asked the irate attorney. "Is that Christian?" echo we. But must we, to prove our good-will and Christian love to our colored brethren, invite them into our churches?

If we admit them into our churches we must admit them into our clubs, our offices, our schools and our homes also. We could not do otherwise. We cannot welcome them at our church and bar them at our home. We cannot share our hymnal with them at church and refuse to share dinner with them in the home, our home or their home. We cannot ask their young people to join our Sunday schools, our young people's societies and our choirs, go hiking with our sons and daughters, and then ask them not to fall in love with our daughters or sons. And we cannot under such conditions expect our young people not to fall in love with a colored youth or maiden. Often colored folk have far more "white" blood in their veins than "colored" blood. The mulattoes, quadroons and octoroons frequently are very attractive. Their very peculiarity often but adds to their attractiveness. Opposites attract each other. *And here lies the real problem.*

"But what of it?" some one will ask, "would not many a colored man make a good husband for our daughter? And could not our sons be entirely happy with a colored girl as wife?" Certainly, why not? Ever and again we read of a white girl of good family marrying a colored man. Just as often, it must be admitted, we find that such marriages are dissolved. But let us ignore that matter for the present. Our objection to marriage between white and colored folk is based on our regard for the children, born of such a union. What about them? They are the real sufferers. Read "Souls of Black Folk," by DuBois, or like literature, and you will realize how the offspring of a union between white and black, or even tan, can and must suffer.

Only recently we heard the story of a colored man who had married a girl, cultured and beautiful. A number of children were born to them. Some of them were tan in color, but two were black as coal. In this instance it did not matter much, however, for the mother, you must know, was colored herself.—Now, the very fact that we hear the ending of this story with a sigh and smile of relief

proves that we are not unconscious of the gravity of the problem involved. Just think of the discriminations, the jibes, the affronts and the insults to which many in this Christian land, so called, are subjected, simply because they have a taint of color. We have heard of girls in St. Louis who are working in a department store as white girls, but are forced to live in the colored district because of a few drops of colored blood in their veins. And a constant source of great bitterness on the part of the Negro is the fact that he finds little sympathy and less help in his efforts to protect his daughter and sister against the wiles of the white seducer. Let us first eliminate the things that are so obviously and glaringly unjust and then consider how we might meet the more delicate phases of the problem. No good will be accomplished, rather irreparable harm will result, if we will attack the problem at the wrong end.

At the last conference of the Wisconsin District a professor from one of our leading universities appeared to lecture on the race problem. His statements were informing, his remarks stimulating, his charges were challenging, but his attitude was disagreeable. He informed us that many of the modern leaders of the Negro race demand the right and privilege for themselves and their brethren to court and marry our daughters and sisters. Not till this privilege is granted them, so we were told they regard our pronouncements as to social equality of the races as sincere and true. We could not quarrel with the good professor because of these statements, even though he joined the colored leaders in their demands. The thing that we resented was the fact that he would discourage his own daughter from marrying a Negro, but thought it only proper and Christian if we should permit our daughters or sisters to marry colored men. That his appearance, or rather his attitude, proved no benefit to the cause whatsoever is clear.

The following day—the matter had not been pre-arranged—a local colored preacher, a kindly, simple soul, attended the sessions of the conference. He was invited to make a few remarks. In simple but clear and unminced words he depicted the plight of the Negro in America and appealed to our Christian conscience for justice, sympathy and help. He did not appear with impertinence and untimely demands; he did not try to convince us of our duty with detailed arguments; he stood there as Christ would have appeared before us. He stirred our very soul, and he touched our hearts. And it is the heart rather than the mind, I dare say, that will help us to meet the problem under discussion and many similar problems.

And there is the element of time that must not be forgotten in this connection. Time can and will do wonders. Even God does not despise the use of time in the solving of our problems and diffi-



culties. The cause of the Negro is not helped, not even a little, by arrogant and untimely demands on the part of young Negro leaders or their white sponsors. "Ein gut Ding will Weile haben." This problem will be met and solved only by a process of education; and that is a slow process. That demands patience. But patience is one virtue with which our age is not blessed. Our generation, especially the younger portion of it, is not satisfied unless it has a half dozen problems on its hands. If these are not pressing it will make them so. It must also be added that not a few of our generation make an issue of a matter prematurely and then, when the damage is done, they "get out from under," leaving it on the hands and hearts of others. Fools often enter where angels fear to tread.

That time is an ally in meeting the problem of Negro membership in our churches, is evidenced by the very pronounced tendency on the part of colored people, especially the cultured, to choose their mates from among the more light-complected. The color is disappearing. Not infrequently they who are regarded as colored folk in Chicago, for instance, leave their home, appear and are accepted as white people in New York or Baltimore or St. Louis or some other city. Time, indeed, solves many a problem.

Does this mean that we, of this generation, should do nothing in the matter but twiddle our thumbs, hope for the best and offer an occasional prayer? God forbid! We can do much. We can welcome Negro leaders as speakers in our churches and, in turn, visit them in their churches. Choirs of colored folk will welcome invitations to appear before our people; and an offering for the benefit of their own congregation is always appreciated. We should insist that colored people be given proper attention at hotels, restaurants and other public places. There must be no discrimination against them in the business world because of their color. A spirit of Christian hospitality should fill us whenever a convention of Christian colored folk is held in our city. We should protest earnestly and frequently against all acts of injustice aimed at them. In brief, let us interest ourselves sincerely in their problems, putting forth every effort to assure these, our brethren in Christ, of our sympathy, good-will and love; but let us not, at this time, make a practice of welcoming them into the membership of our churches.

## MODERN CONCEPTIONS OF GOD

G. NUSSMANN

"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost." In these words the first article of the famous Thirty-nine Articles of Religion (published in 1563 as a revision of the Forty-two Articles issued in 1553) expresses the belief of the great majority of orthodox Christians in their God.

Little difficulty was found by theologians to support this creed by means of "right" reason, conceived of as a merely speculative process. But reason in our day must stand test and investigation, both of history, and of science. For the latter cause the defense of such a creed will meet with serious difficulties.

### FACTORS INVOLVING DIFFICULTIES

It is the scientist who deals with the substance of this visible (if we include in this word all that may be perceived by human senses, and arrived at by reasoned computation) world. He analyzes its composition, searches its beginnings, studies its forces, both of the mechanical and biological kinds, and seeks to arrive at certain conclusions, which express the principles and laws to be found in the world.

The history of science reveals that for centuries there has existed a conflict between it and theology. Where theology points up to a God in the heavens, astronomy opens up the vast reaches of endless space in which there is no up or down. While once the earth has been considered the center of the universe we now know that it is but a tiny speck in the firmament.

The Bible reveals God as the creator who some 6000 years ago created the heavens and the earth in six days. But geological science has found evidence in the earth's crust that during long ages significant changes have taken place. These changes happened not only to our planet itself but may also be observed in regard to the development of life upon it.

The sciences of biology and zoology took up the study of life upon the globe. Their findings were given expression in the theory of evolution which aimed to show that through countless ages life developed from the simple to the complex. In this development the story of man is included.

It has been pointed out that science itself is in a state of evolution, that tenets to which it holds today, might, in view of a new theory, be overthrown tomorrow. Even if we concede this change-



ability, there remains enough of the findings of science to prevent the establishment of real harmony between it and the Bible.

Science deals fundamentally with phenomena. The natural sciences examine the composition, structure, conditions, and forms of physical matter. The science dealing with the observation of psychical phenomena is psychology. A certain school in the field of psychology is behaviorism. Its method of approach is the observation of the reaction of the physical organization to outward stimuli. It has great value particularly on the field of animal psychology. But according to it even "thinking" and "reasoning" are mere reactions of the human organism considered in its whole aspect of heredity and experience. Religious behavior, religious ideas, including the idea of God simply deal with respective reactions of the human organism. The behaviorist knows of no soul or spirit. The definition that God is Spirit has therefore no meaning to him.

In addition, the influence of philosophy since Kant must be taken into consideration. Kant proved—to himself conclusively—that even of physical objects we know but the appearance. They are to us phenomena. The "thing-in-itself" (*Das Ding an sich*) we can never know. By way of sensation, perception and conception the physical object becomes an object of thought. This is all we know. When "rational" theology attempts to apply the categories of sense perception to the thought world of religion, it errs. Schopenhauer said: "Kant's greatest merit is the distinction of the phenomenon from the thing-in-itself." Kant meant to further the cause of religion, and he made an additional attempt towards it in his "Critique of Practical Reason." The success of this attempt has been widely doubted.

Before we go on we must point to some old difficulties which were revived and enlarged during the controversies following Kant. One of them lies in the very widely assumed dualistic position which many take in the explanation of God, namely that we have God on one side, and the universe on the other, or the distinction between the supernatural and the natural. Seemingly there is no bridge from one to the other.—Another great difficulty exists in the world. These considerations have afforded a stumbling block in the way of arriving at the faith in an omnipotent, wise, and good God. As we review in the following pages the various concepts of God we shall meet repeatedly with these problems.

#### God Is Not

In an article which appeared in the *Atlantic Monthly* of June 1932 Philip E. Wentworth, a young man, tells under the caption "What College did to my Religion," how he came with the traditional faith and the intention of studying for the ministry to Harvard University, and how he lost his faith entirely. He concludes

with the words: "In so far as the colleges destroy religious faith without substituting a vital philosophy to take its place, they are turning loose upon the world young barbarians who have been freed from the discipline of the church, before they have learned to discipline themselves. Perhaps this was what one of my least orthodox Harvard professors had in mind, when he once said: 'There are only a few men in the world who have earned the right *not* to be Christians'."

One of the foremost of our intellectuals, Professor Harry Elmer Barnes declared in a recently published book "The Twilight of Christianity" that if there be any God no one has certain knowledge of him; and there is no way in which one might secure his aid.

We might quote Clarence Darrow, the famous Chicago lawyer: "Suppose we admit, for the sake of argument only, that there was a creator; that this universe was planned and made and set going. Then you have to admit, that the maker of it was bigger than the thing he created. All right, then it is necessary to have another creator, to make him; and still another creator bigger than him, and so on back through all eternity, always a bigger creator to make the next creator. And where shall we stop?" "How do you explain the universe?", the reporter asked. "I don't explain it. I don't know whether the universe has a maker or not. I can't find the ultimate. I get up to a certain point and quit.—But I don't believe the universe or anything in it had a maker." "If it hadn't been made on a plan, but just happened, how could it all move in such precise order?" the reporter queried. "I say there isn't any order about it.—We have 10,000 earthquakes a year on this earth. That doesn't look like good order. In Lisbon 70,000 people were killed in one earthquake. That looks to me like considerable disorder. It happened on a holy Sunday and many killed were in Catholic churches worshipping their God. That should have taught them that God disapproved of their going to church."

Even within the church are leaders who no longer believe in God. Rev. L. M. Birkhead, pastor of All Souls Unitarian Church of Kansas City, Mo., who was on the team of the Darrow debate in that city in 1931 said on that occasion: "We no longer believe in God; we believe in man." This movement calls itself humanism. In character it is somewhat different from the humanistic movement of the 14th and 15th centuries. At that time humanists broke with traditional philosophy and theology to emphasize human values. They turned to the ancient classics for inspiration. There are still humanists of this kind among us. Modern humanism, however, turns away from the fundamental truths of religion, from the idea of God and the belief in immortality. It too stresses hu-



man values. Goodness, truth, and beauty are the ideals to be realized in human life. Whether one thinks of universe as theistic or materialistic, the creation of a society which brings these ideals to ever greater fruition, is all-important. Faith in God has been discarded because of its dangers. Men have trusted in God rather than mastered their circumstances by knowledge and skill. They have prayed for health when they should have instituted better sanitation. They have made God responsible for making this world and hope that he will bring about a successful consummation, when all along they should have been conscious of their own responsibility and worked with all their might to make of this world a better world.

To the modern humanist there exists no conflict between science and religion. Whether one accept the mechanistic or any other world view, does not matter, religion is no direct concern to humanism. No bridge between heaven and earth is necessary.

The humanist harbors no illusion about the present world. He considers it ruthless, careless of human values. At its best it is neutral. But he is willing to wrest from it the best he can, for himself and for human society. A word of Mr. Birkhead poignantly expresses this attitude: "We no longer sing 'O for a closer walk with God!' but rather: O for a closer walk with man!" A book like Walter Lippmann's "A Preface to Morals" presents in capable and creditable manner the cause of humanism.

In the issues of "The Christian Century" from February 10th to August 24, 1932 appeared a "Conversation about God," in which three men took part, each one a specialist of his side: Henry Nelson Wieman, professor of the philosophy of religion, divinity school, University of Chicago; Douglas Clyde Macintosh, professor of systematic theology, the divinity school, Yale University; and Max Carl Otto, professor of philosophy at the University of Wisconsin.

Professor Otto sponsored the humanistic side. In his introductory argument he made the statement: "The position which I mean to advance is based on an affirmative faith in the non-existence of God." Just what he means by an affirmative position in regard to a negative proposition does not become quite clear. Throughout the debate Mr. Otto very ably took the position of the average humanist as outlined above. He brought out quite forcefully humanism's claim to an altruistic life, particularly in his last contribution.

But it also contains a surprise. A contrary conviction finds expression: "It seems to me of positive value to recognize the truth that in things which matter most it is well to leave something at loose ends." So it does not pay, after all, to be too affirmative! "It is important to take home to the mind, home to the heart, the enigma, man, the undisclosed secret of life, the inscrutable mys-

tery of the universe. To live under the spell of that encompassing mystery adds a unique dimension to personality." Further on Mr. Otto says: "As conscious awareness of mystery differs from mysticism, so it differs in the work it does on the inward man. It is the healing work of acknowledged ignorance in the revered presence of that which is too elusive of comprehension." Mr. Otto cannot escape God. He worships "in the revered presence."

#### GOD IS AN INTERACTION

It is rather difficult to place Mr. Wieman into a theological category. He believes in God. But his God is denied personality, not by way of subtraction, but of addition. He is above personality, superhuman, yet not supernatural. "God is that interaction between individuals, groups, and ages, which generates and promotes the greatest possible mutuality for good."—"God like everything else in existence is a process having a distinctive pattern." He is eternal and changeless. If we understand Mr. Wieman correctly his God is a force within this universe whose function it is to tie together all individuals, groups, and ages in the universe to bring about what is usually designated as the Kingdom of God.

God works for this good even against the will of creatures, though he does not aim for it. To aim would presuppose a mind similar to the human, and God has it not. (Wieman uses the pronoun he and it for God interchangeably.) God is to him "incomparably beloved above all else," "worthful beyond all else." One can pray to this God. This prayer, if it is effective, is essentially an attitude of personality. Just how a person may pray to or communicate with something which is impersonal Mr. Wieman nowhere makes clear. Communication presupposes points of contact, but there are none. Similarly, how can one love something, adore and worship it, if it be but a "dynamic existence"? One expects that one's love be answered, that one's adoration be accepted. Or is gesture sufficient?

#### GOD IS FINITE

God has limitations. This is nothing new. It was held long ago that there are limitations within his own nature. God cannot do any evil. On the other side they lie in human liberty. But Mr. Wieman approaches the matter from a different angle. He says: "The problem of evil arises only when you claim that there is an almighty and perfectly good power that controls everything. I make no such claim." So there are other powers. That there may be a devil in whom evil forces are concentrated, seems quite feasible to Mr. Wieman. "But God is that particular form of dynamic existence which brings forth whatever greatest good can be brought forth."



Some theologians, among them John Haynes Holmes, pastor of the Community Church in New York City (in the symposium "My Idea of God"), and the famous writer H. G. Wells ("God, the Invisible King") hold that evolution, the story of the unfolding and expanding of never complete organisms is pledge and proof that the whole universe is an organism. God too, is subject to evolution. He is described as struggling, failing, and beginning again, falling and rising again, thus gaining new experience. There was a time in this struggle upward, when he had been able to make man. The development continues, with the difference, however, that man has become his companion.

Somewhat similar in contention is a new theory which Professor Edgar S. Brightman ("The Problem of God" and "The Finding of God") expounds. God is limited by an aspect of his own nature, "a passive element which enters into every one of his conscious states, as sensation, instinct and impulse enter ours, and constitutes a problem for him. This element we call *The Given*."

While Holmes, Wells, Hastings Rashdale, and we might add Wieman, assume besides the self-limitations already mentioned also limitations by outer forces and thus become pluralists (denying the essential unity of the universe), Brightman remains a monistic theist. God is all-good, as Christians have always held, but in view of the evil, never fully explained, he cannot be considered all-wise and omnipotent.

So there seems to be an eternal conflict in God's nature, a conflict in which good always obtains the upper side. God is then truly a growing God. Evil was not created by him; it is due to the Given in his nature, which he did not produce. Though God does not create evil, he is able to cure it all. A God of this nature should come very close to human nature, which, too, has a Given, which, too, must struggle. God understands it, has patience with it, brings it under his ennobling and redeeming influence and makes it truly free.

If we charge Mr. Holmes and others with pluralism, may we not here see something like dualism in God's nature? Though Brightman emphasizes the spiritual nature of God, yet he speaks of matter and physical nature as "a form of his conscious appearance," and says that "God is eternally both matter and form." We cannot follow him here.

#### GOD, THE IMAGE OF MAN

While the Bible states the fact that "man was made in the image of God," the Bible at the same time gives ample proof that the reverse is also true. The heathen fashioned their gods after the things as they found them in the visible world, objects in the

sky, animals, man. The language of the Bible is anthropomorphic. It attributes to God human characteristics; he thinks like man, gets angry, regrets, takes vengeance, forgives, loves. He is compared to a king, a shepherd, a husband, a potter, a husbandman, a father. The expressions in our creeds are anthropomorphic. When we ascribe to God all-goodness, all-wisdom, all-power we simply extend human qualities to him to the nth degree.

Dean Shailer Matthews, of the divinity school, University of Chicago, has taken up this thought in two recent books, and deepened and enlarged it: "The Atonement and the Social Process," and the "Growth of the Idea of God." They afford valuable reading. In the second of these books Mr. Matthews traces the growth of the idea of God from primitive times to our day. Rather than reviewing the whole field of religion he enters after a brief chapter on primitive religion, the realm of the Bible and continues to use the history of Western Christianity as the field from which he draws his material for illustrating the theme. This may be described as follows. Figures of speech: "The Lord is my fortress," "I am the vine," express likeness. But men are not entirely satisfied with comparisons. They desire to know not what God is *like* but what he *is*. So the metaphor grows into a statement of religious fact. "The Lord is my shepherd" does not merely draw a parallel, but clothes the idea of God with a definite content which expresses more than the mere idea "shepherd". Mr. Matthews calls such comparisons "patterns" and claims that their origin is to be sought in social experience. The concept of God among the Hebrews traveling through the wilderness was that of a supreme tribal chieftain. To Amos, who saw so much of debauchery and social injustice God was a righteous judge and avenger of evil. The people in the captivity had to learn that their God was not limited to the borders of Palestine but was God everywhere. Mr. Matthews unrolls one picture after another until he comes to our own day in the chapter "A Contemporary God." Just as other objects, so may science and philosophy furnish patterns for the idea of God. But never could science depersonalize the universe as long as man will remain conscious of the fact that it produced him, and as long as he will hold to the truth that personality affords the greatest value in the world.

Mr. Matthews deals only casually with evil. There were destructive forces in nature before sentient creatures evolved. Suffering appeared when forms came into existence which were superior to the physical forms. Inimical elements must be treated as unavoidable. In them personalities must find self-expression and growth. This can be done so much more effectively, since our idea of God is our conception of personality producing activity within our environment."



While one may offer objections to interpretations and conclusions which Mr. Mathews expresses, we must as a whole concede that in the matter of arriving at conceptions of God we are steeped in anthropomorphisms. "We see in a mirror, darkly." But we may comfort ourselves with the fact that no other field of observation makes any exception, not even science and philosophy. And after all, is it not better to conceive of God in terms of human personality, than in terms of mechanical force!

#### GOD IS IMMANENT

Some 27 years ago Professor Borden P. Bowne wrote a book on "The Immanence of God," in which he attempted to show how much in creed and practice historical Christianity overlooked a deep truth. It had kept alive an ancient dualism, which emphasized the aloofness of God and the world. To bring men to a renewed realization of the truth, that "in God we live and move and have our being" he wrote his book. A present counterpart is a book written by Edwin Lewis, professor of systematic theology and philosophy of religion in Drew University: "God and Ourselves" with the subtitle: "A Plea for the Reality, Adequacy, and Availability of God." It is a treasure house, a book which one should read again and again. He deals with the fundamentals of religion and draws upon a vast store. God is everywhere, in the house of sin, and, in a different sense, in the heart of an innocent maiden; in the fire that destroys the work of man's hands, and in the ministrations of human hands after the fire. He is in the sinner as a force of destruction and as a salvation unto life.

In chapter III he deals with the problem of evil under the heading "The Inevitabilities of Life." It might be called an exposition of Paul's word: "For God hath shut up all unto disobedience, that he might have mercy upon all," though Mr. Lewis does not allude to this passage.

We have mentioned two of the participants in the "Conversation about God" published in the *Christian Century*. The third might be brought to notice in this connection, though it is done somewhat hesitatingly, Professor Douglas Clyde Mackintosh. We do not wish to recapitulate his entire argument at this time. But he strikes a very important note when he approaches the idea of God from the moral point of view. "A typical instance of religious achievement through the right adjustment, making religious knowledge possible in the form of theological law, is moral conversion through a decisive act of faith." He deplores that in our day more emphasis is laid on religious education than on personal evangelism. The transformation of the human individual and the possibility of the transformation of society are the best proofs of God's existence

and character. "There is a dependable Factor delivering from evil on condition of adjustment specified, and this Factor, thus scientifically known, is God in the sense defined."

"All roads lead to Rome." And there may be countless ways which may lead to God. But they all must somehow converge in the one, expressed by Jesus:

"Blessed are the pure in heart; for they shall see God."

That pertains as much to the theologian and the philosopher as to the common man. With the new heart, which God alone can give, he also supplies the new sense, by which many may see him. And one who has seen, becomes a witness.

There are countless forces of evil in the world. There are men who openly deny God, and there are worse men, who profess his name and deny his power in their lives. Yet we need not be discouraged. Wieman is right when he assumes Interaction and Mutuality at work in the world, although we express this by speaking of God as the Father of Christ. Russia may legislate him out of the country, atheists deny him, the prophet's word will yet come true: "For the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." But this will not take place until his followers will have learned from Jesus to pray and to live: "My meat is to do the will of him that sent me, and to accomplish his work."



## Die Betätigung des christlichen Charakters in der Ehe.

Von Prof. Dr. R. S. Grünmacher.

Auf die Differenzierung der Geschlechter folgt ihre Verbindung und zwar als sittliche in der Gestalt der Ehe. Ueber die **geschichtliche Entstehung der Ehe** gehen die Meinungen in der modernen Forschung sehr weit auseinander. Die einen nehmen am Anfang der Geschichte einen vollkommen regellosen Geschlechtsverkehr, absolute Promiskuität an; sie glauben, daß der auf allen Gebieten bestehende Kommunismus gerade auch auf geschlechtlichem Gebiet geherrscht habe. Diese Meinung wird von einer ganzen Reihe von neueren Ethnologen und besonders auch von der sozialistischen Literatur vertreten. Die Gesellschaft soll nicht ein Produkt der Familie, sondern umgekehrt die Familie erst eine Schöpfung der Gemeinschaft sein. Eine spezielle Form dieser These ist die Behauptung von der ursprünglichen Herrschaft des sogenannten Mutterrechtes, des Matriarchates, bei dem der Zusammenhang der Kinder nur nach ihrer Abstammung von einer Mutter bestimmt wurde. Bloch, der ganz von dieser Anschauung überzeugt ist, drückt sie aber doch in einer Form aus, die ihre historisch-exakte Begründung recht zweifelhaft macht: „daß vor der Monogamie Polygamie oder gar ein der Promiskuität ähnlicher Zustand existiert hat, ist sehr wahrscheinlich und sogar ‚a priori‘ anzunehmen.“ In der Tat dürfte bei dieser Behauptung „das ‚a priori‘ annehmen“ d. h. die spekulative Konstruktion, die Zurückdatierung des eigenen Ideales in den Ur- und Naturzustand — das ist besonders bei den Sozialisten der Fall — eine sehr weitgehende Rolle spielen. Denn auf der andern Seite haben moderne Ethnologen das Gegenteil behauptet, vor allen Dingen der Engländer Westermarck in dem ausführlichsten Werk: „Geschichte der menschlichen Ehe.“ Infolgedessen meinte der kürzlich verstorbene bekannte Schweizer Forscher Forel: „Die auch von modernen Autoren geteilte Annahme der Promiskuität (Geschlechtliche Gemeinschaft von Männern und Weibern ohne Ehe) ist grundfalsch und wird von Westermarck an Hand eines erdrückenden Tatsachenmaterials erschöpfend widerlegt.“ Besonders entschieden ist die Stellungnahme Wundts, des früheren Leipziger Philosophen, vom völkerpsychologischen Standpunkt: „Als Ausgangspunkt für die Bildung der in der späteren Kultur auftretenden mannigfachen Eheformen und Familienverbände erweist sich, wo immer bis jetzt relative Anfangszustände der Beobachtung zugänglich gewesen sind, die monogamische Ehe und die auf ihr ruhende Einzelfamilie als ursprünglich. Demnach darf man wohl annehmen, daß die monogamische Ehe nicht erst ein Erzeug-

nis der Kultur, sondern daß sie im Gegenteil diejenige Form sexueller Verbindung ist, die der Mensch aus seinem Naturzustand in die Anfänge seiner Kultur mitgebracht hat; wie denn auch unter den dem Menschen am nächsten stehenden Anthropoiden der Gorilla und wahrscheinlich auch der Schimpanse in monogamischer Ehe leben. Die Polygamie in ihren beiden Formen, der vorzugsweise unter diesem Namen bezeichneten und der in primitiveren Zuständen zuweilen neben ihr, selten nur allein bestehenden Polyandrie, ist dagegen eine Abweichung, die offenbar überall erst unter dem Einfluß gewisser Kulturbedingungen eingetreten ist, die freilich selbst einer relativ zurückgebliebenen Stufe angehören, indes die höhere Kultur überall wieder der monogamischen Einzelehe sich zuwendet.“ — Ist es demnach sehr wahrscheinlich, daß an den Anfängen menschlicher Gemeinschaft schon die monogamische Ehe bestanden hat, so darf diese doch nicht mit der gleichen Exklusivität und all den Merkmalen gedacht werden, die wir ihr heutzutage als ethischem Ideal beilegen. Durch den Nachweis des natürlichen Charakters der monogamischen Ehe wird zunächst nur eine solche Behauptung, wie die Blochs widerlegt, daß sie vom „rein anthropologischen Standpunkt ein künstliches Gebilde sei.“ Auch die **moralstatistische Beobachtung** von dem sich wesentlich gleichbleibenden, zahlenmäßigen Verhältnis der Geschlechter — eine etwas größere Geburtszahl von Knaben wird durch deren größere Sterblichkeit so herabgemindert, daß ein kleiner Ueberschuß von Frauen in heiratsfähigem Alter vorhanden ist, dem dann in höheren Jahren eine fast vollständige Gleichheit beider Geschlechter folgt — spricht auch dafür, daß das „Natürliche“ nur die Geschlechtsbeziehung zweier menschlicher Wesen zueinander ist.

Wie immer es aber auch mit der natürlichen Urform der Geschlechtsgemeinschaft gestanden haben mag, so ist deren gegenwärtige sittliche Form durch die Geschichte bestimmt und vor allen Dingen durch die **israelitisch-christliche Idealbildung**. Im Judentum bestand als Ideal die lebenslängliche Monogamie, wie sich das besonders deutlich in der Schöpfungsgeschichte ausgesprochen findet. Daneben war bei Kinderlosigkeit in der Helden- und Patriarchenzeit auch eine begrenzte Polygamie gestattet. Innerhalb der Ehe fiel das Hauptgewicht auf die Fortpflanzung des Volkes, wie auf die wirtschaftliche Gemeinschaft. Das Lob der tugendhaften Hausfrau in den Sprüchen Salomons wie bei Jesus Sirach gilt vor allen Dingen der Mutter und der wirtschaftlich tüchtigen Frau. Kann man zwar nicht von einer Knechtung der Frau in der jüdischen Ehe reden, so hat der Mann doch entschieden das Uebergewicht, wie besonders die Bestimmungen über die Ehescheidung und deren Ausführung deutlich machen. Diese alttestamentlichen Anschauungen ha-



ben auf das Christentum und auch noch die modernen Anschauungen stark gewirkt. „Der Einfluß der alttestamentlichen, der — theokratisch gemilderten Patriarchalismus mit stimmungsvoller Innigkeit verbindenden — Aussprüche auf die gefühlmäßige Gestaltung der modernen Ehe ist durch Vermittlung der christlichen Predigten und der Bibellektüre, namentlich nach der Reformation, ein zweifellos außerordentlich bedeutender gewesen.“ (Marianne Weber.)

**Jesus selbst tritt mit aller Bestimmtheit für die Ehe ein und zwar in monogamischer Unauflösbarkeit.** Er sieht in den vom Alten Testament zugelassenen Ausnahmen nur Konzessionen, die um der Herzenshärte der Menschen willen gemacht sind, aber dem eigentlichen Schöpferwillen widersprechen. Er fühlt sich darum auch nicht als erstmaliger Stifter der Ehe, begründet diese auch durchaus nicht auf religiöse Prinzipien, sondern sieht in ihr eine durch starken Naturtrieb gegebene sinnliche Gemeinschaft: „Habt ihr nicht gelesen, daß, der im Anfang den Menschen gemacht hat, der machte, daß ein Mann und Weib sein sollte. Und er sprach: Darum wird ein Mensch Vater und Mutter verlassen und an seinem Weib hangen, und werden die zwei ein Fleisch sein. So sind sie nun nicht zwei, sondern ein Fleisch, was nun Gott zusammengefügt hat, das soll der Mensch nicht scheiden.“ (Matth. 19, 4—6.) Zudem aber Jesus auch auf geschlechtlichem Gebiet von der äußeren Tat auf die innere Gesinnung zurückgeht, wie seine Ausführungen über das sechste Gebot in der Bergpredigt zeigen, wollte er selbstverständlich auch, daß die Ehe nicht nur eine fleischliche, sondern auch eine religiös-sittliche Gemeinschaft sei. Durch gleiche sittliche Anforderungen an Mann und Weib und durch Ablehnung der Scheidung als dem Wesen der Ehe widersprechend, machte er die Frau innerhalb der Ehe dem Mann immer ebenbürtiger.

**Auch für Paulus ist die Ehe eine Gottesordnung** und zwar gleichfalls in der Form einer unauflöslchen Monogamie. Er betont an ihr besonders derb und deutlich die natürlich fleischliche Seite. Weil sie ihm vor allen Dingen notwendig und wertvoll zur Vermeidung der Unzucht erscheint, wünscht er daß die Ehegatten einander die eheliche Pflicht leisten (1. Kor. 7). Aus dem Vergleich der Ehe mit dem Verhältnis Christi zu seiner Gemeinde kann man schließen, daß auch Paulus der Ehe einen höheren religiös-sittlichen Inhalt gab. Rechtlich sozial ordnet allerdings Paulus die Frau innerhalb der Ehe dem Mann und sonderlich in ihrem Verhältnis zum öffentlichen Leben entschieden unter.

„Paulus fordert — und dies ist ein Markstein in der Entwicklung der Ehe-moral — ihre Unauflöslichkeit und die unbedingte Bewahrung der ehelichen Treue auch vom Mann und vergeistigt

die Eheauffassung durch den mystischen Vergleich der ehelichen Beziehung mit der Beziehung Christi zu der Gemeinde." (M. Weber.)

In der sittlichen Auffassung der Ehe steht das Christentum in der Antike nicht allein da, sondern wie Jordan vorsichtig und gerecht den Tatbestand formuliert: „Man kann sagen, daß das Christentum mit dieser Forderung der Ehe als einer sittlichen Lebensgemeinschaft in enger Verührung steht mit den Vertretern einer höchst entwickelten Auffassung in der Antike, nicht mit der antiken, ganz anders gearteten Praxis.“ Aber erst durch das Christentum wurde diese Auffassung vom unauflöslichen Charakter der monogamischen Ehe das maßgebende Ideal für die gesamte abendländische Kultur, vor allem auch Inhalt des weltlichen, wie kanonischen Rechtes. Die katholische Kirche hat der Ehe stets eine hohe Schätzung zu teil werden lassen und zwar mit starker Betonung ihrer Unauflöslichkeit. Auch sie hat ihre Naturbasis und ihre Bedeutung für die Erhaltung der Gattung mit besonderer Energie betont, ja in älterer Zeit mit großer Einseitigkeit. Augustin hat als Zweck der Ehe einzig die Erzeugung von Nachkommenschaft bezeichnet und darum jeden Geschlechtsverkehr auch in der Ehe, der diesem Zweck nicht dient, für verwerflich erklärt. Auf der andern Seite hat die katholische Kirche die Ehe der Schöpfungsordnung entnommen und der Erlösungsordnung eingefügt, indem sie aus ihr ein Sakrament machte d. h. aber zu einem Mittel des Erlösungslebens. Daraus ergab sich die bedeutsame Konsequenz, daß alle Fragen und Ordnungen der Ehe, auch die rechtlichen in die Hände der Kirche kamen. Nach katholischer Auffassung ist „in der gegenwärtigen christlichen Ordnung die Ehe-Gesetzgebung, soweit das eheliche Band selbst in Betracht kommt, Sache der Kirche. Für Christen hat also die Staatsgewalt aus sich keinerlei Jurisdiktion über die Ehe.“

Die Bedeutung der Reformation für das Eheideal besteht — von der Kritik des zweiten Ideales der römischen Kirche neben und über der Ehe, der Virginität abgesehen —, darin, daß sie ihm den übernatürlich sakramentalen Charakter genommen und als eine reine vom Schöpfer gewollte Naturordnung angesehen hat, deren nähere Regelung demgemäß den verschiedenen natürlichen Gemeinschaften zukommt. Luther hat in sehr derben, an Paulus und Augustin anknüpfenden Äußerungen die Ehe als ein Institut zum Zweck der Geschlechtsbefriedigung und der Kindererzeugung bezeichnet. Seine Betrachtungsweise ist — wobei allerdings zu ihrer Beurteilung Sprach- und Denkweise seiner ganzen Zeit herangezogen werden muß — eine recht realistische, fast naturalistische. Der Erlanger Lutheraner Hofmann bemerkte mit einer gerade für sein echtes, nicht klaviesches Luthertum charakteristischen Freimütigkeit: „Anfangs



freilich trat Luther zu stark auf die entgegengesetzte Seite. Er hat anfangs das Natürliche des geschlechtlichen Lebens so stark hervorgehoben, daß die Heiligkeit des Ehestandes selbst dadurch gefährdet werden konnte. Aber es konnte eben nur so scheinen. In Wahrheit hat er eben nur das, was nach der Schöpfungsordnung natürliches Recht ist, wieder ans Licht gezogen.“ **In der That hat Luther in passender Weise miteinander die natürliche und echtreligiöse Betrachtungsweise geeint.** So äußert er sich über die Anziehung der Geschlechter einmal mit den Worten: „Lieber Knabe, schäme du dich nicht, daß du eines Mägdleins begehrest und das Mägdlein eines Knaben begehret; laß es nur zur Ehe gelangen, nicht zur Büberei, so ist das keine Schand, so wenig als Essen und Trinken eine Schande ist.“ — „Es ist ein christlich und gottselig Ding, daß du eine Jungfrau lieb habest, die du mit Ehren zum Weib haben mögest. Denn solches ist eine natürliche Neigung, so Manns- und Weibsbilder eines zum andern haben. Denn Gott will nicht haben, daß man diese Neigung verachten soll, als ob sie an sich unehrlich wäre.“ Mit vollem Wirklichkeitsinn erkennt Luther in einer frühen Ehe einen besondern Schutz wider Unsittlichkeiten und empfiehlt mit seinem starken Providenzglauben Gott auch das Fortkommen der aus ihr entstehenden Kindern: „Darum zu beschließen, wer sich nicht findet geschickt zur Keuschheit, der tue beizeiten dazu, daß er etwas schaffe und zu arbeiten habe und wage es danach in Gottes Namen und greife zur Ehe. Ein Knabe aufs Längste, wenn er zwanzig, ein Mägdlein wenn es fünfzehn oder achtzehn Jahre ist. So sind sie noch gesund und geschickt und lassen Gott sorgen, wie sie mit ihren Kindern ernährt werden. Gott macht Kinder, der wird sie auch wohl ernähren.“ Auch die Lasten des Ehestandes preist Luther „als hohe Werke, mit göttlichem Wohlgefallen als mit köstlichem Gold und Edelsteinen geziert. Also soll man auch ein Weib trösten und stärken in Kindesnöten und also sagen: Gedenke, liebe Greta, daß du ein Weib bist und dies Werk Gott an dir gefällt. Tröste dich seines Willens fröhlich, stirbst du darüber, so fahre hin und wohl dir. Denn du stirbst eigentlich in edelm Werk und Gehorsam Gottes. Ja wenn du nicht ein Weib wärest, so solltest du jetzt allein um dieses Werkes willen wünschen, daß du ein Weib wärest und so köstlich in Gottes Werk und Willen leiden und sterben.“

So vertieft Luther Ehe und eheliches Leben; allerdings moderne Romantik und individualistische Seelenverfeinerung liegt ihm ganz fern. Er zeichnet den Typus einen gut bürgerlichen und häuslichen Ehe und hat diese auch persönlich vorgelebt. Der dreißig- oder vierzigjährige Mann hat nicht aus der sogenannten großen Liebe heraus geheiratet; sondern vor allen Dingen, um seine Lehre durch

sein Leben zu bekräftigen. Er hat dann eine sittlich unanstoßige Ehe geführt, die aber einen durchaus nüchternen Charakter trug, wenn es auch nicht an sittlich-religiöser Verklärung und Innerlichkeit fehlte. Auch darin stand Luther auf altchristlichem Standpunkt, daß in der Ehe der Mann maßgebend sein sollte, obwohl ihm sein „Herr Rätke“ die Wahrung und Durchführung dieses Standpunktes durchaus nicht immer leicht machte. Dieser persönlichen Einstellung Luthers entsprechen auch die **offiziellen Aussagen der protestantischen Bekenntnisse über die Ehe**. So betont Aug. 23: „Gott selbst hat den Ehestand eingesetzt, menschlicher Gebrechlichkeit zu helfen und Unzucht zu wehren.“ Apol. 23 heißt es: „Und das ist Gottes Geschöpf und Ordnung, daß der Mann zum Weib geneigt sei, das Weib zum Mann. Ist es natürlich Recht, so ist es Gottes Ordnung, also auch göttlich Recht. Der Ehestand von Christgläubigen ist ein reiner und heiliger Stand, denn er ist ja geheiligt durch Gottes Wort.“ Bei der lutherischen Anschauung der Ehe mußte die Schwedin E. Rey, trotz ihrer modern-kritischen Stellungnahme doch anerkennen: „Der lutherischen Kirche ist es allerdings gelungen, das Verantwortlichkeitsgefühl zu entwickeln, nicht aber die Liebe.“

Die moderne Entwicklung hat nur in sofern einen Fortschritt gebracht, als sie das **persönlich geistige und individuelle Element im ehelichen Verhältnis stärker unterstrichen hat**. „Die Individualisierung der Liebe ist wesentlich ein Produkt der neueren Zeit.“ Sie hängt ihrerseits wieder ab von der geistigen Hebung der Frau. Infolgedessen erscheint gegenwärtig die Ehe auch als Selbstzweck durch die Stiftung innerster Gemeinschaft zwischen zwei einander verstehenden Persönlichkeiten, nicht bloß als Gattungszweck zur Erzeugung neuer Generationen. Das alles sind Vertiefungen und Verfeinerungen, die sich ohne Schwierigkeiten in das Ideal der monogamischen Ehe auch in ihrer christlich — reformatorischen Bestimmtheit einfügen lassen. Ein wenig einseitig ist darum noch die Bestimmung, die der Berliner praktische Theologe, Mahling, der Ehe gibt: „Die Vereinigung der beiden Geschlechter dient der Erhaltung und Fortpflanzung der Gattung. Als geistige Wesen, in Liebe verbunden, dienen so die beiden Menschen dem dritten, dem Kind.“ Umfassender hat sie schon die erste neuere lutherische Ethik im 19. Jahrhundert von A. v. Harleß verstanden: „Namentlich ist Kindererzeugung nicht als Zweck ehelicher Gemeinschaft so zu nennen, als wäre Ehe und eheliche Gemeinschaft außerhalb der Erreichung dieses Zweckes gottwidrig.“ Das Gesamturteil über die christliche Ehe hat eine der modernsten und bedeutendsten Frauen Marianne Weber in den Satz zusammengefaßt: „Ein ethisch höheres Ideal, als die mit der Absicht auf Dauer und Ausschließlichkeit geschlossene



**monogame Ehe ist bis heute unbekannt. Man zeige uns ein höheres Ideal — dann erst werden wir das alte zu den Toten legen.“**

Aus dem christlichen Eheideal ergeben sich eine Reihe sittlicher Forderungen für die Schließung, Trennung und Führung der Ehe wie der Ehelosigkeit. Wir fassen — um nicht zu ausführlich zu werden — unsere Meinung in knappe Thesen zusammen.

### I.

**Vorbedingung der Ehe** ist neben der sexuellen Anziehung eine geistige, besonders auch sittlich-religiöse Uebereinstimmung oder mindestens die Möglichkeit einer solchen. Ihrer Erprobung soll die **Verlobung** dienen, deren Auflösung bei negativem Ergebnis kein Unrecht, sondern im Gegenteil sittliche Pflicht ist, um eine unsittliche Ehe zu vermeiden. Vom **Eheschluß** selbst gilt nicht nur rechtlich, sondern auch ethisch: „mutuus consensus facit matrimonium.“

Diese Uebereinstimmung konstatiert nur die **standesamtliche Trauung** und gibt ihr die rechtlichen Folgerungen. Als reiner Rechtsakt kommt die **Ziviltrauung** dem Staat zu und bedeutet diese eine Entlastung für die **kirchliche Handlung**, die rein religiös-seelsorgerlich die freiwillig erbetene Segnung für den spezifisch christlichen Ehestand vermittelt. Festlegung der rechtlichen **Ehehindernisse** ist gleichfalls Sache des Staates, während die Kirche unabhängig davon noch weitere sittlich-religiöse Bedenken gegen eine Trauung erheben kann.

### II.

Aus dem monogamen und unauflöslichen Eheideal folgt als einzig mögliche **Trennungsform** der Tod. Da die Ehe nur für das irdische Leben bestimmt ist (Matth. 22, 30) ist Wiederverheiratung ethisch durchaus zulässig (1. Tim. 5, 14). Kein sittliche Scheidungsgründe kennt das christliche Eheideal nicht, da selbst Ehebruch durch Buße und Vergebung gesühnt werden kann und soll. Aus dieser innerlich christlichen Haltung darf jedoch kein Zwang für alle Nichtchristen und Namenschristen werden, sodaß die staatliche Gesetzgebung verschiedene Scheidungsgründe zulassen kann und die besondere Erschwerung der Scheidung von zweifelhaftem ethischen Wert beim Fehlen christlicher Motive und Kräfte ist.

### III.

Die **Führung der Ehe** hat ihrem geist-leiblichen Wesen zu entsprechen und sonderlich in ihr die opferwillige Liebe zu verwirklichen. Natürliche Versagung der Nachkommenschaft ist als Schickung zu ertragen, künstliche Verhinderung (Neumalthusianismus) im Interesse der Gattung und der natürlichen Weihe des Geschlechtsverkehrs sittlich sehr bedenklich.

## IV.

Ist die aus der Geschlechtsgemeinschaft erwachsene **Familie** zunächst ein rein natürliches Gebilde, so ist sie doch zugleich die Elementarschule sittlich-sozialer Betätigung in der Ethisierung des Verhältnisses von Ungleichen d. h. von Eltern und Kindern, älteren und jüngeren Geschwistern, Herrschaft und Hausangestellten. Infolgedessen hat das Christentum — besonders das reformatorische — die Familie und von ihr aus die umfassenderen sozialen Gemeinschaften zu versittlichen gesucht und die gerade in der modernen Zeit einsetzenden schädigenden Einflüsse aufs Stärkste bekämpft.

## Va.

Neben das Eheideal tritt wie häufig in der Religions- und Kulturgeschichte so auch im Urchristentum das der **Ehelosigkeit**. Jesus verlangt eine Zurückstellung der Familie um des Reiches Gottes willen und hält einen freiwilligen Verzicht auf die Ehe aus diesen Motiven — wie bei sich selbst —, aber auch aus natürlicher Anlage oder besonderem Schicksal für durchaus sittlich (Joh. 2, 4; Mark. 3, 33; Matth. 10, 37; 19, 12). Paulus neigt aus ähnlichen Gründen individuell persönlich sogar zur Höhererschätzung der Ehelosigkeit für die, welche die Gabe zu ihr haben (1. Kor. 7).

## Vb.

Gegen die **katholische Auffassung der Virginität** als einer — besonderes Verdienst begründenden — Höherwertigkeit, die zudem durch Gelübde oder Gesetz für bestimmte Stände erzwungen werden kann, hat sich die Reformation zwar entschieden gewandt, aber das Virginitätsideal selbst in Anlehnung an Paulus (Apologie 23) durchaus anerkannt. In reformatorischer Zeit und erst im neueren Kulturprotestantismus ist dieses Ideal jedoch mit Unrecht stark zurückgedrängt oder ganz verworfen worden.

## Vc.

Eine Pflicht zur Ehe besteht in den Fällen nicht, sondern im Gegenteil ein **Recht auf Ehelosigkeit**, wenn die persönliche und allgemeine religiös-sittliche Vollendung ohne Ehe ebenso gut oder besser erreicht werden kann, wie in andern Gemeinschaftsformen sozial-ethisch unbehinderter und gesteigerter gewirkt werden kann (3. B. Diakonissen und Missionare).



## FRIEDRICH NIETZSCHE

### als Künstler und Denker eine Geistesgröße?

Von Dr. C. Schieler.

Emil Ludwig macht jetzt viel von sich reden. Das soll ja notwendig sein, um berühmt zu werden! Oder nicht? Seine Schriften finden bei einem Teil des gebildeten Publikums Bewunderung, bei einem andern Tadel, berechtigten Tadel. Nun hat Emil Ludwig eine Reise nach Rom gemacht und erhielt auch Audienz bei dem machtgeltenden Diktator Mussolini, das will gewiß viel heißen. Er redete mit Mussolini über politische Tagesfragen. Zum Schluß sagte er: **Goethe und Nietzsche sind die beiden Geistesgrößen des Jahrhunderts.** Er sprach ein großes Wort gelassen aus!

Goethe verdient mit Recht den Ehrentitel, eine ganz hervorragende Größe im Reich des Geistes gewesen zu sein, in ihrer Art vielleicht einzig dastehend, man mag ihn als Dichter, Künstler, Denker, Naturforscher, als Persönlichkeit betrachten. Aber ist es berechtigt, neben diesen Mann Friedrich Nietzsche als gleichwert zu stellen und beide als die einzigen Geistesgrößen zu preisen? Ich sage: Nein! und trete im folgenden den Beweis an.

Es war einmal, noch gar nicht so lange her, eine Bewegung im Geistesleben des deutschen Volkes, die sich aber auch auf andre Kulturvölker ausdehnte: der **Nietzscheanismus**. Und auch jetzt noch erfreut sich Nietzsche großen Ansehens, will lieber sagen Beliebtheit bei manchen Gebildeten, wenn auch diese große Begeisterung für den Schöpfer des „Also sprach Zarathustra,“ dieses in nahezu hunderttausend Exemplaren verbreiteten Büchleins, etwas nachläßt. Wie entstand dieser Nietzschehype? Vor allem war es das jüngere Geschlecht, welches sich für Nietzsche begeisterte. Die Gedanken, wodurch Nietzsche, der, innerlich in beständiger Säutung begriffen, schon viele Denkweisen durchlaufen hatte, zuerst größere Kreise erfaßt hat, sind besonders in seinen letzten Werken (Sammlungen von Aphorismen darf man sie nennen!) enthalten: „Also sprach Zarathustra,“ „Jenseits von gut und böse,“ „Genealogie der Moral.“ Er ist der Schöpfer gewisser Schlagwörter, von denen eines ganz besonders von der Jugend aufgegriffen wurde: **Umwertung aller Werte.** Alle diese alten Werte, welche uns das Christentum gebracht hat, diese höchst wertvollen Güter für das Leben der Nationen wie der Individuen, sie müssen durch neue Werte ersetzt werden. Ist das aber nicht ein Merkmal unsrer Zeit, der Zeit der Gährung auf allen Gebieten, das Altbewährte zu verwerfen und nach Neuem zu suchen?

Sodann liebte Nietzsche in Aphorismen, kurzen, abgerundeten Sätzen, zu schreiben. „Es sei sein Ehrgeiz, in zehn Sätzen zu sa-

gen, was jeder andre in einem Buch sagt." (Götterdämmerung, S. 129.) Der Aphorismus, die Sentenz, in denen er als der erste unter den Deutschen Meister sei, sollen die Formen der Ewigkeit sein, meint er. Der Aphorismus isoliert den Gedanken, stellt ihn aus dem Zusammenhang mit dem Ganzen heraus, er verlangt vom Leser nicht zusammenhängendes, in ein Ganzes sich versenkendes Denken. Er trifft wie ein Pfeil. Er will anregen, zum Aufschauen zwingen, oder durch die fein geschliffene Form glänzen und überraschen. Darin besteht sein Reiz und das Gefährliche seines Reizes. So viele Leute sind abgeneigt, eine streng wissenschaftliche Abhandlung zu lesen, aber so kurze, hingeworfene Sätzlein! Diese gleichen den Blitzstrahlen, die in dunkler Wetternacht unsicher die Gegenstände erleuchten. Geistesblitze! — Daneben stelle man Goethes Schreibweise! Wie klar fließendes Wasser, folgerichtig Gedanken an Gedanken reihend, reich an lieblichen, zutreffenden Bildern! Bei Goethe die deutsche Sprache in höchster Vollendung, aber der Aphorismus ist der Stil der Dekadenz.

Die deutsche Sprache ist die biegsamste aller Sprachen der Welt. Diesen Vorzug machte sich Nietzsche zu eigen, man darf ihn einen Sprachkünstler, auch einen Sprachschöpfer nennen. Da sind die „Viel zu vielen" (die Masse der Menschen), „die autonome Herde," „Herdenmoral"; auch bildet er ganz neue Worte: „Freuden- und Leidenschaften," „Vorhaß" neben Vorliebe, „Fernenstenliebe" als Gegensatz zur Nächstenliebe, usw. Viele künstlerisch erfasste Gleichnisse und überraschende Wendungen finden wir in Nietzsches Schriften, z. B. die Zusammenstellung: „der festeste Turm und Wille," wie hier das Bild in die Bedeutung übergeht; „Ein Selbstsprengendes" nennt Zarathustra seinen Willen. Ein hoher starker Wille ist „das schönste Gewächs" auf Erden; „eine ganze Landschaft erquidt sich an einem solchen Baum." „Das Kinderland," dies schöne Wort fand Nietzsche zur Bezeichnung der Menschenzukunft. Aber es gibt manche Leute, die daran Gefallen finden.

In der späteren Periode seiner schriftstellerischen Tätigkeit fällt seine Schreibart ins Barocke; das Ornament überwuchert den Gedanken. Auch das Tempo der Sätze wird rascher, erregter. In den letzten Schriften finden sich Spuren der Umnachtung seines Geistes, und besonders in seinen abscheulichen Schmähungen gegen Jesus und seine Diener kann man die Anfänge der geistigen Nacht erkennen, in die Gott ihn versinken ließ, da er sich erhoben gegen seinen „Gesalbten," Gottes eingebornen Sohn. Mögen die Nietzscheaner, die Nietzsche-schwärmer-vergötterer dies auch nicht zugeben, das merkwürdige Zusammentreffen kann niemand bestreiten. Er konnte diese Schmähchrift nicht vollenden! Tatsache! Und dies ist nicht Zufall, der doch immer sich als Ausrede oder Entschuldigung



gung der Unwissenheit und Torheit erkennen läßt, sondern ein Eingreifen Gottes!

### Nietzsches Lebenslauf.

Freunde Nietzsches, insbesondere seine Schwester Elisabeth Förster-Nietzsche und andre Vertreterinnen des weiblichen Geschlechtes, das sich im Uebermaß für ihn begeisterte, obschon er ein ebenso großer Weiberfeind wie Schopenhauer war, haben im Uebermaß ihrer Verehrung und Liebe Züge in sein Lebensbild gebracht, die der Wirklichkeit widersprechen. Mit einer einseitigen Verherrlichung, die einer Lobhudelei gleichkommt, sollten wir uns nicht begnügen, sondern, wie in allen andern Fragen, nach der Wirklichkeit und Wahrheit forschen.

In den Jahren 1871 und 1872 erschienen zwei Schriften, geschrieben von einem jungen Professor der klassischen Philologie in Basel, deren erstere den Titel führte: **Die Geburt der Tragödie aus dem Geist der Musik**, voll Geist und Laune, Ironie und Hohn; die andre war betitelt: **David Strauß, der Bekenner und Schriftsteller**, und dies sollte später heißen: **David Strauß und andre Philister**, eigentlich die Verspottung eines modernen Wortführers auf dem Gebiet der Theologie. Diese letztere Schrift erregte ein heftiges Für und Wider und seit dieser Zeit fing der Name Friedrich Nietzsche an, genannt zu werden. In rascher Folge erschienen drei weitere Stücke „unzeitgemäße Betrachtungen“: Vom Nutzen und Nachteil der Historie für das Leben (oder in später beabsichtigten Ueberschrift: „Wir Historiker. Zur Krankheitsgeschichte der modernen Seele“), **Schopenhauer als Erzieher**, **Richard Wagner in Bayreuth**. Ein junger feuriger Geist offenbart sich in diesen Schriften, voll kühner Behauptungen. Der darstellende Autor kommt darin viel zu sehr selbst zu Wort, sein Verlangen nach großen Aufgaben, der Trieb nach höchster geistiger Macht, Verheißung seiner Zukunft, das Vorgefühl ihrer Gefahren. „Schopenhauer und Wagner“ — oder mit einem Wort „Nietzsche,“ so bezeichnet er später selber den ganz persönlichen Charakter der beiden Schriften, die man als Sturm und Drang bewerten darf. Eine zweite Periode seines literarischen Schaffens beginnt 1878, wo er eine Sammlung von Aphorismen erscheinen ließ unter dem Titel: **Menschliches Allzumenschliches** — „ein Buch für freie Geister,“ eine Schrift dem Gedächtnis Voltaires zu seinem hundertjährigen Todestag gewidmet. Schriften in demselben Geist, ein zweiter Band **Menschliches Allzumenschliches** und der **Wanderer und sein Schatten** folgten in den nächsten Jahren. Nietzsche schien von sich selbst abgefallen zu sein. — Noch einmal tritt in Nietzsches Grundanschauungen eine Umwandlung ein. Sie kommt zum Durchbruch in der „fröhlichen Wissenschaft“ (1882). Aber das Hauptwerk der

neuen Periode ist die merkwürdigste Schrift Nietzsches, das symbolistische Buch: „Also sprach Zarathustra,“ entstanden 1883—1885. Dies neben der Bibel verbreitetste Buch, in alle Kultursprachen übersetzt, ist in verschiedenen durch des Autors Krankheit unterbrochenen Perioden und an verschiedenen Orten geschrieben; es umfaßt vier Teile, welche verschiedenen Geisteszustand Nietzsches verraten; die letzteren Teile zeigen bereits Spuren geistiger Umnachtung. Da er im Winter 1882—1883 in der stillen Bucht von Rapallo unweit Genua lebte, fiel ihm der ganze Zarathustra ein, vor allem Zarathustra selber, als Typus, „richtiger, er überfiel mich.“ Der „Zarathustra“ ist Nietzsches persönlichstes Werk, die Geschichte seiner innersten Erlebnisse, seiner Freundschaften, seiner Ideale, seiner Entzückungen, seiner bittersten Enttäuschungen und Leiden, über alles erhebt sich verklärend das Bild seiner höchsten Hoffnung, seines fernsten Zieles. So charakterisiert Nietzsches Schwester den Zarathustra. Damals, „wo sein Pfad immer gefährvoller und steiler wurde, fand er niemand mehr, der mit ihm gehen konnte; so schuf er sich selbst in der Idealgestalt des königlichen Philosophen den vollkommenen Freund, und ließ ihn seine höchsten und heiligsten Ziele verkünden, so schreibt sie. Und welches sind diese heiligsten Ziele? Er selber kündigt sie an: „Die Grundkonzeption des Werkes, der Ewige-Wiederfunfts-Gedanke, diese höchste Formel der Bejahung, die überhaupt erreicht werden kann, kam mir, als ich am See von Silvaplana durch die Wälder ging.“ „Die ganze Geschichte ist ja die Experimental-Widerlegung vom Satz der ‚sittlichen Weltordnung‘ — das Wichtigere ist, Zarathustra ist wahrhaftiger als sonst ein Denker. Seine Lehre, und sie allein, hat die Wahrhaftigkeit als oberste Tugend — das heißt den Gegensatz zur Feigheit des ‚Idealisten,‘ der vor der Realität die Flucht ergreift.“ So preist Nietzsche den Zarathustra, also sich selber. Und der Zarathustra verkündet als Grundwahrheit, „daß Gott tot ist“ (I. 1). „Einst war der Frevel an Gott der höchste Frevel, aber Gott starb, und damit starben auch diese Freveltaten,“ lehrt Zarathustra-Nietzsche (Vorrede). Mögen Nietzscheaner den groben Atheismus Nietzsches, wie er im Zarathustra gepredigt wird, abzuschwächen, zu verschleiern suchen und meinen, er habe doch noch an einen Gott geglaubt, so ist das ein ganz unnützer, geradezu alberner Versuch. Und gerade dieser Atheismus Nietzsches brachte und bringt ihm noch Scharen von Verehrern ein. Allerdings kommen noch andre Lehren hinzu.

An Zarathustra reihen sich Nebenwerke an: Jenseits von Gut und Böse und die Abhandlung: Zur Genealogie der Moral mit der Unterscheidung zweier moralischer Wertssysteme. Im September 1888 unterzeichnete er das Wortwort zur *Götterdämmerung*, seiner „Philosophie in nuce,“ die seine freiesten Gedanken resumiert und,



wie er ironisch sagt: „radikal bis zum Verbrechen ist.“ Er hatte noch ein Hauptwerk geplant: „Versuch einer Umwertung der Werte“ unter dem Titel: **Der Wille zur Macht**. Davon war indessen nur das erste Buch: **Der Antichrist** vollendet, als die Katastrophe erfolgte, die dem geistigen Schaffen Nietzsches ein Ende setzte, ein Buch voll glühenden Hasses gegen Christus.

Und doch war er der Sohn frommer, gläubiger Eltern (geb. 15. Oktober 1844 in Röcken bei Lützen). Der Vater war evangelischer Prediger; aber er verlor ihn früh, sodaß seine Erziehung in ihren Hauptteilen ihm selbst überlassen blieb und er nur ein „Surrogat väterlicher Erziehung“ erhielt, „die uniformierende Disziplin einer geordneten Schule.“ Er meint die als vortreffliches Erziehungs- und Bildungsinstitut rühmlich bekannte Schule „Schulpforta“, der er von seinem 14. bis zum 20. Lebensjahr als Zögling angehörte. Seine Universitätsstudien begann er in Bonn am Rhein, und folgte von da seinem von ihm hochverehrten Lehrer Ritschl, „damals dem ersten Philologen Deutschlands“ nach Leipzig. Das zweite seinem Leben richtunggebende Ereignis war seine Berufung nach Basel als Professor der Philologie, den er auf die Empfehlung Ritschls erhielt, ehe er seine Studien durch die übliche Promotion abgeschlossen hatte. Die Leipziger Fakultät schickte dem erst 24 Jahre alten jungen Professor das Doktordiplom ohne vorausgegangene Prüfung nach. Der Glanz eines so frühen Erfolges war für ihn kein Glück. Eine Arbeitslast, zu schwer für sein Alter, türmte sich vor ihm auf. Wenn er diese auch überwältigte, so mag sie doch eine von den Quellen seiner Krankheit gewesen sein.

An dem Krieg (1871) nahm er als Krankenpfleger teil; dann stellte sich ein Augenübel ein, das, wie es sich herausstellte, auf einer Gehirnafektion beruhte; 1876 mußte er einen Teil und zwei Jahre später alle seine Funktionen am Basler Pädagogium abgeben. Im Jahre 1880 schrieb er: „Es liegt eine schwere, schwere Last auf mir; im letzten Jahr hatte ich 118 schwere Anfallstage. Ich lebe noch, doch ohne drei Schritt weit vor mich zu sehen.“ — Fortan lebte er als Kranker und sein Leiden steigerte sich „in langen Jahren bis zu einem Höhepunkt habituellem Schmerzhaftigkeit.“

In den Pausen der Krankheit schrieb Nietzsche seine Werke, gelegentlich, sowie der Schmerz ihn freiließ. In solchen Zeiten fühlt er sich frei, leicht, inspiriert; wie einen Tanz empfindet er das Zufließen der Gedanken. Nachdem sich Spuren geistiger Ueberreiztheit, Verwirrenheit, Umnachtung längere Zeit hie und da bei ihm gezeigt hatten, trat Januar 1889 in Turin der Wahnsinn ein. Mehr als elf Jahre nach der Zerstörung des Geistes sollte sein Körper noch der Auflösung widerstehen. Zuerst lebte er in dieser traurigen Periode in Raumburg bis zum Tod seiner Mutter, von

dieser gepflegt, dann in schwesterlicher Pflege in Weimar. Dort starb er am 25. August 1900.

Nietzsche brauchte einmal von sich ein Gleichnis: „An seinen eignen Gedanken verbrennen“ — und es mag wohl sein, daß es nicht bloß ein Gleichnis für ihn ist, mehr ist, eine Wirklichkeit, der Ausdruck für einen psychologisch-chemischen Vorgang in seinem Gehirn. Seine Gedanken treffen ihn und überwältigen ihn mit plötzlicher leidenschaftlicher Erschütterung. Sich selbst charakterisierend schrieb er:

„Sa, ich weiß, woher ich stamme!  
Ungefättigt gleich der Flamme  
Glühe und verzehr ich mich.  
Nicht wird alles, was ich fasse,  
Kohle alles, was ich lasse!  
Flamme bin ich sicherlich!“

Und über diese Selbstcharakteristik in Versen schrieb er: „Ecce homo!“ — In seinen Leiden flüchtete er in sein Phantasielieben und träumte von einer Fort- und Höherentwicklung des Menschen über seine Art hinaus und hinauf zur „Ueberart,“ träumte vom „Uebermenschen,“ redete vom Uebermenschentum.

#### Die Lehren Nietzsches.

„Ich lehre euch den Uebermenschen,“ heißt es im Zarathustra. „Der Mensch ist Etwas, das überwunden werden soll. Was habt ihr getan, ihn zu überwinden?“ „Was ist der Affe für den Menschen? Ein Gelächter oder eine schmerzliche Scham. Und ebendas soll der Mensch für den Uebermenschen sein, ein Gelächter oder eine schmerzliche Scham.“ Das sollen wir sein? Wir, die wir es auf allen Gebieten so sehr weit gebracht haben, wir nur ein Gelächter?! Und wenn, was muß dann erst der Uebermensch Nietzsches sein? Er sucht seine Größe, seine Ueberlegenheit auf anderm, geistigen, moralischen Gebiet. Freie Geister sollen die Uebermenschen sein, frei in jeder Beziehung nach Umwertung aller Werte!

„Ihr habt den Weg vom Wurm zum Menschen gemacht, und Vieles ist in euch noch Wurm. Einst waret ihr Affen, und auch jetzt noch ist der Mensch mehr Affe als irgendein Affe. Wer aber der Weiseste von euch ist, der ist auch nur ein Zwiespalt und Zwitter von Pflanze und von Gespenst. Aber heiße ich euch zu Gespenstern oder Pflanzen werden? Seht, ich lehre euch den Uebermenschen . . . Euer Wille sage: Der Uebermensch sei der Sinn der Erde!“ Also, nach Nietzsche ist die jetzige Spezies Mensch das Resultat der Entwicklung von der Pflanze zum Affen und von ihm zum Menschen. Und diese Spezies Mensch muß untergehen; aus ihr muß erstehen der Uebermensch!



Mit dem Glauben an übernatürliche Beihilfen und Kräfte hat die Abhängigkeit des Menschen aufgehört; der Mensch, der Uebermensch, ist auf sich selbst gestellt. „Die Erdregierung des Menschen im Großen hat der Mensch selber in die Hand zu nehmen, seine Unwissenheit muß über dem weiten Schicksal der Kultur mit scharfem Auge wachen.“ Es gibt „Niemanden mehr, dem wir Rechenschaft schuldeten als uns selbst: **die Menschheit kann von nun an durchaus mit sich anfangen, was sie will.**“ — Die Gewalt seiner Rede ist nie größer, ihre Leidenschaft nie fortreißender als in den Sprüchen und Weissagungen „Zarathustras“ von der „höchsten Hoffnung,“ von dem Menschen der Zukunft, dem neuen Morgen. — „Tausend Pfade gibt es, die noch nie gegangen sind, tausend Gesundheit und verborgne Eilande des Lebens. Uner schöpft und unentdeckt ist immer noch Mensch und Menschen-Erde.“ „Ich wandle unter Menschen als den Bruchstücken der Zukunft: jener Zukunft, die ich schaue. — **Euer Kinder-Land** sollt ihr lieben — das unentdeckte, im fernsten Meer! Nach ihm heiße ich eure Segel suchen und suchen!“

**Das Kinderland ist das Land der Zukunft, das Reich der freien Geister, „das Reich, wo die große Dreifaltigkeit der Freude herrscht.“** „Nur dem veredelten Menschen darf aber diese Freiheit des Geistes gegeben werden; ihm allein naht die **Erleichterung des Lebens**; er zuerst darf sagen, daß er um der **Freudigkeit** willen lebe und um keines weitem Zieles willen; und in jedem andern Menschen wäre sein Wahlspruch gefährlich: **Friede um mich und ein Wohlgefallen an allen nächsten Dingen.**“

In der Genealogie der Moral lehrt Nietzsche eine **doppelte Moral** ganz folgerichtig seiner Idee vom Uebermenschen. Er unterscheidet eine **Herrenmoral** und eine **Skavenmoral**; eine Moral giltig nur für die „freien Geister,“ die Mächtigen, die Gewalttätigen, den „Uebermenschen.“ Die Moral des Christentums ist Skavenmoral, Herdenmoral, Moral für die Menge, die Vielzubielen. Die Summe seiner Gedanken über Moral zieht er im „Antichrist“ in folgenden Sätzen: „Was ist gut? — Alles, was Gefühl der Macht, den Willen zur Macht, die Macht selbst im Menschen erhöht. Was ist schlecht? — Alles, was aus Schwäche stammt. Was ist Glück? — Das Gefühl davon, daß die Macht **wächst**, daß ein Widerstand überwunden wird. **Nicht** Zufriedenheit, sondern mehr Macht; **nicht** Friede überhaupt, sondern Krieg, **nicht** Tugend, sondern Tüchtigkeit (Tugend im Renaissance-Stil, **moralisfreie Tugend**).“

In der großen einsamen Naturumgebung von Sils Maria, „über 6000 Fuß über dem Meer und viel höher über allen menschlichen Dingen,“ wie Nietzsche rühmt, blühte in seinem Geist die Erinnerung an eine der seltsamsten Lehren des Altertums auf, die

Lehre der Pythagoräer von der ewigen **Wiederkunft aller Dinge**. Und über der Gewalt, mit der ihn dieser Gedanke in jenem Augenblick traf, vergaß er ganz, daß es nur eine Erinnerung war, die ihn so mächtig bewegte. (Gerade so wie er behauptete, er habe den Gedanken des Uebermenschen „vom Weg aufgelesen,“ und hat ihn doch Goethe entlehnt, der es zweimal gebraucht, im Faust und in der „Zueignung,“ dem poetischen Vorwort zu den Gedichten. Und die Beachtung der zweiten Stelle hätte Nietzsche zu ernstem Nachdenken über alles Uebermenschentum bewegen müssen.) Aber wohl, so sagt man: nur die Art, wie er von dem Gedanken der ewigen Wiedergeburt erschüttert wurde und mit ihm rang, bis er ihn sich „einverleibt,“ sei neu bei ihm. Nur eine Stelle: „Ach, der Mensch kehrt ewig wieder! Der kleine Mensch kehrt ewig wieder! Allzu-klein auch der Größte! — und ewige Wiederkunft auch des Kleinsten! Ach, Ekel! Ekel! Ekel!“ (Also sprach Zarathustra, III.) — „Alles in derselben Reihe und Folge — und ebenso diese Spinne und dieses Mondlicht zwischen den Bäumen und ebenso dieser Augenblick und ich selber, die ewige Sanduhr des Daseins wird immer umgedreht — und du mit ihr, Stäubchen vom Staube!“

Zum Schluß noch: **Nietzsche und Christus und das Christentum!** Es widerstrebt mir, die maßlosen Schmähungen hier zu wiederholen, die Nietzsche auf Christus und das Christentum gehäuft hat. Mag er, der arme Nietzsche, das Christentum einen Fluch, „den Einen großen Fluch“ nennen! Er beweist damit nur seine krasse Unkenntnis der Geschichte; das Christentum war, ist und bleibt die reichste Segensquelle der Menschheit, trotz Nietzsche! Aber das ist erklärlich, daß alle diejenigen, welche Christus und sein Werk nicht kennen, verachten, hassen, einstimmen in das Wutgeheul ihres großen Propheten und so vermehren die „Gemeinde Nietzsches!“

Den unwürdigen Verdächtigungen Nietzsches gegenüber sei nur noch hervorgehoben, daß bei Jesu und seinen Anhängern niemand, der sie kennt, den „Herdentrieb“ finden wird, im Gegenteil eine aufs höchste gesteigerte Selbständigkeit gegenüber dem Gestenden und Herrschenden. Was Moral und Moralität betrifft, so hätte Nietzsche gerade in Jesu Leben die Tugenden in vollkommenstem, übermenschlichem Maße geübt finden und bewundern müssen, wenn er Jesu Leben gekannt hätte. Aber in Jesu Leben und Lehre findet jene doppelte Moral Nietzsches keinen Raum. Erhebung zu einem geistigen Leben über Sinnlichkeit und Bedürftigkeit hätte Nietzsche auch als Grundzug der Vollkommenheit in Jesu und seiner Lehre finden können. Eines allerdings hätte er hier nicht finden können: den Kultus des Selbst, den Hochmut gegen das Volk, die Verachtung der Masse. Die hätte er bei den Pharisäern finden können.



Er fand sie bei Schopenhauer, mit dem er in vieler Beziehung geistesverwandt war. Grenzenlose Verachtung des Durchschnittsmenschen, das ist der feste Punkt in allen Wandlungen Nietzsches, und das Ende: die unbedingte Verachtung aller außer Einem, der Untergang in Größenwahnsinn. Bis hierher und nicht weiter! rief ihm **Ein** zu, den er für tot erklärt, den er geschmäht und verachtet hatte, wenn auch seine unbedingten Verehrer dies nicht zugeben wollen.

Ein gründlicher Kenner Nietzsches und seiner Werke, der ihm gerecht zu werden sucht, muß doch schließlich bekennen: „Man wird sich den nicht zum Führer wählen, der stets ‚ein anderer ward, und sich selber fremd‘ und immer wieder ‚sich selbst entsprungen‘ ist. Um ein führender Geist zu sein, fehlte es Nietzsche nicht etwa an einem ‚System,‘ wohl aber seinen Gedanken an der festen Position.“ Wie die Trümmer eines großen Geistes, dem es aber an seelischem Gleichgewicht gebrach, liegen die Bruchstücke seiner Werke, liegt sein Werk in Bruchstücken vor uns: eine Philosophie in Aphorismen!

Nietzsche war ein großer Geist in seiner Art — aber keine Geistesgröße! Wenn Emil Ludwig ihn auf eine Linie mit Goethe bringt, so kennt er entweder Nietzsche oder Goethe, oder auch — beide nicht, wie er sollte!

## EDITORIALS

### CHRISTIAN EDUCATION

Fred B. Smith is one of the most impressive platform speakers we know. As one says of him, he is master of the "Concrete style" of public address. He paints a vivid picture of a situation, or tells us how men in places of leadership diagnose the ills of society. "Always you are being hurled by his relentless realism against facts as they are and challenged with the question, 'What do you intend to do about it?'"

Some time ago he gave an address to a large body of ministers on the "World Situation." It was on the whole a discouraging picture. The only department of modern life that was not confronted with perplexity was education. "Never," he said, "since the thirteenth century has there been such a renaissance of education. A state university president told me the other day as I walked over the campus with him, 'We could have 40,000 students here next year if we wanted them, but the law of the state will only permit 14,000.' In Moscow the Soviet authorities accepted only 8,000 to their university last year out of 80,000 that applied. Lawyers who write wills have given the information that in the next quarter century education will receive as much money in bequests as it has received hitherto during all the time since colleges began in America." "Meanwhile," the speaker continued, "we must admit education is not one of the assets of organized Christianity. It is increasingly irreligious. Thirty years ago at Student Conferences I used to hear prophecies of the victories for religion that would come when those students grew up. Those students have grown up, but most of them are not in the church, and the spiritual victories have not come."

That education is not only the impartation of knowledge but has to do with the whole man, should by this time be self-evident. To train the intellect alone, with the neglect of character, may produce a man twice as dangerous to society as the illiterate. And yet how little place is character education given in the public school curriculum. It seems, as a rule, to be expected only as a by-product of the teaching of history, civics, literature and similar branches. The writer recently attended the commencement exercises of a local high school. It was a grand affair, staged on a large and impressive scale. The situation would have lent itself to an emotional appeal of the highest grade. But what did these high school graduates



talk about in their orations? The first spoke about "Finding Livingstone"; another on "Optometry"; another on "Archæology"; and others on all kinds of subjects, but not once was the subject of character mentioned; not once did it enter into a speaker's mind that the school had anything to do with the development of character. Could not a boy, or girl, of high idealism have sent a thrill through the audience by stressing that virtue is more than knowledge and skill, and integrity more than riches and success?

It seems that our schools feel barred from doing much with the souls of their pupils because religion is not one of the courses of the curriculum. We naturally feel that the reconstruction of the personality is one of the objectives of *religious* training. Jesus said a man must be born again to be a member of the "Kingdom". Regeneration is the work of the Holy Spirit, conversion is the turning of man to God. The Christian religion bases all growth in goodness on a man's religious faith. He must be dominated by God if he is to do anything important in God's world. All these avenues are closed to the school because religion is excluded. It was for this reason that only a short while ago one of our contributors demanded the introduction of religious training into the public school. He himself was well aware of the difficulties with which such a plan is confronted. The future may tell us how much can be expected and done along this line. If the direct teaching of religion is altogether out of the question, ethical culture and idealism as inculcated by the study of great personalities would offer a fruitful field. It is no substitute for religion but it will not give in to materialism or be satisfied with the respectability of Mr. Babbitt.

We in the church have all the resources of religion to draw on. We have the Sunday school, catechetical instruction and the pulpit. But there has seldom been a time when the educational system followed in the Sunday school and "Instruction" has been so much under criticism. It has been said that in practice our instruction in the confirmation class is a mere handing on of the beliefs and creeds of the past. These beliefs have found their deposit in the catechism and all the preacher does in the class is explain the questions and answers of the catechism and have the scholar memorize them. This system is called "transmissive": it transmits the religious experience (or only the religious beliefs) of the past to the present age. But what we ought to do is not to be transmissive but *creative* in our religious work. In many respects our beliefs are different from the past. Our attitude towards the Bible is not that of verbal inspiration. Science has in many ways changed our conception of the world and man. This modern attitude ought to find recognition in our educational work. And not only that—

Religion is not to be taught by giving religious information, modern or ancient. It must be experienced. Our teaching in Sunday School or Confirmation Class—and in the pulpit—ought to help our pupils and hearers to make religious experiences. They ought to get an impression as to how our faith helps us in the varying situations of life, the solving of its problems, the doing of the work of the world. The Editor has elsewhere stated that he fails to see how every step in the process of religious training can be made a personal religious experience. He is of the opinion, however, that the goal of religious training is *to find God*; that this is the basis of the moral superstructure (called Christian character) to be erected thereon; that every hour of instruction or Sunday School is to be under silent compulsion of that directive; that better methods and skill are very much to be desired; but that the one thing of paramount impression is the sincere and wholehearted consecration of the teacher, be he layman or minister.

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### WHAT IS TRUTH?

We call this "Pilate's question" because the governor Pontius Pilate put it to Jesus Christ, but it is a question asked by many men better than Pilate, in ancient and modern times. However, the fact that the governor asked it in the presence of him who said, "I am the Truth," invests the scene and the question with a peculiar interest.

Pilate had asked Jesus, "Art thou a king?" and Jesus had answered, "I am a king; I am come into the world to bear witness of the truth. And whosoever is of the truth, heareth my voice." To Jesus there was no more royal business than to give authoritative answers to life's great questions. Truth was to him the thing man lives by.

What is truth! replies the governor. To him it was something philosophers might quibble about. Intellectual "highbrows"—to use the modern term—might waste their time over it. Men of affairs had their eyes on more substantial and palpable things. And even if governors might in hours of leisure condescend to enter into metaphysical debate, where was there a voice in the whole history of thought that could venture more than a guess as to the nature of truth? So Pilate either as a man of business or because of the futility of the question turned a cold shoulder on the advances of this strange man before him.

That was many years ago. But the question would not down even if men like Pilate refused to consider it. Jesus had no soldiers to force the world to listen to him. But it soon became evident that ideas are stronger than swords and that the world needs



prophets more than statesmen and generals. Pilate had looked with scorn on the man from Galilee. How could he know that the followers of this humble prisoner would undermine the foundation of the Roman empire? How could it ever get beyond the threshold of his mentality that there would be men ready to die rather than to give up their hold on truth as proclaimed by this man?

Perhaps Pilate only affected to look down with disdain on the things of the mind. He was an educated man and probably knew more of Socrates and Plato than he was willing to admit. Before this Jew he would not discuss it, but with a Greek or Roman he might have acted differently. At any rate, the human mind has grappled with the inner meaning of the world surrounding him ever since it learned to think. Even today when science is so exclusively busy with the material universe, the world of the infinitely large and of the infinitesimally small, many of the leaders feel that there must be a non-material world behind the one we see and measure, a world which demands a different kind of approach than the one of the telescope and microscope.

Is there such a world? Is it presided over by a God? What kind of a God is it? Is he interested in human beings and life? What is the meaning of our aspirations, ideals, urges? Is life confined to and circumscribed within the earthly sphere, or is there another? When man dies can he continue to live or live again?

These are beyond the shadow of a doubt important questions, they have always seemed so to man and he has at all times battled to cling to them with stubborn tenacity. But is there an answer, can a man be certain about it? Today they tell us the only way to come to certainty in this respect is by *the use of the scientific method*. We must observe the facts, all the facts we can gather. Then face these facts and see what they seem to teach. If any of them seem to be in favor of the presence of a God, let us use that as a working hypothesis and see how far it may lead us. We can, of course, not expect absolute certainty. All our results are only tentative, but if even these tentative results eventuate in better, fuller living, let us be satisfied and not attempt the impossible. I read in Professor Coe's book on Christian Education the other day. It is all built on the most modern conception of education, its meaning and the way to get it. In the last chapter he sums up the result of all he has been trying to say on Christian education. He says: "Christian education is the systematic, critical examination and reconstruction of the relation between persons guided by the assumption of Jesus that persons are of infinite worth and by the hypothesis of the existence of God, the Great Valuer of persons."

I was astonished beyond measure at the meagerness and unsatisfactoriness of these conclusions, reached after such thorough

efforts by this famous writer. All we have to go on is an assumption of Jesus and the hypothesis of a God. We have to use this as a working plan and see how far we can come.

But above we stood with Pilate before Jesus and heard him say, "I came into the world to testify of the truth." Jesus was sure he had it, he didn't only assume it. The scientific method, then, is evidently not the way to certain truth. No the way to religious truth and certainty is the *way of faith and of faith only*. We have grown up in a Christian community and imbibed the "faith of the fathers." That is called the "historic faith." We took that over as a part of the heritage bequeathed to us by our forebears. It was not personal faith as yet. It became personal faith when our religious life awakened. We found God in Christ.

But had it been only a *personal* faith, confined to our own experience only; possessed by us alone, not by others, we could naturally not have maintained it. Then we came to know that it was the faith and experience of the church, of generations of Christians; that we had a cloud of witnesses around us through the centuries; that God was not only our refuge but the "dwelling place of all generations."

Our own personal faith and the faith of the church was based on God as revealed in Christ. Christ is its cornerstone, Christ its living principle. His teachings are the supreme authority for the Christian. They are contained in the Word. The Word is not of equal authority in all its parts. It is authoritative as far as it preaches Christ ("soweit es Christum treibt." Luther).

So then there is the personal faith, the faith of the church, the teachings of Christ, in which is grounded the truth of our Christian experience. The "scientific method" is good in its place, but the way of faith guided by these signposts is the way to truth and certainty.

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## THE SIXTIETH ANNIVERSARY OF THE THEOLOGICAL MAGAZINE

It was in the summer of 1872 that the *Magazine* was started, its first editor being Rev. Bank. Among his successors we mention especially Professor Becker and Rev. L. Haas. The present editor followed Rev. Haas in 1917. While a number of other churches found themselves compelled to discontinue their theological periodicals, ours has, on the whole, received the support of a large majority of our clergy. Only in the last few years a slow decline in circulation has been noticeable, the financial depression being one cause of this decrease. To offset this untoward tendency, to regain lost ground and win a foothold even where before we were not known,



we cannot, like some of our other church papers, expect any help from the Ladies' or Men's organizations of the Synod. The only source whence such support can come is our own readers, and therefore we beg to urge them very earnestly to give us the full benefit of their cooperation.

For convenience' sake, the January number of 1933 has been chosen as the anniversary issue of the paper. It will go to everybody and make its silent appeal. But in addition to this, we ask every reader to speak a word of recommendation to some of those who are at present non-readers. We also hope that the president of the districts and of the regional conferences as well as the officers of the Synod will do all in their power to win for the *Magazine* in 1933 an open door and a fair trial.

### „Unser Leben währet siebzig Jahre.“

Der neunzigste Psalm verfehlt nicht, einen mächtigen Eindruck zu machen, wenn immer wir ihn lesen beim Begräbnis eines alten Mitpilgers. Majestätisch beginnt er mit den gewichtigen Worten des ersten Verses, der die Ewigkeit und Unveränderlichkeit Gottes allem irdischen Wandel gegenüberstellt. Der Mensch ist der welkenden Blume gleich, der bald wieder sinkenden Welle im reißenden Strom. Gott ist die große Tatsache, fester und dauernder als die Felsengebirge der Vorzeit.

In diesem Psalm ist ein Wort, das dem alternden Zuhörer besonders ans Herz greift: „Unser Leben währet siebzig Jahre!“ Wie merkwürdig zunächst, daß schon zu des Verfassers Zeiten dies als die normale Lebenszeit angesehen wurde, vor Tausenden von Jahren. Wir lesen doch, daß Moses 120 Jahre alt wurde und Abraham 175. Daraus folgern wir oft, daß in der Vorzeit man mit andern Lebensziffern rechnete als heutzutage. Und nun kommt hier eine Stimme aus der Vorzeit, die uns sagt, daß, wenn die siebzig herankamen, man auch damals stark mit dem Ende sich vertraut machte.

Siebzig scheint dem eine lange Zeit, der in dem Frühling des Lebens sich befindet. Wer aber es hinter sich hat, der hebt die Hand mit bedeutsamer Geste und sagt: „Sie sind vergangen wie ein Rauch!“ Das sind wehmütige Gedanken, und wenn die Schrift weiter nichts zu bieten hätte als uns an die Vergänglichkeit des Lebens zu erinnern, so wäre sie ein wahres, aber kein erhebendes Buch. Darin besteht aber ihr Vorzug und unsre Freude, daß sie uns auf die Gnade Gottes trauen läßt, die auch den Sünder wieder fröhlich werden heißt. „Fülle uns frühe mit deiner Gnade, so wollen wir rühmen und fröhlich sein unser Leben lang!“

Sie legt uns das Gebet auf die Lippen: „Herr, lehre uns

bedenken, daß wir sterben müssen, . . . . flug werden.“ Doch das bedeutet nicht, daß wir einander täglich ein „Memento mori!“ zurufen sollen. Der Altwerdende soll nicht täglich sich vorsagen: „Unser Leben währet siebzig Jahre!“ In Gustav Freitag's „Soll und Haben“ hören wir von dem Auflader, der sich eingeredet hatte, daß er nicht über 50 Jahre alt werde, weil sein Vater und Großvater auch nicht die fünfzig überschritten. Es war eine fixe Idee bei ihm geworden, er nahm wirklich ab, und Sohn und Arzt sorgten sich um ihn. Durch eine List lockten sie ihn weit hinaus aufs Land, wo es sich so traf, daß er seinen 50. Geburtstag verschief. Nachher war der Bann gebrochen. Wäre das nicht geschehen, so hätte sein Aberglaube seine physische Widerstandskraft untergraben, und er möchte wirklich den verhängnisvollen Tag nicht viel überlebt haben.

Also Verstand und Gottes Wort wollen nicht, daß wir unsre Lebenszeit kürzen durch ein pessimistisches oder krankhaftes Gemütsverhalten.

Konnte schon der Säng' er des Alten Bundes sich bei aller Wahrhaftigkeit und schroffen Sündenau' fassung („Das macht dein Grimm, daß wir so vergehen . . .“) doch an Gottes Gnade und Verheißung wieder aufrichten, wie viel mehr sollte das Licht des Evangeliums uns alle Finsternis erhellen.

Das ist wahr, daß uns das Ende des Lebens mehr und mehr alles Selbstvertrauens beraubt. Als wir jünger waren, konnten wir hoffen, daß die Zeit noch kommen werde, wo wir dahingehen würden „von Kraft zu Kraft“ (Psalm 84). Jetzt hoffen wir nur noch, daß es gehe von Gnade zu Gnade. Im Uebrigen wohl dem, der auch dann — wenn er altgeworden — noch genug zu tun hat. Wessen Tage voll sind von Arbeit oder von Sinnen des Geistes, der sitzt an dem Brunnen des Lebens. Seine Blätter verwelfen nicht, und mit Segen schmückt ihn der Regen von oben her.

Wer aber — wie jener Gottesmann — wie jener Gottesmann — dahin gebracht werden sollte, daß er nicht mehr sehen, hören, gehen oder gar sprechen könnte, **nur noch lieben**, wäre nicht auch der ein Wunder vor Gott und in den Augen der Menschen!



# The Christian World

## The Christian Unity League Service

*An open letter to the Dean of the Theological Seminary in Virginia*

BY THE VERY REV. WILLIAM H. NES

Dean of Christ Church Cathedral, New Orleans

*My Dear Dean Rollins:*

Certain resolutions, introduced at the alumni meeting, and commending the Bishops and Dean of Missouri for their participation in the recent service of the Christian Unity League, have been sent to me with the suggestion that I indicate my approval, as an alumnus, by my signature. I note with great regret that six members of the seminary faculty have signed these resolutions. Inasmuch as the signatories of these resolutions will, by any publicity attaching to them, necessarily bring the seminary into connection with their statement of opinion, and inasmuch, also, as the signatures of faculty members will by their weight further support the at least quasi-official character of the resolutions, I feel that alumni who, like myself, are in conscience unable to sign, may be permitted openly to express their dissent without seeming to be impertinent.

I regard the action of the Missouri clergy in question, however "technically legal" it may appear, as a repudiation of fundamental principles of the Anglican Church, as those principles are embodied in the Prayer Book and canon law of this Church. The Ordinal provides for the making of bishops, priests, and deacons "in the Church of God," and not merely of officials of a denomination. The implication throughout is that this is the ministerial hierarchy of the Church as a whole, and not some peculiar order of the Protestant Episcopal body; towards which that body entertains a measure of indifference. Throughout the Prayer Book in every particular the functions of the ministry are severally assigned to bishops, priests, and deacons, in accordance with the universal custom of the Catholic Church. This specification of function is categorically stated in the Offices of Instruction. In the Preface to the Ordinal the principle is affirmed without any qualification that no man shall be "suffered to execute any of the said functions" unless he has been ordained in accordance with our Ordinal or "hath had episcopal consecration or ordination." This principle the canon law applies by admitting, let us say, a Roman Catholic priest to our ministry without re-ordination; while, on the other hand, a Methodist or Presbyterian minister, for example, must be ordained both deacon and priest and must, moreover, have "become a communicant of this Church," the means thereto being Confirmation under the unqualified provisions of the rubric appended to that office.

It is clear, therefore, from its canon-law, no less than from its solemn formularies of worship, that this Church officially recognizes the ministry of the Roman and Greek communions, and of the Old Catholics, as equivalent to its own, and that it does not so recognize the ministries of those bodies who have broken with the Catholic tradition.

And this is the point of the whole matter. The belief of the Church with regard to the ministry is most surely to be seen in what it does officially. Ordination is not merely a bestowal of authority to minister in the Episcopal Church any more than it is a mere confirmation of an inward call. The candidate is questioned as to his call before he is ordained, and the authority to minister in a congregation of this Church is given after he has been ordained. The solemn sentence of Ordination itself is an act by which the Church, in the power of the Holy Spirit, sets a man apart into a specified order of ministry "in the Church of God," and conveys to him the power and authority therefor. Unless the solemn words and acts of the Ordinal are regarded as devoid of moral seriousness it is plain that the Church regards a man as being, after ordination, what he was not before ordination. For this reason a Roman priest entering our ministry is not ordained because the Church regards him as being already a priest in "the Church of God." For the same reason also, when a Protestant minister enters our ministry he is ordained in order that he may be what he was not before. In the case of the Roman priest this Church regards him as competent to administer the sacraments in virtue of the ordination performed outside this communion. In the case of the Protestant minister, this Church regards him as incompetent to administer the sacraments until he has been ordained deacon and priest. And when a man comes to be ordained deacon he comes as a layman. This lay status is left in no doubt by reason of the Church's refusal to allow to him, prior to his ordination, any function other than that permitted to the laity.

The bishops of Missouri have acted as though they regarded men who are not priests as possessing a ministry equivalent to that of priests. This the Church, in its entire system and practice, flatly contradicts. They have permitted a man to celebrate the Eucharist in their Cathedral whom this Church would treat as a baptized layman if he sought admission to our ministry. There is therefore some discrepancy between the opinions of the Bishops of Missouri on the one hand and the Prayer Book and canon law of this Church on the other.

But the resolutions have something to say about charity and Christian unity. If it is uncharitable to require a man to receive Holy Orders before he exercises priestly functions, I suppose it is uncharitable—and some people think it is—to require a man to be confirmed or even baptized. From the position that all forms of Christianity are equally valid it is an easy step to the opinion that all forms of religion, or even humanism, are equally true. Such indiscriminateness proceeds not from charity but from intellectual confusion. In the case under discussion, so far as the Bishops and Dean of Missouri were concerned,



inter-communion, which is the spiritual goal of reunion, was achieved by one reckless leap. The position of this Church, insofar as it differs, for instance, from Dr. Ainslie's, was for all practical purposes abandoned from the start. It would be interesting to know whether there was any doctrinal agreement as a basis of inter-communion, and if so, what it was. Such adventures, if they were to become the official policy of this Church, would unquestionably preclude all further participation on our part in Catholic reunion, and would ultimately involve us in the dogmatic and institutional disintegration in which Protestantism now finds itself. It is significant that negotiations with the Old Catholics and the Orthodox Church have been and still are carried on, from our side, with remarkable success on the basis of our formularies; while, as this present case most glaringly exhibits, the kind of reunion the resolutions contemplate can only be carried on by an initial setting aside of those formularies.

I hope I shall not be understood as disputing the right of any persons to circulate these resolutions among the alumni, or of the faculty members to sign them—especially since in matters of ecclesiastical controversy it is evident that all parties are acting with the desire to advance Christ's Kingdom. In thus venturing publicly to express regret I do so because I believe that such resolutions, bearing upon such an issue, require from those who are unable to sign them some other rejoinder than that of silence.—*Living Church*.

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### A Word for the Hour

Willard C. Selleck, the President of the California Universalist Convention, said in an address on *the Depression*—in part as follows:

But the deeper, heavier shadow which lies upon our hearts just now is the business depression. The whole world is bewildered and baffled, millions of people are out of work, millions have lost property, millions are discouraged and fearful. What is the matter? Why are human affairs so terrible awry? Economists, financiers and politicians are giving their various answers; but I do not find anybody who knows it all or can indicate a complete cure for the existing social malady. The truth is that we are in the midst of one of the great crises of history, what Sir George Paish calls "a major catastrophe." Beyond question its causes have been many, and it is now evident that it will be a long, long time before it passes entirely away.

Side by side with other explanations, allow me to suggest that the problem is essentially and profoundly spiritual. Back of economic forces and tendencies, back of political alignments and realignments, back of even the World War, which was an international earthquake, there have been certain stupendous developments which have involved *the spirit of the people*, and that spirit has not been altogether good—indeed it has been, again and again, frightfully bad.

The developments to which I refer have been mainly those which have expanded and enriched the whole material side of human life on a scale and to an extent which no former age could imagine. Scientific

discoveries and mechanical inventions, chiefly, have made this result possible. So in the last two or three centuries we have produced wealth, including conveniences, comforts and luxuries, such as our ancestors never dreamed of. For almost the first time in history, we have come within sight of material goods enough to make practically all the people decently fed, clothed and housed if only these goods could be fairly distributed. We have virtually solved the problem of production, although we have *not half solved* the problem of *distribution*.

Now this great accomplishment of ample wealth production is, in itself, a grand achievement and an enormous benefit. But incidentally it has yielded, for the time being at least, two or three most evil consequences, by reason of which we are now suffering.

(1) *It has materialized life.* The vast process of what Dr. Rudolf Eucken called "externalization," which is the main characteristic of our age, has begotten everywhere an over-estimate of wealth, prosperity, physical well-being, comfort, luxury, and all the exciting indulgences which these make possible. So it has come to pass that individuals, communities and nations covet wealth, prosperity and material advantage above everything else; and think they have failed if they do not gain these; and are always striving to secure them, even at the expense of others. Thus arises competition, which is a good principle if held in restraint, but which, if pushed too far, becomes rivalry and then—on an international scale—leads to war. Hence the law of economics, which has almost become our religion today, is, *when carried to an extreme*, the chief source of our undoing. The very thing which in itself is good proves to be an evil when it is abused—a truth which applies not to wealth only but to nearly everything else.

You see, then, that the *over-development of the whole material side of life*, made possible by modern science, invention, enterprise, organizing skill, and nature's marvelous resources, has led to a distraught condition of society throughout the world; has filled life for us all with undue stress and strain, anxiety and conflict, struggle and sorrow, instead of peace and happiness. Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth." But we haven't believed him, and we don't believe him yet. Nevertheless his word is eternally true, and Nature now, or Nature's God, is trying through our present ordeals to drive this lesson home into our minds and hearts. Herein is a true cue for the teachers of religion today.

In confirmation of this thought let me quote the words of Mr. S. R. Logan, Assistant Superintendent of Schools, Wenetka, Illinois, in a recent number of the magazine *Religious Education*: "Each individual and mankind must adapt to a suddenly new world, a world characterized by distraction, fractionalism and flurry. The war paroxysm and our present economic and political paralysis are damning evidence of *inadequate vision and purpose* in the *collective life*. The rapid increase of insanity is indicative of disorganization and destructive conflict within individuals under stress of the runaway



centrifugal forces of this high speed era. Individuals, groups, **nations**, the human race, suffer the pains of distraction and disorganization. Without vision both persons and peoples perish." (February, 1932.)

(2) Another form of this prodigious evil of social and spiritual dislocation is *the inequality and injustice prevailing in the distribution of wealth and its benefits*. Governor Pinchot of Pennsylvania, in an article in the January *Survey Graphic*, gives figures from the Federal Trade Commission of the United States Senate and from the Treasury Department showing the following facts: That in 1926 one per cent of the people owned about 60 per cent of all the wealth; that 13 per cent of the people owned more than 90 per cent of the wealth; that 77 per cent of the people owned only 5 per cent of the wealth; that four and a half thousand people received that year an average of almost \$240,000 apiece, while forty-four million people had incomes of about one thousand dollars each; and that in the eight-year period between 1920 and 1928, while the total national income increased less than 10 per cent, the number of men with incomes of over a million dollars increased over 1400 per cent, or one hundred and forty times as fast. And the amount of money these men made in one year increased 1300 per cent, or one hundred and thirty times as fast as the total amount of money made by everybody in the whole of the United States.

These figures correspond substantially with those published by Mrs. Daisy Worcester a few years ago. They indicate a glaring inequality in the distribution of wealth, and this inequality is not diminishing but increasing year by year.

(3) Now all this, with much more that might be adduced, clearly shows that we are living an unbalanced life and have an unbalanced civilization; and this is our great trouble. Such a huge disparity in the division of the material benefits of modern progress amounts to gross injustice; and no society on earth can be permanently stable and prosperous if these conditions prevail. For this is a moral universe, and we can not flout the moral law or ignore moral considerations without coming to grief. And we *have* come to grief, widespread and appalling, with our millions of idle men roaming the country, millions of innocent people suffering privation and hardship because of the follies or iniquities of others, depressed values of property everywhere, paralysis of business, and utter confusion and lack of confidence all about us.

Now while everybody realizes these dire results, only a few realize that the existing social malady is essentially of a spiritual nature—that our over-estimate of wealth and luxury, coming in with the flood-tide of modern material development, has made us love prosperity above every else, created an inordinate desire to "get rich quick," to "get something for nothing," led to a speculative fever in the souls of myriads of inexperienced persons, and produced an army of crooks and criminals who have sought to thrive by all this unholy business through exploiting dishonest schemes and manipulating finance and legislation and even court proceedings to accomplish their nefarious

ends. What wonder that public confidence is shaken when such disclosures are being made as recent months have witnessed? Defalcations, embezzlements, deceptions, intrigues, corruptions, on a gigantic scale, in our own country and abroad, to say nothing of war-making aggressions on the part of some of the nations—how can these fail to rock our civilization to its very base? And the deepest source of all these evils is a wrong spirit in the minds and hearts of the people—the spirit of greed and speed, the excessive love of gain, the materialization of life. And what we ought now to see is that the sure law of retribution is working to correct these evils by breaking the power of this spirit, and calling men back to sanity and honesty and simplicity.

We have been living an unbalanced life in an unbalanced civilization. Our material and intellectual progress has run far ahead of our moral and spiritual progress. And it is the supreme task of religion to help bring up the latter side of the development of the race. Unless this can be done, the world will go to smash. For righteousness is still the foundation of the social order, and its law is everlasting.

Religion today, then, must be profoundly ethical, having much of the spirit of the old Israelitish prophets, Amos, Hosea, Micah and Isaiah. It must promote an intelligent understanding of economic and social facts; it must urge with all its power the validity of the moral law, denouncing iniquity and pleading for justice; and it must call men to simplicity and sanity, to moderation and mutuality in the gaining and use of wealth. Of course, wealth in itself is a great good; it is only its wrongful pursuit or use that is an evil. I am not disparaging property and prosperity, but am condemning the spirit of greed and rapacity which abuses them, and pleading for honesty, fair-dealing and a larger measure of equality in seeking them. There is really no subject in the whole domain of practical life on which the rank and file of the people more need to be rightly educated than the proper estimate of wealth. It is because so many millions have been full of false ideas and ideals about this, and have gone crazy over it, that they have built up a social-economic structure in modern civilization which is now crumbling to earth.

But our civilization will right itself, like a giant ship pitching and tossing and careening in a storm at sea. The eternal laws will hold; "they are done in truth and uprightness; they stand fast forever and ever." The follies and sins of men will bring disaster, and the innocent may suffer with the guilty, but the Divine government of the universe can not be overthrown. Our trials and tribulations will lead at last, through evolution or revolution, to a juster social order than that which now prevails. The Spirit of Righteousness must ultimately triumph. It is for you and me to help it triumph by letting it have its perfect work in our own lives.—*The Christian Leader.*



**Lausanne's Moral Challenging to America**

ROLAND HALL SHARP

American action on war debts during the next year will do more than to determine in large measure the pace of world economic recovery. It will show where America stands in face of something higher than is already a tradition in Europe—"The Spirit of Lausanne."

From the economic side, no action or lack of action on America's part can materially change the amount of war debt repayment. Europe can pay only so much whether America insists on all or agrees to take part.

A similar situation confronted European nations when they met at the Lausanne Reparations Conference. Germany's capacity to pay was too low for any one to consider insisting upon full repayment under the Young Plan. The triumph of Lausanne was therefore not the scaling down of reparations to \$714,000,000—a mere shred of the \$32,000,000,000 originally asked by the Reparations Commission in 1921—but rather the spirit of agreement which united former enemies.

It is most essential that Americans understand what an opportunity is theirs to give the world a moral impetus by taking a liberal view on war debt revision to back up the Lausanne accord. That accord has too often been called a plot against American taxpayers. No one in command of the facts could accept such an interpretation.

The reasoning of this argument is that Europe is trying to shove on to America the remaining cost of a war it never caused. To accomplish this dishonest purpose Europe is accused of making a straw agreement at Lausanne, that will relieve Germany of reparations only if America reduces war debts of its former allies. In this view, Lausanne was only a political trick to influence America or cudgel it into debt revision to protect investments in Germany. For if Germany is not relieved of reparations payments to France and other allies, the repayment of American loans would be jeopardized.

Now this is a pretty bit of fabrication, and there are undoubtedly elements in Europe which would like to view Lausanne in that way. But the main facts are all against it. First, the supposition that Germany will be asked to pay more than \$714,000,000 if America refuses to reduce war debts, is not well founded. European economists know that the Reich's capacity to pay is limited to that amount.

Statesmen know that any attempt to reimpose more reparations would precipitate serious political and financial disturbances within Germany. In the present state of Europe, those disturbances could not be limited to German borders. Reparations are therefore at an end in accordance with the Lausanne agreement as it is, or in a modified form if the nations make conditions of ratification.

But war debts are not at an end. If America refuses to reduce the \$22,000,000,000 due from former allies over the next half century, European nations that have surrendered reparations will be faced with serious financial problems. Up to now, they have drawn money from Germany through reparations, to pay America. An ironical sidelight

on this chain of payments is that Germany borrowed money from America to meet reparations. So America has done the chief paying.

Oddly enough this situation is well-nigh inevitable. America became Europe's creditor during the war for precisely the reason that the Old World was financially exhausted. How then could it repay America?

Only through productive growth. Which brings up the very nub of the whole war debt structure. On an understanding of this nub American opinion may well turn and rise to meet the moral challenge of Lausanne.

What did Europe receive for its promise to repay \$22,000,000,000 to America? To understand, it is necessary to reconstruct war days. When America entered the war in 1917, the Allies had depleted their purses, one after the other. England was the last, and continental allies had turned to London for help. Then America's purse opened, and up to the armistice some \$6,781,000,000 had been advanced in war credits.

An important point to note about this sum is that not one dollar of it ever crossed the Atlantic. America made the condition that it should be spent for domestic products. So it was material that crossed to Europe, and in its production \$6,781,000,000 circulated several times in America. That meant industrial profits, and excess profits taxes for the Government. In one year this item passed \$1,000,000,000. There were also income taxes. Farmers prospered, since 25 per cent of the total went into foodstuffs.

Meanwhile, Europe received goods that were eaten or blown up or worn out in the trenches. None of the money had circulated in the borrowers' industrial systems. So there was no means of repayment built up because of the loans, except victory in the war with an implied power to collect reparations from Germany.

England, in its loans to European allies, permitted actual money to cross the channel and circulate in the borrowers' economic system.

So much for the main item in the war debts. After the armistice, payment was necessarily postponed, and during this time additional borrowing to aid reconstruction ran the principal up to \$9,811,000,000. By the time this sum had been refunded over some sixty-three years, starting from 1923 to 1927, the principal had grown by addition of interest until it totaled \$11,528,354,000.

This principal as funded has never been reduced. There was a reduction of interest rates, and that is the total revision by America to date. It is estimated at about \$3,000,000,000.

America stands then, with paper in hand calling for \$22,000,000,000 in American currency. Some one must pay it. Europe can not begin to pay it at current rates of exchange. The dollar of credit advanced to Europe in war times represents two dollars worth of labor or material today. Europe must therefore work twice as hard to repay. Meanwhile, American commercial policy makes it more difficult by refusing to accept goods or services in payment.

Yet over a long period these are the only means of absolute repayment. There is not enough gold in Europe to pay without demoralizing



currencies there and so striking back at America. The last resort—more borrowing—is a questionable device that pyramids interest and may add to ultimate debt.

Because of debt burdens and other maladjustments Europe and with it the world, including America, are in dire straits. Out of the fellowship of adversity in Europe came a moral unity that wiped out reparations. Many observers view that act as the first searching measure toward world recovery. It came when France reduced its demands on Germany by 90 per cent. French taxpayers must take up much slack in that revision. Their agreement to do so could arise only from a recognition of the serious state into which affairs have been plunged by the mad orgy of war and its aftermath. Drastic measures are needed. Europe has led the way.

What will America do? No question holds deeper portent for the future. After the November elections action will be in order. It is to be hoped that American opinion will be touched with the deeper humanitarian and moral implications of this issue. The cold statement that Europe borrowed and therefore should repay, overlooks the facts that America derived the chief profit from the loans; that the goods sent to Europe were used by Europeans before American troops could reach France, in fighting a war that had involved American interests; that Europe has practically abolished reparations—the chief asset it gained from expenditure of the loans—and finally, that Europe's capacity to pay has materially declined since the debts were funded.

These considerations provide ample basis for meeting Europe half-way. That continent has literally fallen among thieves. If some of the chief thieves are Europe's own legacy of political and racial antagonisms, that does not alter the situation. Europe has suffered for those sins, and for others not entirely its own. It has reached a remarkable accord fourteen years after the guns ceased to pound.

Will America "pass by on the other side?" If so, it may have to learn through further hard experience that its own prosperity is bound up with that of Europe and the world. Pragmatic reasons for revision, such as benefits that may accrue to America, have studiously been excluded from this article, because they apply chiefly if America plays the role of a Levite or "certain priest" in the parable.

If it accepts the role of Good Samaritan, the economic benefits of revision will follow as surely as world prosperity will thereby be given a mighty impetus. Whether or no, the moral challenge of Lausanne remains to be answered.—*The Christian Leader*.

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### Kicking God from the Sky

BY JAMES H. WATT

*The author of this article was born in Illinois, and acquired his education in the country schools and high school in Iowa, working on a farm until his high school training was completed. ¶ He attended Armour Institute of Technology, Chicago, graduating with a Bachelor's degree in Civil Engineering in 1922, when he signed up with several*

*construction firms until 1929. ¶ Since July, 1931 he has been speaking in various parts of this country in an effort to correct communistic propaganda and to arouse Americans to the Soviet menace.*

In December, 1929, I accepted a contract with a Chicago firm for work in Soviet Russia. The firm had agreed to send a commission of American engineers to Soviet Russia for a period of three years to give technical assistance in the development of the coal industry under the five year plan. The contract was accepted in the spirit of adventure coupled with the desire to see this so-called five year plan in action. A rather substantial salary, seventy-five per cent of which was to be paid in gold, was also a strong inducement at the time.

Many of my friends urged me not to go. They told me that the Soviet plans and objectives constituted a menace to our country; that the Russian people were being exploited as never before; that government based purely on atheism was all wrong. However, as I was very ignorant on the subject of Communism, these objections were ignored and laughed at as I departed with my wife for Soviet Russia.

We arrived in Kharkov, the capital of the Ukraine, in late January, 1930. For the first four months we were veritable babes in the wood. We were taken here, we were taken there, shown the nurseries, the homes for the wild boys, the new factories, the new apartments and office buildings, invited to concerts in the various *red corners*, wine and dined, and much fussed over. But after the first four months things began to take on a color, a meaning. We knew we had been treated as alert tourists realize they are handled. As the attention of the officials began to be directed elsewhere, we, in turn, began to look about by ourselves. I bent every effort to learn the Russian language. We made friends who in turn informed us. This all led to my complete disillusionment. In talking quietly and privately with bricklayers, plumbers, carpenters, peasants, bank employes, clerks, and engineers, I was amazed to find that not one of them is in sympathy with the present régime. I found that only the youth and the communist backed up the government when questioned privately.

To tell of my intensive education in Soviet affairs, of the forced and slave labor, the fear, the misery, the destruction, the lack, would go beyond the limits of this article. I will simply say that, after fifteen months, I quietly made my plans and withdrew from the commission, gave up my contract, and returned to the United States, via Siberia, at my own expense. I desire no further dealings with the Soviet government. Upon returning to the United States, I have been deeply concerned to see how many of our good professors, economists, and other citizens, not to mention the congressmen, are unwittingly being made the dupes of this monstrous scheme, while, should they but know it, if the world revolutionary program of the Soviet communists succeed, they would be among the first to be *liquidated*. I am deeply concerned to find the American public grossly misinformed on the subject and lulled into the idea that the Soviet Union constitutes no menace to our country.



But to go on: The destruction of religion as it is being carried out in Soviet Russia is a story of utter ruthlessness. The scenes witnessed by us in Kharkov are but typical of those going on through that vast country once known as Russia. When we first arrived in Kharkov, the churches were nearly all open, the bells were ringing, the services unmolested. But within a week the scene began to change. First, the bells were removed. Gangs of workers climbed to the belfries and cut the bells from their mountings. Next cables were hooked on and the bells were dragged to the edges of the belfries by means of hand windlasses. At the edge of the belfries the cables were cut loose and the bells allowed to fall with the following results: the fronts of the churches were damaged, the church steps were smashed, and the bells were smashed. This afforded the communists great satisfaction, for the damaged churches and the smashed steps made it more difficult for the still faithful congregation to go to church and the smashed bells were easy to load and haul away on the small one-horse wagons. Several reasons for the removal of the bells were advanced for the benefit of tourists. One was that the ringing of the bells disturbed the workers in the early morning. Another was that the bells contained silver and this was needed for the coining of currency. At any rate, within a few weeks after our arrival the bells had been removed from nearly every church in Kharkov, a city of some 500,000 inhabitants with many churches.

After the bells had been removed, the closing began. We are told that there is no law against having a church in Soviet Russia. Well, there isn't but they have many schemes for closing them. A meeting will be called to vote on the matter. The meeting will be attended by a large group of young communists who will suggest that the church be turned into a club, a garage, a granary, a shop, or whatnot. Put to a vote, the assembled crowd is unanimously in favor of the suggestion and the church is closed.

This seemed very strange to me until I learned how those meetings are closely watched by the GPU (secret police) and how no one dares to vote contrary to the motion for fear of his life. When the authorities wished to close the beautiful cathedral in the square in the center of the city, they levied a tax of one million roubles on it. The impoverished worshippers had no possible means of raising such a sum as you can well imagine. The authorities then joyfully announced that the people did not want their church, and closed it. And so it goes over the whole country. Some people are laboring under the delusion that it is only the Greek Orthodox Church that is being persecuted. I had that naive idea myself until the truth of the matter was learned. Continuous attempts were made to close the Polish Catholic church in Kharkov, and only by paying huge taxes solicited from everyone by the Polish consul was it kept open. Similar attempts were made to close the German Lutheran church, but when the German consul stated that if they closed the church they also closed the consulate the matter was ended.

After a goodly number of churches were closed, the "blowing up"

began. During our stay in Kharkov two of the finest cathedrals, beautiful examples of Byzantine architecture, were blown up. This method of removing the structures is used because it is quickly done and it also is done for the effect on the populace, as it is made very spectacular. The destruction of the aforementioned cathedral in the square was accomplished with four shots on different days. First, the large central dome was blown up and it fell with a mighty crash into the midsection of the interior. Then, the front wall of the building was blown out leaving the church in utter ruin. Finally, the side walls were blown down with two separate shots. All in all, a very neat and efficient job, according to the authorities. All of the brick and stone was then crushed by hand to be hauled away and used in the foundations of a new factory. Another beautiful cathedral was blown up to make way for the largest opera house in Europe, but as yet not a sign of the construction of this building is to be seen although two years have elapsed since the church was destroyed.

The persecution and elimination of the members of the clergy is an important and terrible part of this program to "kick God from the sky." No member of the clergy is allowed to have a food card. Neither he nor any member of his family is allowed to work. Further than that he is not allowed to beg. We have seen many of these elderly men standing with head bowed in the market place, an old basket on the arm. As the peasants pass, they put into the basket a hunk of black bread or a few kopeks, and as long as the priest does not ask for alms he is not molested. But should he be caught doing anything that could be construed as begging, he would immediately be arrested. During our stay a drive against hoarding silver was made. One priest who had saved one hundred roubles was shot and many were arrested for possessing any amount over five roubles. The plan is to destroy completely these unfortunate people by the end of the five year plan.

The tiny tot in Soviet Russia has as his first writing lesson, "There is no God." All children are taught to hate the Church and any form of religion. All are taught that there is no God. The result of this form of education you can well imagine. The youth of the country is absolutely atheistic, a mocking, scoffing crowd of young ruffians who lose no opportunity to join in the ridicule and persecution of the clergy and the destruction of the church. As we attended the Easter service in the large cathedral in one end of the city (Easter, 1931) large groups of these young atheists came into the church. They lighted cigarettes from the altar candles, they mocked and ridiculed the bishop, some of them had stones to throw at him but were prevented from so doing by officers who feared a riot should they do so.

The children are taught to have no respect for their parents. They are taught to spy on their parents and to report any religious or anti-communist leanings their parents may profess. They are taught that they belong to the State and that they must aid the State in ridding the country of God and religion. They are taught to worship Lenin and the tractor as their God and to embrace Communism as their religion. I have had many parents tell me with tears in their eyes that



they dare not punish their children for fear that the children will report them with the result that they would be arrested and the children adopted by the State.

Not a very pleasant picture, is it? And yet how many of our citizens in all walks of life look upon this scene as a "great experiment" and view it with tolerance and even sympathy. It must surely be due to ignorance such as my ignorance of three years ago, or to the acceptance as fact of the vast amount of erroneous information pressed upon us by agents or unwitting dupes of the Communist International whose fiendish objectives is to drive religion from the face of the earth and God from the sky as an aid in their mad scheme of world revolution.

—*The Living Church.*

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### Is a Moral Code Sufficient? \*

W. W. WARNER

Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. Romans 13: 8.

Thomas Huxley said, "The deepest sin against the human mind is to believe things without evidence." Religious beliefs, for the most part, have been founded, not on carefully weighed evidence, but on uncriticised desire, ecstatic experience, and false logic. It is better to have fewer beliefs than to have so many that are not true. A creed based upon a multitude of unproved theories is a house of straw on shifting sand. The modern thought on matters of religion is that they should be greatly simplified. Instead of a peace that passeth understanding, man wants a peace that is both understandable and practical. The religions of the past have been so complicated as to be beyond the comprehension of the average man.

The Book of Leviticus contains approximately twenty-six thousand words. These, together with the Ten Commandments, the Sermon on the Mount, the mythical miracles accorded to Jesus, and the Apostles' Creed, form the basis for the religion of the average orthodox Christian. It is little wonder that our young people, just out of high school and college, show such a marked disinterest in matters of religion.

Thinking men no longer accept the doctrine that our natures are rooted in infamy and that the desires of the flesh are cunning traps set by Satan, with God's permission, to undo us. They believe that sin is misdirected energy, and that there is no Devil but fear, and that the universe is planned for good. The man who lives for the present, forgetful of the past and unafraid of the future, is the man of wisdom. Living up to one's best at all times is simple, safe, and practical. It is the good way of life. Do not depend on a death-bed repentance as being sufficient to your needs. Practise the Golden Rule daily.

\* A sermon preached in the First Universalist Church of Kent, Ohio, on July 24, 1932, observed as Laymen's Sunday. Published by us for the sole purpose of giving information on the extreme left of Universalism. *Editor.*

Our own Universalist Church has made an honest effort to simplify religion. It has succeeded in reducing the articles of faith to five in number. Recent discussions seem to indicate the possibility of a further simplification. It is my personal opinion that the time is not far distant when the present five articles will be replaced with a single statement, emphasizing four words, the Brotherhood of Man, "for he that loveth another hath fulfilled the law." To criticise is easy, but it is my thought that religion would be further advanced, more stabilized and of greater importance to the human race today, if the founders of the faith had started with a few simple moral precepts and then had added from time to time such other items as may have proved of value after a thorough trial.

Man seems to have been extremely inconsistent in his thinking on the matter of religion. In the arts and sciences he started at the bottom, but on the question of religion he seems to have started at the top. He accepted as fact the most notoriously inconsistent hypothesis that man has ever been guilty of inventing. This has made it necessary for the succeeding generations to undergo the exceedingly slow process of eliminating these false theories. The process has done away with such theories as eternal damnation, witchcraft, the fall of man, the sacrifice for sin, the resurrection of the body, the immaculate conception, and so on down to the climax of man's error in religion, the Apostles' Creed. Through the persistent efforts and personal sacrifices of a small group of clear thinking, liberal-minded men and women there has, during the past century and a half, been a slow but gradual trend toward a *simplified religion*. We are slowly coming to adopt a moral code as a sufficient basis for our religious needs. There are many obstacles, however, that will have to be overcome. It is reported that the sanitary engineers, cleaning up the Panama Canal Zone by destroying the disease-bearing mosquitoes, had difficulty persuading a priest to remove from the doorway of his church a basin of holy water that was alive with larvae. Yes, it will take a long time to break down all of the age-old beliefs and superstitions. Learned men and women no longer believe that earthquakes and floods and pestilence are the results of the wrath of an angry God; but there are still many who hesitate to accept a simple moral code as the all-sufficient in religion. The evolution is slow but the final result is inevitable.

The question may be raised, and properly, whether there will be a need for the church in its present form after we have learned the simplicity and real meaning of religion. This, in my opinion, depends largely upon the future trend of our institutions of learning and other organizations of a public and semi-public nature. If these institutions adopt a proper course of training, covering the period in the child's life from four to eighteen years, there will probably be little need for the church. This time, however, lies a considerable distance in the future and will no doubt be solved with little difficulty when the time arrives. At present the church is of paramount importance to our race. Our children need its moral influence and the lessons that it teaches about things that are essential to the full life.



This is the immediate task of the liberal church. In order that we may do our work effectively it is necessary that we be liberal in deed, as well as in word. Our ministers in their pulpits and our teachers in the church schools should teach a liberal religion that is true to its name. We must guard diligently against teaching anything of a *supernatural nature*. The day of miracles is past, and should be forever forgotten. If we have any among us who by reason of their early training are confused in mind over the prevalent contradictions in the faith of our fathers, we owe it to them to explain the beauty and simplicity of the liberal religion. By a careful and intelligent explanation of our liberal views we eliminate all refuse, all impurity, all dross, and leave only the pure gold. The gold of brotherly love, the gold of true friendships, man's priceless heritage.

The story is told of a rich bachelor lawyer in San Francisco who had a Chinese servant, named Sam. Sam and his master had lived together for fifteen years. The servant knew the wants of his employer as though he were his other self. If there were to be guests, one or one hundred, Sam was told the number, that was all, and everything was provided. This servant was cook, valet, watchman and friend. The lawyer grew to have a deep affection for his friend. He paid him a good salary and tried to devise other ways of showing gratitude for faithfulness. But one morning as Sam poured his master's coffee, he said quietly, "Next week I leave you." The lawyer thought it was because of the salary, but Sam assured him that this was not the reason. Finally, after considerable query on the part of the lawyer, Sam made this explanation: "I go to China, my brother he in prison. He young, twenty-six, I fifty. He have wife and baby. In China they take any man same family, to die. I go to China, give my money to my brother. He live, I die." "For he that loveth another hath fulfilled the law."

Two important factors enter every man's life—heredity and environment. Both are directly affected, either for good or ill, by the moral code that may be in force during the life of the individual. Heredity is a difficult problem, but its influence can eventually be corrected by the intelligent observance of the laws of eugenics. Environment is fundamentally a question of morality. Individuals who go through life suffering from disease and bodily pain are seldom cheerful. On the other hand, persons born of healthy parents and in good physical condition are usually good-natured and reasonably happy. The latter condition can not be brought about by prayer, or by faith in a supernatural being. It can be made a reality by observing a sensible moral code.

The question of birth control was very ably presented by our minister several months ago in his sermon entitled, "The Frontiers of Religion." This is only one phase of the moral code, but it is an important one. Ordinary intelligence teaches us that a nation of happy and prosperous people can never result from the propagation of morons. Certain religious organizations are trying to discourage the free and open discussion of this important question, but progress is being made

through the efforts of some of our more courageous instructors in institutions of higher learning. Disease and suffering are being lessened; the length of human life is being increased; epidemics of contagious diseases that have swept multitudes of human lives from the face of the earth are being stamped out. This is being accomplished, not by prayer, or the laying on of hands, or fasting, or prostrating ourselves against a wailing-wall, but by intelligent cooperation between those engaged in science and in the study of medicine. Epidemics are usually started either through carelessness or through ignorance. Either one is a trespass against the moral code by which we should live. Ignorance in matters of religion has caused untold millions to suffer.

In conclusion let me summarize briefly the things that I have tried to say. We should not believe blindly. We should not be influenced by man-made creeds. We should not labor under the delusion that we can rob our neighbor and expect a last minute pardon, as is suggested in the story of the thief on the cross. We must use our talents and influence in trying to simplify and clarify religion. We should aid in every reasonable way the effort to establish a religion based on a moral code rather than on a guess as to the nature of future life. We should so live each day that we can look our neighbor in the face at eventide and say, "I have been your friend today."

When we can say with the poet,

"I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare;

"I would be friend of all—the foe, the friendless;  
I would be giving, and forget the gift;  
I would be humble, for I know my weakness;  
I would look up, and laugh, and love, and lift;"

when we have said this, and when the sun is dying in the west, and the dew is falling on the grass, and the waterlily closes for the night, and the song-bird eases her melody, then shall the consciousness say to the spirit, about to start its voyage out into the limitless space of our glorious universe, "I have lived a good life."



## Book Review

NOTE—Reviews, when not signed, are by the Editor.  
(When ordering books, please mention this Magazine.)

**Our Changing Civilization.** How Science and the Machine are Reconstructing Modern Life, by *John Herman Randall, Jr.*, Ph.D., Assistant Professor of Philosophy, Columbia University. Author of "The Making of the Modern Mind." Fred A. Stoke's Company, New York, 1929. 362 pages.

That we are living in a time of change; that we are passing through a period of transition, is generally admitted. But what are the prime factors bringing about this change; and how this change affects not only our mode of living, but our morality, our art and our religion, is not so universally seen and interpreted. Some of us think that the basic elements of our religion and our moral consciousness will remain the same in the new civilization as they were in the old. The author does not share this confidence. He says, "in the new civilization it will not be surprising if men put on the same level the Norse or Congo mythologies and Christian theology. All that is specifically Christian and European may well by that time have been overshadowed by the reconstructed tradition of Chinese social morality and Japanese art." The chief agents responsible for the tremendous change of the modern life are, according to the writer, science and the machine. Pure science seeks to give us a reliable picture of how the world and man came into being. It shows how the universe is wholly under the sway of natural law. Applied science has given us technology, with its inventions and discoveries made available by the machine. The machine has its place in the modern factory with its mass production. Machine and factory have their natural habitat in the city. To own and run such factories requires a great deal of capital. The capitalists, because owning the factories, are the real masters of modern society. Their power is more far-reaching and better protected than that of the slave-owners of the past.

Right in the first chapter the author gives us a striking picture of the vivid contrast between the old and the new culture. Traveling through some of the provinces of Italy, he saw the country life of Tuscany in its ancient primitiveness, the same as it was 800 years before; with the church in the centre and the people plowing their fields as their ancestors in the eleventh century. Then he came north and stopped at Munich. There he saw in the German Museum the whole modern development of the machine age graphically and impressively

presented. It seemed to transport him into a different world and yet it was a most real and powerful world; the world of the machine, transforming and reconstructing life on a new basis, making it richer in worldly goods, but containing not a bit of religion or art or any other higher values.

The writer now attempts to survey the historical development of our civilization, to show whence it came. Of course this is a difficult and complicated task and requires his going over the same ground again and again. He pays due respect to the *vital periods* of history. He has a good deal to say on the Renaissance, the influence of newly discovered Greece, the glorious twelfth and thirteenth centuries with their Dantes, Thomases (of Aquinas); their cathedrals and crusades. But he fails to attach any great importance to the Reformers and the Reformation. Luther and Calvin are barely mentioned. Their faith or religion, according to him, had little to do with the forward movement of the times. It was rather the result of social changes. Cities, magistrates and princes gladly availed themselves of the change to arrange their affairs without the interference of the church. Besides, the Reformation did not bring a really new thing spiritually. The Reformers largely remained in the thought-forms of the old religion. The Bible was made a fetish and put in the place of the pope. A narrow orthodoxy settled down on the church and the new religious bondage was often worse than the old one.

It is quite customary so to discount the merits of the Reformation. Nevertheless it can hardly be denied that it was in many ways the religious emancipation of the spirit. Whatever one may say of the scholarliness of Erasmus, we prefer the courage and rough virtues of the Reformer. He was the hero of the new age, and the elemental force of his personality finds no appreciation in this book.

The Renaissance liberated the intellectual life of many from the shackles of church-controlled thinking. It ushered in an era of creative art that could well stand comparison with Greece in its Periclean splendor. But most of its leaders were without moral earnestness and religious interest. The power to defy church and state in defence of new convictions came from faith, not from science or art. It had its origin in Palestine, not in Greece; in the Bible, not in Plato or Aristotle.

The period of real adjustment to a changing world, so the writer contends, was the *Enlightenment* (die "Aufklaerung") of the eighteenth century. On the basis laid by Cartesius in philosophy and the great Isaac Newton in physics, a new world view was constructed which was secular in all respects. The great Diana worshiped by a host of thinkers was *Reason*. Proudly the new era was called the "Age of Reason." Morality as well as religion had their source in man's reasoning powers. God, virtue and immortality were the three articles of the creed of natural religion. But while the Renaissance had called philosophy and art to new life, thereby benefiting the upper classes only, the Enlightenment coincided with the birth of modern business.



Adam Smith's "Wealth of Nations" proclaimed that the business man (and the middle class) was the master of the new time. The government was to take off its hands from business. Free competition and a laissez-faire policy on the part of the state was demanded.

Just as far-reaching was the change in the political sphere. There were a number of revolutions. Rousseau's ideal of the state as a social contract, of government by the people and for the people, spread through the lands like wild-fire. Most of all, the United States were affected by the new political gospel. America still lives in the intellectual atmosphere of the Enlightenment. Our fathers, says the writer, intended to prevent any social control of business; and so do we, or our business world does, and we have not made any headway in this direction. We claim to be ahead of other lands in politics and business as well; and yet we are more conservative politically and socially than almost all other countries.

The writer now proceeds to show how the new forces, the "City and the Laboratory," he calls them, affect our religion, our art and our moral life. We shall only briefly mention the religious consequences, as he sees them. Fundamentalism clashes loudly with the main currents of our national life. The Liberals are ready to accept the approved results of the scientific method, while at the same time preserving their vital convictions. There is no agreement, though, as to what these ultimate convictions are. Besides, the Liberals have just as little as the conservatives been able to obtain social control of business. The laboring world is, therefore, largely lost to religion. In the city the influence of the church is insignificant. The competition of other interests is stifling the religious life.

What is going to be the outcome? "Christianity and Judaism are the accumulated heritage of thousands of saints and prophets and scholars and seers. Their discoveries and insights are too precious to be lost." A real prophet's influence goes far deeper and lasts longer than that of the scientist.

We see the writer is by no means unmindful of the surpassing importance of religious values. On the other hand, he is not sure but what in the new civilization Christian theology may be put on a level with Congo mythologies (see above). So we feel that his faith in Christ is, at best, not of a very substantial character. There is no final truth, he says, to the investigator. He could hardly accept, therefore, St. John's fourteenth chapter. About the future he does not want to prophesy. He is sure that we will not give up the laboratory, the machine and the city. How to get social control, he doesn't know. We don't blame him, for who knows?

The book furnishes a lot of information. It travels over a large field and a long past. As to its analysis of the present, the writer is correct in many respects. A note of greater certainty in important areas of human life would have made it considerably more appealing to us.



**The Church School Comes to Life**, by *Mildred Hewitt*. New York, The McMillan Company, 1932. 341 pages.

The author is an officer of the Department of Religious Education of the Protestant Episcopal Church. Her book is written from the standpoint of an Episcopalian, with the Sunday School of the Episcopal Church in mind, but that does not preclude it from being useful to the schools of other churches. Her idea of the Sunday School is of the very highest. The very name she adopts—Church school, not Sunday school—implies a higher conception of the institution. It has to do not with Sunday only but with the life of the whole week. Even the name "Bible school" does not satisfy her. Of course the school uses the Bible as one of its chief means of teaching, but since the modern idea of training of the young is not the impartation of Bible knowledge only, she prefers to call the School a Church school, the school maintained and operated by the Church for the training of her youth in Christian living.

The readers of the book will find that the actual Sunday School is very far from the ideal herein presented. The writer, adopting Fosdick's way of putting it, calls the Sunday School "a group of boys and girls and their leaders keeping fellowship with Jesus, and learning how to live, keeping fellowship with Jesus in the sacraments and services of the Church, in the search for truth, in the life of prayer, in the adventure of Kingdom-building. Learning through this fellowship how to live as followers of Jesus in every situation—at home, on the playground, in school, in the neighborhood, in political, economic and international life."

"Through the Church school boys and girls will learn to build a new kind of society. Adult leaders can only point the way to the Kingdom; it remains with the boys and girls to take up the task of building it and in turn to pass on this task to future generations." 'Christian religious education is equally concerned on the one hand with mysticism and on the other with social living. The secret communion of the soul with God and the audacious adventure of universal brotherhood are the twin essentials of our religious education. The practice of the Presence of God and the practice of the Brotherhood of Men."

When we read such idealistic statements and compare with them the actual facts and present achievements of the Sunday School, we cannot help noticing the discrepancy. The writer knows herself that in practice we approximate the ideal only very gradually. She knows that e. g. we need to have better trained teachers than are now available and she devotes a chapter of more than forty pages to the "Training of Leaders." She also knows that the physical environment (the building, class room equipment and materials for activities) is in numberless cases insufficient and makes satisfactory work well-nigh impossible.

But the real emphasis of the book is on the writer's idea of religious education. She is of the opinion that the old way of teaching consisted chiefly in "studying the lesson," and that this study was



mainly the impartation of knowledge. To her religious education is training in Christian living. We learn to live by experience, we grow in Christian life by doing. So the Church school must provide such experiences that result in Christian ideals and attitudes. It is the task of the teachers to *share* with their pupils the convictions and habits that have been built up in themselves. They will only be able to do this if the material and method of their teaching is closely related to the needs and experiences of the pupils. The curriculum of the school, or the class, is to be so constructed that it supplies selected and guided experiences suited to the ages and capacities of the boys and girls. We see that the writer dwells a great deal on the religious *experiences* that the pupil is to get in the Church school, in the lesson period, in the worship and in the activities of the school. The present writer has never had a chance to see how the School or the teacher could furnish such religious experiences right along, so he doesn't feel competent to pass judgment on this main feature of the book. He knows very well that the teaching ought to be impressive, intelligible and practical, but to make it a religious *experience* in every case, seems a rather large order.

Another characteristic note in the book is its stress on the democratic nature of the Sunday School. She insists at all times that not only the teachers but the scholars too must be consulted in making plans for new work; in building the curriculum, in preparing for every phase of the Sunday School's program.

The scope of the Sunday School education is world wide. It begins with the pupil's own life, his relation to the home, the neighbors, school. As he grows older, his eyes are opened to his place in the community. He begins to see his responsibility for the new industrial order, for the new internationalism. There are chapters in the book on the use of money, on the different kinds of records (forty pages) on educative activity. All through the book the author shows her intimate acquaintance with all phases of Sunday School work, its handicaps and difficulties and its great and recognized possibilities. She is very thorough and practical in discussing its problems, hopeful in her outlook and idealistic as to the goals of the institution. A great book for Sunday School workers of any kind, a result of practical experience and an incitement to higher aims and more earnest efforts.



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